



A Study of the Content of Educational Texts for Fifth-Year Algerian Primary School Students in Terms of Moral Values in Light of Global Changes

Soumia HAMEL*¹

Algerian Arabic language Academy, Algeria,

s.hamel@aala.dz

Received :10/05/2025

Accepted: 01/12/2025

Published :24/03/2026

Abstract:

Ethical values enable individuals and societies to distinguish between right and wrong, though the adopted frames of reference vary across different cultures. It is from this ethical reference that the norms governing behaviors and interactions are derived to safeguard rights and duties. Given that global shifts—namely globalization and technological advancements—have made cultural openness inevitable, a society's ethical values are now facing an existential clash between what is prohibited by its own standards and what is permitted elsewhere. This has led to a cultural blurring and, potentially, a detachment from the original identity. Consequently, social systems must strive to preserve their core components by exerting efforts across various fields to instill values and principles, most importantly through education.

Education is not merely a process of transmitting knowledge from one generation to another; it is, at its core, a process of human character-building in both value and conduct. While science provides individuals with the tools for success, ethics grant them the purpose and the right direction to utilize those tools. In this context, studying ethical values within educational texts designed for the primary stage gains immense significance; it is the phase where the initial features of a citizen's personality are outlined, and where the morals capable of protecting society against global shifts are ingrained. Thus, examining the educational texts prescribed for fifth-grade primary students in Algeria serves as a pivotal gateway to understanding how these values are translated from abstract concepts into behavioral and linguistic practices acquired by the learner.

Key words: Moral values, educational texts, school textbook, contemporary challenges.

INTRODUCTION

Moral values contribute to shaping an individual's personality, as they are reflected in his thinking and behavior, and express his balance and ability to interact with the environment to which he belongs in various situations and situations. And with different societies, the references from which these values are derived differ. Muslim societies, for example, derive their references from the Qur'an and the Sunnah. Therefore, Muslims adjust their judgments on actions, words, and developments in their lives based on what their religion stipulates, and through it, the distinction between right and wrong is made. Because societies are open to each other, it happens that different cultures collide with each other, and it may happen that one culture identifies with another culture. This social openness is due to many factors, including the increase in the rate of individuals' dependence on modern technologies

witnessed in recent years. One of the effects of this technology is that it constantly leads to noticeable transformations in the psychological and social aspects of the human being. In fact, there may be concessions on elements that previously constituted basic elements in his composition. This danger calls for the need to pay attention to the system of values, and the reality of teaching and consolidating them in the souls. The research problem came as follows: To what extent does the educational content pay attention to moral values and instilling them in the souls of young people? The article attempts to present a study conducted on a sample of this content directed to Algerian learners. This sample is represented in the texts of the Arabic language book for the fifth year of primary education.

1- DEFINITION OF VALUES:

Values are defined as: (a set of well-established cognitive, emotional, and behavioral beliefs and perceptions that a person freely chooses after thinking and contemplating, and believes in them firmly. They constitute for him a system of standards by which he judges things as good or bad, and by acceptance or rejection, and from them results in regular behavior characterized by consistency, repetition, and pride)¹. Values are classified into categories: humanitarian, social, and economic. Perhaps the most important values are moral values. Indeed, Ibn Khaldun says that the name of humanity is worthy of good character, and bad character is almost considered like beasts and wildebeests. Ethics or moral practice is (the set of morals, customs, traditions, and proverbs approved by a society at a specific time and adopted by inspiring behavior in accordance with the natural nature or the prestigious and desired social nature. This is because it is a source of orders, advice, and recommendations that, once combined and consistent with each other, become the subject of second-order thinking, that is, philosophy, or thinking about spontaneous thinking, to evaluate it and distinguish the better from the less virtuous, the better from the ordinary, the acceptable, the ugly, and the better. It is always the desired good or the best peak, and the worst is the ugliest that is rejected by force, prohibition, prohibition or prohibition, and that is evil, meaning the lowest, harmful, harmful value that is rejected.)², The importance of morality comes from the fact that (virtue brings happiness)³, so a virtuous person is necessarily happy.

