



Primary School Teachers' Attitudes Toward the Extent to Which School Curricula Incorporate the Hisbah System Contributing to the Preservation of the Moral Values of Society Members A Field Study" -Field Study-

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Abstract:

This study aimed to investigate the attitudes of primary school teachers toward the extent to which curricula incorporate a Hisbah system, which contributes to preserving the moral values of community members (students). It also aimed to identify differences in primary school teachers' attitudes toward the extent to which curricula incorporate a Hisbah system, which contributes to preserving the moral values of community members (students), attributable to the variable of teachers' gender.

To conduct this study, a sample of (30) male and female professors in the province of Medea was applied. The descriptive analytical approach was used, given its suitability to the nature of the study. Information was collected using an attitude scale prepared by the researcher. The Statistical Package for Social Sciences (SPSS) was used to process the data and information. The results obtained are as follows:

- *Primary school teachers' attitudes toward the extent to which curricula incorporate a Hisbah system, which contributes to preserving the moral values of community members (students), are positive.*
- *There are no differences in primary school teachers' attitudes toward the extent to which curricula incorporate a Hisbah system, which contributes to preserving the moral values of community members (students), attributable to the variable of teachers' gender.*

Keywords: *Attitudes, Hisbah (moral values), curricula (Islamic education)*

Résumé

Cette étude visait à examiner les attitudes des enseignants du primaire envers la mesure dans laquelle les programmes scolaires intègrent un système de Hisbah, qui contribue à préserver les valeurs morales des membres de la communauté (les élèves). Elle visait également à identifier les différences d'attitudes des enseignants du primaire concernant la mesure dans laquelle les programmes scolaires intègrent un système de Hisbah, attribuables à la variable du genre des enseignants.

Pour mener cette étude, un échantillon de (30) professeurs hommes et femmes de la province de Médéa a été choisi. L'approche descriptive et analytique a été utilisée, en raison de son adéquation à la nature de l'étude. Les informations ont été collectées à l'aide d'une échelle d'attitudes préparée par le chercheur. Le logiciel Statistical Package for Social Sciences (SPSS) a été utilisé pour traiter les données et informations. Les résultats obtenus sont les suivants :

- *Les attitudes des enseignants du primaire envers l'étendue de l'intégration d'un système de Hisbah dans les programmes scolaires, contribuant à préserver les valeurs morales des membres de la communauté (élèves), sont positives.*
- *Il n'existe pas de différences dans les attitudes des enseignants du primaire envers l'étendue de l'intégration d'un système de Hisbah dans les programmes scolaires, contribuant à préserver les valeurs morales des membres de la communauté (élèves), attribuables à la variable du genre des enseignants.*

Mots-clés : *Attitudes, Hisbah (valeurs morales), programmes scolaires (éducation islamique)*



Introduction:

Our great religion, Islam, has established a strong and inseparable connection between adherence to faith and the adoption of noble morals, as stated by the Prophet (peace and blessings be upon him): I was sent only to perfect good character. (Narrated by Abu Hurairah, authenticated by Ibn Baz, *Majmū' Fatawā Ibn Baz*, Vol. 2, p. 215 - chain of narration: authentic).

The Prophet's Companions, their followers, and the people of that era were characterized by high and refined morals derived from the Holy Qur'an and the noble Prophetic biography, which served as a practical and applied code of conduct in their daily lives all by the grace of Allah Almighty.

Today, however, the responsibility has grown heavier due to the massive population explosion and the accompanying technological globalization that has deeply influenced people's thinking and moral behavior. Hence, the ethical responsibility now lies largely in the content and substance of the educational curriculum implemented in schools particularly the Islamic Education Curriculum for the fourth year of middle school by instilling in learners the values of *ḥisbah* (moral accountability), and by giving them the opportunity to practice these values and develop insight into genuine moral principles. This process helps students attain the concept of virtue as a moral strength that manifests in action. What is most needed today is a morally committed generation capable of making ethical decisions grounded in a solid system of moral values (Abu Khater, 2015, p. 2).

The morals of an individual are both a way of thinking and a practical mode of behavior in daily life. The school curriculum plays a vital role in shaping and fulfilling the diverse needs of the mind and intellect by introducing students to the various dimensions of human life. This process enables learners to achieve spiritual and moral refinement, acquire higher ideals, and emulate exemplary scientific and moral figures.

Hence, the purpose of this study is to explore the perspectives of primary school teachers regarding the extent to which the school curricula incorporate the *ḥisbah* system a system that contributes to preserving the moral values of society's members (the students).