2- SOURCES OF VALUES:

The sources from which an individual form his values are diverse, and they expand through his growth from his small environment (the family) to his social environment. The family is the first building block in building societies, from which the child acquires the language, customs, and first knowledge. In Algerian society, for example, the family celebrates many occasions; Eid al-Fitr, Eid al-Adha, the Prophet's birthday, the week of birth, fasting for the first time, going to Hajj and returning from it... and other situations from which children understand the priorities of adults. Although Algerian society has acquired new customs over time, (these developments and changes remained unable to affect some aspects of the local culture, which are represented in some customs and traditions close to the local self, as the family continued to preserve and preserve them. Considering it as part of her spiritual and ideological being, which led her to sanctify it and consider not celebrating it a bad thing and socially, culturally and even ideologically unacceptable.)⁴. It is also from the family that the child learns how to distinguish between right and wrong according to the beliefs of those who care for him, as they

represent his role model, and from them he learns the principle of rights and duties in its initial form. The family carries out (the process of social formation according to the culture of society and the prevailing way of life among its members in order for it to transform from a biological being into a social human being, by modifying its behavior and training it until it recognizes what is desirable and what is desired of it in terms of values, attitudes and behavior)⁵. The primary role of the family is upbringing. The morals that an individual acquires at the beginning of his life are the ones that remain firmly rooted in him as he grows older, as (we are indebted to those general morals that a person receives in the early stages of his life, as they are the asset that accompanies him until adulthood, and it is the only asset that remains of central value to the student's behavior in the educational and pedagogical institution, especially with the presence of that structural educational defect in our educational systems that makes the moral lesson slack and even non-existent from its first inception)⁶.

One of the sources of values is also the social environment, the individual is influenced by who he accompanies, by who he deals with in his daily life, and by the individual's transition from family to school, his circle of friendships expands and he gets to know others who grow up in families that are similar and different culturally and socially from the family in which he grows up, so he influences and is influenced by them. The social function of the school is (the function of social normalization that it exerts on the learner by indoctrinating him with the values, standards and ideals of the society to which he belongs)⁷. The school is not the only institution in society, an individual may participate in many institutions, including religious institutions: they contribute to building values for him, and the mosque represents the good environment in which souls are raised and raised on good deeds. Sports institutions also contribute to the formation of important moral values such as sportsmanship, teamwork, respect for the other.

The media and communication are among the institutions that influence the construction of the stereotype of the individual and society, the media may raise a personality or behavior and may degrade them, through its tools capable of shaping public opinion. Due to the widespread use of social media, the media is no longer the preserve of certain institutions, but information and news have become materials that are transmitted between the channels of content creators.

The subject of values is a comprehensive subject that appears in all aspects of life, and it cannot be limited to a specific area such as school or family, with its educational contents, and the difficulty lies in how to exploit these areas to consolidate the accepted values instead of spreading the ugly, (in order for the desired values to settle in the conscience and thought of the individual, they must appear in all his activities, And practiced from the earliest years of life)⁸.

Because the sources of values are exposed to contemporary challenges, which lead to a change in the perception of values, it is necessary to identify these challenges and prepare what is appropriate to meet or cope with them so that they are not a burden on values

3- CONTEMPORARY CHALLENGES FACED BY VALUES:

Human life is developing with the development of Science and technology, and in parallel with this, contemporary ethical problems are increasing, examples of these problems are related to practical scientific behavior in the field of organ transplantation, genetics,

environment, pollution, technology, trade, politics and the media, which calls for the need to pay attention to the foundations of ethics and activate them.

On the other hand, the world is experiencing a significant change in its social structure, the role of the family has changed, the authority of parents has decreased, grandparents have been absent in the child's life, contemporary forms of individuality have been born, the concept of enjoyment has exploded, and faith has been absent in many beliefs and values.

As for modern technology, it is true that its development has provided ease of communication and easy access to information, but it has shown unethical phenomena such as cyberbullying, spreading rumors and false news, breaking privacy, and all these behaviors violate moral values. The danger of technical development lies in the fact that (new technologies produce a huge increase in human capabilities [... The situation is so saturated with grave dangers that man tends to experiment and renew, not in a sector external to him, but in the very heart of the human entity ,⁹(That is, the change caused by technology is not only superficial, it affects the lifestyle, but affects the essence of the individual and his conscience, and all global changes lead to (transformation of the common moral conscience and the normative principles of society)¹⁰.

Studies prove the transformation of morality due to globalization, and (morality is not intended to remain outside the control of the market, but globalization seeks to reproduce a new morality, and to achieve a break not only with the patterns of public ethics, but the break this time is related to the traditional references of public morality, man has no right to draw his morality from religion and Or traditions)¹¹. Globalization has affected the elements that contribute to the formation of values in the individual, the first of which is the family, whose role has declined due to lifestyle changes, external influences, and the emergence of individualism. Globalization affects the educational field as it affects other fields, (which is what important bodies and bodies have warned about, which foresaw the risk of leakage of globalization policy to this sector, and in this regard, the Arab Organization for Education, Culture and Science confirmed that the education and health sectors are public utilities that should not be affected by the logic of profit and the market) ¹². As long as the sources of values in society are threatened as a result of global changes, their education in schools has become necessary if the policy of countries wants to preserve their moral and ideological identity, technological change and the power of mass media that have broken principles and violated privacy dominate social life.

4- TEACHING VALUES:

The importance of teaching values comes as the foundations that regulate the behavior of individuals in what they should do and do, and what they should leave and stay away from, in order to benefit them and others, and (the teaching of virtuous values has become a duty that should be taken care of and assume its serious responsibilities, and everyone who neglects the upbringing of his sons, daughters and students is limited to it)¹³, Ethics is related to science because (the ethical problem affects the quality of Science and competencies) ¹⁴, Because the first years of human life are the most important years in building values, the primary stage of education is the fertile ground for broadcasting constructive educational content, and the primary stage is the educational stage that precedes the Intermediate Education stage, and follows the pre-school and kindergarten, and the International Advisory

Committee of UNESCO in 1958 considered that (the first goal of primary education The goal of general education is to develop children in a coordinated manner to enable them to develop to the fullest from the mental, emotional, physical and social aspects and to lead a full, useful life at school)¹⁵.

Educational reform in a society must be related to the specificity of the society itself, and therefore reform must originate from within, and not come from other societies that differ in social and cultural characteristics, in order for societies to preserve their civilization, and in this context Malik ibn Nabi defines civilization as: (it is not a commodity to be bought and sold, but rather an internal structure determined by The cultural specificity of each society and its genius, and therefore it is not amenable to borrowing. And every attempt in this way exposes the conquered culture to a monstrosity after falling into the net of subordination)¹⁶. Any country has educational goals that reflect its policy and serve its society and are in line with its educational philosophy, and outline the image it wants to have in the future, and it is necessary that educational programs reflect educational visions; the absence of a program or the presence of a program that is not consistent with a certain educational vision, the same because it will inevitably lead to educational chaos. On the other hand, an over-directed program will dehumanize education, thereby creating individuals who are unable to create or even take initiatives¹⁷(Because the Algerian educational policy recognized the importance of building an educational system that belongs to Algerian society, the educational system in Algeria has defined the mission of the Algerian school according to the directive law on national education No. 08-04, under the second article of it, in: (the formation of a citizen equipped with Sure national landmarks, deeply attached to the values of the Algerian people, and able to understand, adapt to, and influence the world around him, And open to world civilization)¹⁸, Thus, the goals of education are defined in the same article of the law as the following¹⁹:

- To root the feeling of belonging to the Algerian people in the souls of our children and to raise them on the love of Algeria and the spirit of pride in belonging to it, as well as their attachment to national unity, the unity of the national territory and the symbols of the nation.

- Strengthening individual and collective awareness of national identity, as a bond of social harmony, by promoting values related to Islam, Arabism and Amazigh.

- To consolidate the values of the revolution of the first of November 1954 and its noble principles among the younger generations and contribute through national history to immortalize the image of the Algerian nation by strengthening the attachment of these generations to the values embodied by the historical, geographical, religious and cultural heritage of our country.

- The formation of a generation imbued with the principles of Islam and its spiritual, moral, cultural and civilizational values.

- Promotion of the values of the Republic and the rule of law.

- Establishing the foundations of a peaceful and democratic society, open to universality, progress and modernity, by helping students to possess the values shared by Algerian society, which are based on science, work, solidarity, respect for others and tolerance, and by ensuring the promotion of positive values and attitudes related, in particular, to the principles of human rights, equality and social justice.