Problem Statement:

The primary education stage (specifically the fourth year) represents one of the most crucial phases in a child's life a period in which the learner receives diverse knowledge and information. Students at this level are on the verge of transitioning toward puberty and subsequently adolescence a stage where moral motivation, previously acquired, becomes more active. Hence, it is imperative for educational institutions to ensure the establishment and cultivation of moral values within learners' value systems. The goal is to enable them to apply these values in their personal, familial, and social lives, especially in light of the technological changes that have become a threat to individuals particularly adolescents and youth, who represent the strength and progress of nations.

Cultural globalization has begun to endanger the identity and integrity of societies by undermining core values such as language, moral principles, customs and traditions, and



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national identity. This erosion affects the system of values acquired by learners within educational institutions. Therefore, schools must design and develop curricula suited to this age group, ensuring alignment with the values and traditions of Algerian society.

As one of the key socialization institutions following the family, the school plays a vital role in strengthening and instilling ethical and social values. This is most effectively achieved through the Islamic Education textbook, which serves as a trustworthy and credible source of moral knowledge for students. It is carefully prepared based on well-defined educational objectives and plans.

At this stage, learners begin to internalize and practice several moral values in their daily lives such as tolerance, cooperation, greeting upon entering, seeking permission, and role-playing all of which form the foundational basis for shaping an individual's personality in subsequent life stages (adolescence, adulthood, etc.).

Accordingly, this study seeks to address the following research questions:

What are the attitudes of primary school teachers regarding the extent to which the school curricula incorporate the *hisbah* system that contributes to preserving the moral values of members of society (students)?

Are there significant differences in these attitudes among primary school teachers regarding the extent to which the curricula integrate the *hisbah* system, based on the gender variable of the teachers?

Research Hypotheses:

The attitudes of primary school teachers are positive regarding the extent to which the school curricula incorporate the hisbah system that contributes to preserving the moral values of members of society (students).

There are differences in the attitudes of primary school teachers concerning the extent to which the school curricula include the hisbah system that helps preserve moral values, attributable to the gender variable of the teachers.

Reasons for Choosing the Topic:

A personal interest and inclination toward topics of this nature.

The belief that Islamic Education textbooks and their curricula hold great importance.

The influence and cultural invasion of globalization on the values and traditions of societies.

Objectives of the Study:

To identify the type of attitudes held by primary school teachers toward the extent to which the school curricula integrate the hisbah system that contributes to maintaining the moral values of students.

To verify the existence of differences in teachers' attitudes regarding the extent to which the curricula incorporate the hisbah system, based on the gender variable of the teachers.

1. Theoretical Framework:

1.1 Attitudes:

In the Dictionary of Modern Psychological and Educational Terms, an attitude is defined as a feeling of approval or disapproval toward a specific subject, such as a



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group, an idea, a philosophy, or an issue for instance, an attitude toward women or toward Arab nationalism. It is formed through experience and learning, and it can be modified. (Siddiq, 2012, pp. 304-305)

1.2 Moral Values:

These are a set of standards derived from the Holy Qur'an and the Prophetic Sunnah, which Islam commands adherence to. They have become deeply rooted beliefs and practices among Muslims, guiding their judgments in all that they say or do. Moral values regulate their relationships with Allah Almighty, the universe, society, and humanity as a whole. (Al-Maliki, 1429 AH, p. 13)

1.3 School Curricula (Islamic Education):

Islamic education aims to develop all aspects of the Muslim personality intellectual, emotional, physical, and social and to regulate behavior based on the principles and teachings of Islam. Its purpose is to achieve Islam's objectives in all areas of life. It focuses on the cultivation of values, for through values alone the reform of human life is achieved, and through them alone full balance is realized in an individual's character. It is the type of education that unites faith, morality, knowledge, and action, for education loses its meaning when any of these components are denied.

In the context of school curricula, Islamic education refers to what is taught across various educational stages, including Qur'an, Tawhid (monotheism), Hadith, Tafsir (exegesis), Fiqh (jurisprudence), Islamic culture, and the Prophet's biography (Seerah). (Abish, 2023, p. 1091)

2. Applied Framework:

2.1 Methodological Procedures:

a. Research Method:

The descriptive analytical method was used, as it fits the nature and objectives of the current study.

b. Study Sample:

Description: The current study was conducted on a simple random sample of primary school teachers of Arabic language who also teach Islamic Education. The sample included 30 male and female teachers from schools in the municipality of Médéa.