The Algerian school, according to the same law, in its fifth article, is obliged to²⁰:

-Developing students ' civic sense and educating them on the values of citizenship by teaching them the principles of justice, fairness, equality of citizens in rights and duties, tolerance, respect for others and solidarity among citizens.

-Providing an education that is consistent with the rights of the child and Human Rights and developing a democratic culture among students by providing them with the principles of discussion and dialogue and accepting the majority opinion and getting them to renounce discrimination and violence and to prefer dialogue.

-Raising the awareness of the younger generations of the importance of work, as a crucial factor for a decent and decent life and gaining independence, and, in particular, as a permanent wealth to compensate for the depletion of Natural Resources and ensure the permanent development of the country.

-Preparing students by teaching them the etiquette of collective life and making them realize that freedom and responsibility in their personal, civil and professional lives.

Article No. sixteen of the same law stipulates that (the school is the basic cell of the national educational system, and is the preferred space for the delivery of knowledge and values)²¹.

It is stated in the curriculum of the primary stage (the choice of values and their action constitutes the first source of guidance for the educational system and its goals, the nature of the curricula, the choice of educational contents and learning methodologies)²².

Through the reference texts of education in Algeria, we note that it attaches great importance to values in general and moral values in particular, as it is keen to root the love of the Homeland, its symbols, religion and culture, it emphasizes the preservation of national identity, which is essentially an identity formed by the principles of tolerant Islam, which calls for the exaltation of virtuous values and aversion to bad behavior. The guiding law also obliges the school to prepare the learner and teach him Social Ethics and perform his duties in the future, and these goals outlined by the educational system are translated into educational books, as it is the tool that transmits the desired values from the educational process.

5- analysis of the content of the Arabic language textbook for the fifth year of primary education:

The study of the content of the educational book seeks to answer the question: what moral values are included in the book Is there a relationship between the values sought by educational policy and the values propagated by the textbook Is there a preparation for the learner to face the challenges that collide with virtuous values

The study of the values to be taught through the educational book in this research is based on language, although we know that the value of morality lies in action and not in words, however, we can consider language as a means of transmitting morality since it is (language) a means of communication, and reading texts are not only materials for the development of the linguistic Queen and the development of scientific knowledge, as (In addition to cognitive quantification and familiarization with the life of the other and his scientific and technological Productions, Man values in his humanity (love, happiness, ambition, knowledge, cooperation, beauty...)) ²³, And (the main goal of reading is knowledge, and through it the values that the pupil should carry after graduating from school are transmitted, and educational policies work to ensure that the basic goals of reading at the primary stage

are homogeneous with the general goals of education, that is, to determine the human profile envisaged by the educational and pedagogical process)²⁴.

The study of the values to be taught through the book of the Arabic language for the fifth year was represented in two parts; the first of which studies the objective content of the texts, by identifying the idea and meaning that the text wants to convey to the learner, and the second part, studies the lexical units with moral significance, to determine their character and.

First: studying the topics covered by the Arabic language textbook for the fifth year of primary education:

The reading texts in this book are distributed²⁵ There are eight (08) axes, and in each axis there are three (03) reading texts, except for the last axis, it includes two reading texts, so that the total of all reading texts is twenty-three (23) texts.

The first axis(01) is entitled: “القيم الإنسانية”, included the texts:

(رفاق المدرسة، التعاونية المدرسية، طريق السعادة).

The first text: urges learners to be good individuals, avoiding gossip and enmity.

The second text: explains the meaning of cooperation at school and teamwork to do good deeds.

Third text: learners know that happiness is found in helping others, in optimism, and in spreading good.

The second axis (02): “الحياة الاجتماعية والخدمات”, within which three texts fall:

(من أشرف المهن، والإخلاص في العمل، ومهنة الغد).

The first text: it alerts learners to the need to respect the cleaner and appreciate his effort, and that mocking him is bad behavior.

The second text: tells about a doctor who is forced to work in the desert away from his family, but over time he loves his work, and finds his happiness in helping others.

The third text: refers learners to think about the future profession, linking it with the benefit it provides to society.

The third axis (03): “الهوية الوطنية”, includes the following titles:

(تاكفاريناس يتحدث، وكلنا أبناء الوطن، وأرض غالية).

The first text: introduces learners to a historical figure from ancient times, and this includes pride in identity and the choice of role models.

The second text: the text carries the message of the unity of the Sons of Algeria, no matter how different their ethnicity is between Arab and tribal, and that what United them was the Koran.

The third text: the text urges educated people to love their homeland, for which our martyrs died.

The title of the fourth axis (04): “التنمية المستدامة”, and the texts fall within it:

(سر الحياة، وحين تصير النفايات ثروة، والحصاد والكلب وقطعة الخبز).

The first text: the text mentions the importance of water and calls for economy in its use, and warns against wasting it.

The second text: the text conveys the experience of converting waste into new useful materials.

The third text: in the text is a dialogue between the dog and the harvest, in which the harvest talks about sowing and the importance of the seasons in the transformation of the seed into wheat ears ready for harvest, to make bread from them, but there are those who throw bread and do not think about all the stages that bread went through before it became ready.

The title of the fifth field (05): “الصحة والتغذية”, and the texts fall within it:

(وادي الحياة، وممنوع الدخول، وأحسن الأطباء عصير الخضروات والفاكهة).

The first text introduces learners to blood, mentions its importance in the human body, that healthy people help sick people by donating it, and that it is necessary to preserve its safety from external dangers.

The second text: the text explains the body's ability to prevent harmful components from entering it, and urges the learner to prevent diseases by taking care of Hygiene, and by good nutrition to help the body strengthen its immunity.

The third text: the text shows the learners the importance of vegetable and fruit juices in expelling toxins from the body and protecting it from diseases, thus avoiding what harms and taking advantage of what benefits.

The Sixth Axis (06) is entitled: “عالم العلوم والاكتشاف”, and it includes the following titles:

(عبقريّة فذة، وقصة البنسلين، والروبوت المشاغب).

The first text: the text conveys the biography of an outstanding Muslim scientist, Abu Rayhan Al-Biruni, and is known for the various fields in which he labored in research. This makes him a role model in science and business.

The second text: the text tells the story of the scientist Fleming's discovery of penicillin, he preferred science and scientists to mankind.

The third text: the text tells a story about a robot that helps a disabled child to relieve his needs, through this text, learners imagine the possibility of relying on robots in everyday life, and in this he was keen to employ technology in what is useful.

The seventh axis (07), entitled: “قصص وحكايات من التراث”; it includes three (03) reading texts:

(عزّة ومعزوزة، ونص جحا والسلطان، ونص وفاء صديق).

The first text: the text is a story of folk tales, expressed by the need to work with the mother's will to protect against the deceit of evil people, and in doing so to establish obedience to parents.

The second text: the text tells a story whose meaning is to be discerning and not allow anyone to take away his right.

Third text: the text tells the story of a young man's loyalty to his friend after he became poor, who helped him in a way that made him not even feel ashamed.

The eighth axis (08), entitled “الأسفار والرحلات”, includes the texts

(رحلة إلى عين الصفراء، وحكى ابن بطوطة).

The first text: the text takes the learners on a trip to Ain al-Safra, where the Bedouins go to the market to display their various goods, and after the end of the market they stay in a nearby town and talk about their trips at night, and in the morning they disperse, and in the text a transfer to a traditional folk culture.

Second text: the text tells a story told by Ibn Battuta about the Islam of the Maldivians thanks to a Moroccan man named Abu al-Barakat al-berberi.

It is noted on the texts selected in the book that they instill in the learner various values, the most important of which are moral values, and there is no text without these values that

are reliable in building the personality of the learner, and therefore it can be said that the contents of the texts translate the goals set in the Algerian educational policy in terms of building and promoting values.

Educational texts that present a hero or a character who goes through moral challenges and triumphs in them create a state of identification for the learner, and this is his identity; he tends to imitate the behavior of the character who received approval in the text to experience the same feeling of satisfaction or social acceptance.

On the other hand, the text has the ability to determine what is 'acceptable' and what is 'rejected', by repeatedly describing certain behaviors with positive qualities, and describing the rejected behaviors with bad qualities, and therefore it can be said that the text forms and builds the moral reference of the learner.

Educational texts that evoke the learner's feelings, such as sympathy for the poor, or pride in the homeland, leave a lasting behavioral effect than dry texts of feelings .