A simple random sample is defined as a sample in which the researcher does not intervene in the selection of its elements; rather, it is drawn in a way that ensures all units of the population have an equal chance of being chosen. (Hassan, 2011, p. 452)

• Characteristics by Gender:

Table (01): Characteristics of the Study Sample According to Gender

	Frequency	Percentage
Male	11	36,67%
Female	19	63,33%
Total	30	100%

Based on the previous table, we observe that the number of male teachers in primary education within the municipality was 11 teachers, representing 36,67%, which is less than the



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number of female teachers, totaling 19 teachers and representing 63,33%.

c- Data Collection Tools:

A scale prepared by the researcher was used. The questionnaire consisted of 20 items designed to measure teachers' attitudes toward the extent to which the Islamic Education curriculum incorporates the hisbah system (moral values).

Response Options:

The following options were proposed: Agree, Neutral, Disagree.

Scoring Key:

For positive statements: Agree (3), Neutral (2), Disagree (1).

For negative statements: Agree (1), Neutral (2), Disagree (3).

Thus, the attitude levels were classified as follows:

From 20 to 40 → Negative attitudes

From 40 to 60 → Positive attitudes

Psychometric Properties:

1. Validity :

a. Content Validity (Expert Judgment):

To ensure the validity of the measurement tool, the questionnaire was presented to a group of expert professors specialized in the field to provide their opinions regarding:

- The degree to which the items measure the intended trait.
- Linguistic accuracy.
- Clarity and difficulty level.

The questionnaire was reviewed by (7) expert professors from different universities. After collecting their feedback, most of them approved the statements, suggesting only minor linguistic adjustments to some items. The approval rate ranged between 80% and 90%, which indicates a high level of validity for the questionnaire used in this study.

b. Item-Total Correlation Validity:

To calculate the validity of the correlation between individual items and the total score, the Pearson correlation coefficient was used. The results are presented in the following table:

Table (02): Pearson Correlation Coefficient Results

Item Number	Pearson Correlation Coefficient	Item Number	Pearson Correlation Coefficient
01	0.658	11	0.527
02	0.745	12	0.634
03	0.452	13	0.854
04	0.349	14	0.638
05	0.367	15	0.401
06	0.620	16	0.354
07	0.637	17	0.753
08	0.421	18	0.524
09	0.311	19	0.309
10	0.688	20	0.524



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From the table above, we notice that the Pearson correlation coefficient values between the questionnaire items and the total score ranged from (0.309 to 0.854), which are significant values at the (0.01 and 0.05) significance levels. Therefore, the scale is also valid.

Reliability:

Cronbach's Alpha coefficient was used to measure the reliability of the questionnaire, and the results are presented in the following table:

Table (03): Results of Cronbach's Alpha coefficient calculation

Value of Cronbach's Alpha Coefficient	
0.786	Attitude Scale

From the above table, we notice that the value of Cronbach's Alpha coefficient was estimated at (0,786), which is a strong value indicating the reliability of the questionnaire.

Therefore, since the questionnaire has been proven both valid and reliable, it is suitable for application in the present study.

2-2 Presentation, Analysis, Interpretation, and Discussion of the Results of the Study Hypotheses

a. Presentation, Analysis, Interpretation, and Discussion of the First Hypothesis:

The first hypothesis states that:

Primary school teachers' attitudes are positive toward the extent to which school curricula include the Hisbah system that contributes to preserving the moral values of members of society (students).

To test the validity of this hypothesis, a one-sample t-test was applied.

The results are shown in the following table:

Table (04): Results of the One-Sample t-Test Calculation

	Sample Size	Arithmetic Mean	Standard Deviation	One-Sample t-test	Degree of Freedom	Statistical Significance	Observation
Teachers' Attitudes	30	51,632	3,3254	-8,55	29	0,000	Significant

It is clear from Table (04) that the arithmetic mean concerning teachers' attitudes toward the hisbah system (moral values) was estimated at 51,632 with a standard deviation of 3,3254. The t-test value for one sample was -8,55 with a statistical significance level of 0,000.

This value falls within the positive (high) hypothetical range (40-60), indicating significance.

This confirms the hypothesis stating that elementary school teachers' attitudes are positive toward the extent to which school curricula incorporate the hisbah system, which



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contributes to preserving the moral values of individuals (students).

This finding is consistent with the study by Alaa Al-Bahmasi (1993), which concluded that the Islamic Education textbook at the elementary level contains many principles of Islamic Sharia.