Second: studying the content of the book in terms of lexical units with moral significance:

When a learner reads a text, he begins to build his language and enrich it with the words and concepts contained in it, so these lexical acquisitions become part of his own language. The presence of vocabulary related to behavior and morality within narrative contexts makes the learner automatically evoke values related to them when faced with similar situations in reality.

Through the survey of lexical units belonging to the field of moral values contained in the texts of the Arabic language textbook aimed at learners in the fifth year of primary education, one hundred and forty-two (142) lexical units were recorded, and we point out that the units related to the Islamic religion were calculated, as it is the primary reference in determining right and wrong, and after extracting these The units are classified according to their meanings into seven classes, namely:

- 1.Units that are indicative of the Islamic religion.
- 2.Units denoting moral values that appear in actions (motor behaviors).
- 3.Units indicative of moral values that appear in sayings.
- 4.Units denoting moral values that appear in feelings.
- 5.Units denoting moral expressions.
- 6.Units denoting moral concepts.
- 7.Units indicative of bad behaviors and anti-good qualities

Below we list the lexical units contained in the texts, according to these seven classifications :

First: The Thirty-Eight (38) lexical units that are indicative of the Islamic religion, namely:

أَجْرٌ - أَحْيَى - إِخْلَاصٌ - إِسْلَامٌ - أَسْلَمَ - اللهُ - تَرَبَّى - تَرْبِيَةٌ - جَامِعٌ - جَزَاءٌ - حَافِظُ الْقُرْآنِ الْكَرِيمِ - خَلَقَ - خَيْرٌ - دِينٌ خَنِيفٌ - دِينٌ - رَبٌّ - رَحْمَةٌ - رِزْقٌ - سَلَامٌ - صَلَّى - طَاعَةٌ - عِبَادَةٌ - عَدْلٌ - عِرْضٌ - فَتْيَةٌ - فَيْرَ الْقُرْآنِ - فُدُوَةٌ - قَوَاعِدُ التَّرْبِيَةِ - مَسْجِدٌ - مُسْلِمٌ - مَعْبُدٌ - مَقْصُورَةٌ الْمَسْجِدِ - نِعَمٌ - نِعْمَةٌ - هَدَى - هَدَى.

Second: the units indicative of moral values that appear from actions (motor behaviors), the number of forty-seven (47) lexical units, namely:

اقتِصَادٌ (بمعنى ضدّ التبذير)-إِمَاطَةُ الأَدَى-أَهْدَى- دَعَمَ- رُقِيَ- سُلُوكٌ- مُتَوَاضِعٌ- مُخْلِصٌ- مَكَارِمُ الأَخْلَاقِ- نَزِيهَةٌ- يَدُ المُسَاعِدَةِ- إِحْسَانٌ- أَحْسَنٌ- إِحْتِرَامٌ- أَخْلَاقٌ- آدَابٌ- آدَابُ السُّلُوكِ- إِكْرَامٌ- أَمَانَةٌ- إِنْصَافٌ- يَزُّ- تَسَامُحٌ- تَسَامُنٌ- تَطَوُّعٌ- تَعَاوَنٌ- تَعَاوُنٌ- تَعَاوُنِيٌّ- تَقْدِيرٌ- تَكَاتُفٌ- سَانَدٌ- صَالِحٌ- صِدَاقَةٌ- عَطَاءٌ- عَفْوٌ- قَدْرٌ (بمعنى احترام)- كَرِيمٌ- لُطْفٌ- مُتَطَوِّعٌ- مُتَعَاوِنٌ- مُسَاعِدٌ- نَصَحٌ- وَثَامٌ- وَاجِبٌ- وَجِبٌ- وَجُوبٌ- وَقَرٌ.

Third: the units that are indicative of the moral values that appear in the sayings, and the number of eleven (11) lexical units, namely:

تَجِيَّةٌ- دَعَا- صَادِقٌ- صِدْقٌ- عَهْدٌ- نَاجِيٌ- كَتَمَ السِّرَ- وَعَدٌ- وَعْدٌ- وَعَظٌ- وَفَاءٌ.

Fourth: the units that are indicative of moral values that appear from feelings, and there are four (04) lexical units, namely:

اِمْتِنَانٌ- ثِقَّةٌ- رَضِيٌّ- سَرِيرَةٌ.

Fifth: the units that are indicative of moral expressions, the number of which is seven (07) lexical units, namely:

إِنْ شَاءَ اللهُ- تَرَبَّتْ يَدُهُ- رَجِمَهُ اللهُ- السَّلَامُ عَلَيكُمْ- شَاكِرٌ- شُكْرًا- يَا إِلَهِي.

Sixth: the units that are indicative of moral concepts, there are nine (09) lexical units, namely:

بَرَكَتٌ- تَوْعِيَةٌ- حَقٌّ- شَرَفٌ- شَرِيفٌ- فَضِيلَةٌ- مَبَادِيءٌ- مُبَارَكٌ- مُقَدَّسٌ.

Seventh: the units indicative of bad behaviors and anti-good qualities, numbering twenty-six (26) lexical units, namely:

ازدراء- بُخْلٌ- سَخَرِيَّةٌ- إِهْدَارُ الطَّاقَةِ- إِهْمَالٌ- اسْتَرْقَ السَّمْعَ- بَعْضَاءٌ- تَبْدِيدٌ- خَدَعٌ- خِدَاعٌ- خِيَانَةٌ- ظَالِمٌ- عِدَاوَةٌ- غَاصِبٌ- غَدْرٌ- غَرٌّ- غَضَبٌ- كَذِبٌ- كُفَّارٌ- مَآكِرٌ- مَضِيعَةٌ- الوَقْتُ- مُسْتَبِيدٌ- نَمَامٌ- نَمِيمَةٌ- نَهَبٌ- هَدْرٌ.

When arranging these varieties according to the percentage of their flowers, we find that:

The first rank of the units indicative of moral values that appear in verbs (motor behaviors), of which there are forty-seven (47) lexical units, with a ratio of: 33,09%.

It is followed in second place by the Thirty-Eight (38) units of the Islamic religion, with a percentage of: 26,76%.

Then in third place are the units indicative of bad behaviors and anti-good qualities, numbering twenty-six (26) lexical units, with a ratio of: 18,30%.

In fourth place are the units indicative of moral values that appear in the sayings, the number of eleven (11) lexical units, with a ratio of: 7,74%.

The fifth place is for the units of semantic concepts, of which there are nine (09) lexical units, with a ratio of: 6,33%.

In sixth place are the units that denote moral expressions, of which there are seven (07) lexical units, with a ratio of: 4,92%.

And finally, in seventh place, the units indicative of moral values that appear in feelings, number four (04) lexical units, with a ratio of: 2,81%.

This order in the proportions of the mentioned types of moral values is a logical order, because the words that are related to behaviors are considered priority words in the acquisition of moral values, morality appears in business and is reflected on transactions, but the coming of words directly related to the Islamic religion in the second order is important, they entrench in the mind of the learner Words that refer to acts of worship, while words that refer to bad behaviors, which ranked third in the rate of roses in the contents, are important

not verifying information, and it is necessary to teach young people how to protect themselves from cybercrimes, and take responsibility for committing abuses online, and all this to restore the balance of values in this changing world. And this should be by encouraging the learner to think critically about moral issues, that is, to show him phenomena and he comes to their disastrous results by exercising his mind, rather than indoctrinating him with rigid values. We also propose to open the way for educational institutions to be an active element in society by participating in voluntary initiatives in which learners develop their ability to work collectively and solidarity with others. We hope that technological means in the world of young and old will be a tool for solving problems and spreading what benefits everyone.

MARGINS :

Majid Zaki Al-Jallad, learning and learning values, theoretical and applied conception of methods and strategies of teaching values, Al-Masirah publishing house, Amman, Vol.1, 2007, p.22.

Jacqueline Ross, contemporary ethical thought, oweidat publishing and printing, Lebanon, Vol. 1, 2001, p.6.

Jean-Paul rizkaber, philosophy of values, translated by Adel al-AWA, oweidat publishing, Lebanon, Vol. 1, 2001, p.14.

Mohamed Saidi, the family, its customs and traditions between the past and the present: the phenomenon of celebrating the holidays as a model, humanistic notebooks, Center for research in social and cultural anthropology, Oran, No. 4, 2013, p.151.

Ahmed Hassan al-Qawasmeh, Ayed bin Ali al-Balawi, university values system, Safa House for printing, publishing and distribution, Amman, Vol.1, 2015, p.55.