The Islamic Education curriculum also includes moral values instilled in the individual from childhood to adulthood, such as learning the pillars of Islam (prayer, zakat, etc.) and noble virtues like cooperation, tolerance, and social solidarity. It also nurtures students in basic Islamic manners such as greeting others, respecting people, saying Bismillah before eating or drinking, striving for excellence, loving goodness for others, and being honest in interactions. These values build and shape the child's moral personality, which develops into a mature ethical character later in life.

Moreover, the curriculum incorporates guidelines, customs, and behavioral norms that the student should adopt in daily life, such as respecting one's turn, obeying traffic signals, and using pedestrian crossings, among others.

In general, the Islamic Education curriculum encompasses numerous moral values that express the essence of the hisbah system.

b. Presentation, Analysis, Interpretation, and Discussion of the Second Hypothesis:

The second hypothesis states that:

There are statistically significant differences in elementary school teachers' attitudes toward the extent to which school curricula include the hisbah system, which contributes to

preserving the moral values of individuals (students), attributed to the gender variable of teachers.

After applying the t-test for two unequal and non-homogeneous groups, the following results were obtained:

Table (05): Results of the t-test for two unequal and non-homogeneous groups

	Gender	Sample size	Arithmetic Mean	Standard Deviation	t-test value	Degree of Freedom	Statistical Significance (Sig)	Significance level	Result (statistical significance)
Attitudes	Male	06	11,1667	0,40825	-0,714	18	0,484	0,01 or 0,05	Not significant
	Female	14	11,5714	1,34246					

It is clear from Table (05) the mean value for the male teachers regarding their attitudes was (11.1667), with a standard deviation of (0.40825). This value is higher than the mean value for the female teachers, which was (11.5714) with a standard deviation of (1.34246). The t-test value for the two unequal and non-homogeneous groups was (-0.714), with a degree of freedom of (18) and a significance level (Sig) of (0.484). This indicates that the result is significant at the 0.01 level.

Hence, the alternative hypothesis stating that there are statistically significant differences in teachers' attitudes toward students in the middle school stage due to gender is rejected, and the null hypothesis is accepted indicating that there are no statistically significant differences in primary school teachers' attitudes toward the extent to which



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curricula include the Hisbah system contributing to the preservation of moral values among members of society (students) attributed to gender.

The researcher attributes the absence of gender-based differences in teachers' perceptions regarding the extent to which the Islamic education curriculum in the second year of the primary stage includes the Hisbah system to the fact that both male and female teachers teach the same subject Islamic Education which follows a unified curriculum based on standards derived from the Qur'an and Prophetic Sunnah. These standards guide Muslims' speech, behavior, and relationships with God and others in daily life.

Therefore, both male and female teachers share similar views regarding the content of the Islamic education curriculum, which is rich in the values of Islam and the morals of the Messenger of Allah, Muhammad (peace be upon him), and these views are not influenced by gender differences.

3. General Conclusion:

After reviewing the theoretical framework and conducting the fieldwork using the SPSS statistical package, the following results were obtained:

The attitudes of primary school teachers were positive regarding the extent to which the curricula include the Hisbah system that contributes to preserving moral values among members of society (students).

There were no statistically significant differences in teachers' attitudes toward the extent to which curricula include the Hisbah system that contributes to preserving moral values among students, attributed to gender.

4. Recommendations:

Conduct periodic reviews of the Islamic Education curriculum by specialists to ensure its alignment with the nature of Algerian society and the age groups it targets.

Work on instilling the Hisbah system in children's personalities by training them to apply it in their daily lives.

Provide professional training for primary school teachers who teach Islamic Education on how to apply the competency-based approach, which leaves a lasting impact on the child's personality by embodying moral values in practical models (e.g., building a model of the Kaaba and learning how to perform tawaf, or practicing giving charity to the poor).

Conclusion:

From what has been presented in this study, both theoretically and empirically, the importance of the content of the Islamic Education curriculum related to the Hisbah system becomes clear. This system embodies the foundations and standards of moral values consistent with our noble religion and the Prophet's Sunnah, which serves as a practical guide to living by the Holy Qur'an. Teachers, through their instruction of this subject, face both a challenge and a rewarding mission, particularly in dealing with children the pure souls who are like blank pages upon which we can write what we wish, by nurturing them along the path of Islam and its values.



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Hence, the Islamic Education curriculum largely includes moral and ethical standards that form a fundamental basis for instilling noble character traits in pupils.

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