Idris Hani, our ethics in the need for an alternative moral philosophy, Civilization Studies series, Civilization Center for the development of Islamic thought, Beirut, Vol.1, 2009, p.86.

Mohamed ghalem, et al., pedagogical values in the textbook: Humanities in secondary education, joint publication of the General Directorate of scientific research and the Center for research in social and cultural anthropology, Algeria, 2015, p.27.

Taher bugazi, the relationship of the textbook to educational values, Proceedings of the National Forum organized on November 24 and 25, 2007, in Algeria, a national forum on 'the textbook in the Algerian educational system, reality and prospects, P.263.

Jacqueline Ross, contemporary moral thought, translated by Adel al-AWA, oweidat publishing, Lebanon, Vol. 1, 2001, p.18.

Ibid., p.19.

Idris Hani, our ethics in the need for an alternative moral philosophy, P.211.

Ibid., p.212.

Majid Zaki Al-Jallad, learning and learning values, P. 10.

Idris Hani, our ethics in the need for an alternative moral philosophy, P.234.

Michel Gerges, glossary of terms of education and education, Dar Al-Nahda Al-Arabiya, Lebanon, Vol. 1, 2005, p.193.

Mohamed Bagdad Bey, education and civilization (research on the concept of education and the nature of its relationship with civilization in the perception of Malik ibn Nabi), world of ideas, DT, Algeria, P.19.

Georges Nahas, towards a moving educational vision, gross press, Lebanon, Vol. 1, 1994, p.55.
Law No. 08-04 of January 23, 2008 - contains the directive law on National Education, issued in the official gazette of the Republic of Algeria/ No. 04, dated January 27, 2008.

ibid., the same.

ibid., the same.

ibid. of the same name.

Ministry of National Education, National Committee for curricula, curricula for primary education, Algeria, 2017, p.8.

eltaher bugazi, the relationship of the textbook with educational values, P.255.

Ibid., p.256.

Ministry of national education, Arabic language fifth year of Primary Education, National Bureau of school publications, 2020.

REFERENCES :

Ahmed Hassan al-Qawasmeh, Ayed bin Ali al-Balawi, university values system, Safa House for printing, publishing and distribution, Amman, Vol.1, 2015.

Idris Hani, our ethics in the need for an alternative moral philosophy, Civilization Studies series, Civilization Center for the development of Islamic thought, Beirut, Vol.1, 2009.

Jacqueline Ross, contemporary moral thought, translated by Adel al-AWA, oweidat publishing, Lebanon, Vol. 1, 2001.

Jean-Paul rizkaber, philosophy of values, translated by Adel al-AWA, oweidat publishing, Lebanon, Vol. 1, 2001.

Georges Nahas, towards a moving educational vision, gross press, Lebanon, Vol. 1, 1994.

Taher bugazi, the relationship of the textbook to educational values, Proceedings of the National Forum organized, on November 24 and 25, 2007, in Algeria, a national forum on 'the textbook in the Algerian educational system, reality and prospects.

Law No. 08-04 of January 23, 2008 - contains the directive law on National Education, issued in the official gazette of the Republic of Algeria/ No. 04, dated January 27, 2008.

Majid Zaki Al-Jallad, learning and learning values, theoretical and practical conception of methods and strategies of teaching values, Al-Masirah publishing house, Amman, Vol.1, 2007.

Mohamed Bagdad Bey, education and civilization (research on the concept of education and the nature of its relationship with civilization in the perception of Malik ibn Nabi), world of ideas, DT, Algeria.

Mohamed Saidi, the family, its customs and traditions between the past and the present: the phenomenon of celebrating holidays as a model, humanities notebooks, Center for research in social and cultural anthropology, Oran, No. 4, 2013.

Mohamed ghalem, et al., educational values in the textbook: Humanities in secondary education, joint publication of the General Directorate of scientific research and the Research Center for social and cultural anthropology, Algeria, 2015.

Michel Gerges, glossary of terms of education and education, Dar Al-Nahda Al-Arabiya, Lebanon, Vol. 1, 2005.

Ministry of National Education, National Curriculum Committee, primary education curricula, Algeria, 2017.

The Sankalpa: International Journal of Management Decisions

ISSN: 2454-7425

Volume 12, Issue 1 (January - June 2026)

Ministry of national education, Arabic language fifth year of Primary Education, National Bureau of school publications, 2020.

