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# ENVIRONMENTAL VALUES INCLUDED IN ISLAMIC EDUCATION TEXTBOOKS IN THE UNITED ARAB EMIRATES

Mohammad Abdulsalam Suliman AlArood<sup>1\*</sup>, Mohammed Zaher Hasan<sup>2</sup>

<sup>1</sup>*Liwa University- United Arab Emirates. Email: alurood2007@gmail.com. Orcid D: <https://orcid.org/0000-0002-6839-972X>*

<sup>2</sup>*Horizon university college. Email: m5336627@hotmail.com*

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Corresponding Author: Mohammad Abdulsalam Suliman AlArood  
(alurood2007@gmail.com)

## ABSTRACT

*The study aimed to identify the environmental values included in Islamic education textbooks in UAE. The sample consisted of all Islamic Education textbooks from first grade to twelfth grade. To achieve the study goals, a content analysis approach was employed, and the analysis tool was developed and consisted of (72) environmental values distributed into seven domains, and their reliability and integrity were checked. The results showed that the environmental values were repeated (16,919) times, where general health domain ranked first with (3,667) repetitions and a percentage of (21.7%), in second place, the environmental appreciation value was repeated (3,194) with a percentage of (18.9%), then the integrity in using environmental resources with (3,006) repetitions and a percentage of (17.8%), followed by resource conservation and energy rationalization with (2,544) repetitions and a percentage of (15%), then the respecting aesthetic aspects in the environment with (2,098) repetitions and a percentage of (12.4%), and then preserving the environmental balance by (1,269) repetitions with a percentage of (7.6%). While positive participation in environmental issues domain ranked seventh and last with (1,141) repetitions with a percentage of (6.7%). The results indicated that environmental values, in general, were integrated, sequential and continuous through the educational cycles, but irregular and unbalanced.*

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**KEYWORDS:** Environmental Values, Islamic Education, United Arab Emirates.

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## 1. INTRODUCTION

Allah almighty created mankind and prepared this balanced planet with all of its components for them to live in and prolong it, as it is created perfectly by Allah almighty, and He called upon mankind to preserve it, this environment with all its integrated beauty was created by Allah to mankind, its freshwater, pure air, beautiful forests, seas filled with food and ornaments and much more blessings that cannot be counted, these blessings demand us to praise and thank the Almighty, as well as to always protect and preserve them.

Education plays a vital part in building the important values that humans need to adapt a positive effective attitude, these values are stemmed from Allah teachings to mankind, and that is the true valuable religion (Sa'ada & Ibrahim, 2004). If we want these values to embed themselves in guiding human behavior towards good and usefulness, it is important to point out that environmental values are very important for achieving such goal, and perhaps the way to achieve that is through attracting the attention of curriculum designers towards it, to create a curriculum impacts students' lives positively, and one of the most important curriculums regarding that topic is the Islamic Education curriculum, as it is important that its title represents its content to achieve a truly effective Islamic Education (Ali, 2016).

The environment is not just the place where we live, but it is tangled and sequential rings that continue to expand to include the global environment. Each ring is based on the previous one, where humans being moving from their own personal environment to the family environment, passing through to the environment of education or work, until reaching the environment of the neighborhood in which they live, then the town in which they live, and so on until we finally reach the global environment of the whole world, which means it is vital for humans to understand that environment and their role in taking care of it. (Al-Jaban, 2000).

The concept of the environment refers to the earth, sky, mountains and all creatures that occupy them, relationships, influences, various phenomena, including mankind, and the motives and instincts surrounding them (Wahbi, 2004). Tarawnah (2015) defined it as the place where mankind lives and is influenced and affected by its living components, such as animals and plants, and non-living components, such as air, water and soil.

Due to the rapid development in various fields, environmental degradation is gradually expanding

the circle of environmental problems. Despite the great attempts and efforts made to protect the environment, namely, the enactment of environmental legislation and policies, the best solution is to raise human beings that are fully aware of their role, and to transform them into social values that guide their behavior, which will eventually become part of the environment and responsible for it. This is what is called an environmental education that emphasizes the development of individuals' behavior in line with the importance of natural resources in their lives, by making them act with respect for laws, or by enacting legislation that is in the interest of both society and individuals (Kmona, 2009).

The United Arab Emirates has always been concerned with the preservation of the environment as a main priority, both at the level of individuals and groups. Especially that the environment is everything that surrounds humans including plants, animals, water, air and all nonliving components. It is important to mention that all of these components affect human lives directly and play a vital part their survival, therefore, preserving the environment with all its components is a crucial matter that shall not be taken lightly, because unbalancing any of its components will cause various negative effects for humans, also it could cause an unaccountable number of dangerous diseases and natural disasters that might leave the planet uninhabitable.

With the growing official and popular interest in the environment in the United Arab Emirates, and to ensure its genuine and firm commitment to environmental conservation and development efforts, the Governing Council of the Federal Authority for the Environment has recommended the allocation of a National Environment Day in the United Arab Emirates. Based on a memorandum from the Authority, the Council of Ministers, by its resolution No. 107/3 of 1997, approved the allocation of the 4<sup>th</sup> of February of each year as the National Day Environment in the country (Official Gazette, 2006).

It is necessary to refer to the award that bore the name of the great deceased "Zayed International Prize for the Environment", which was launched at the initiative of His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President - Prime Minister - Ruler of Dubai in 1998, as an expression of the loyalty of the people of Emirates to their leader and the builder of their renaissance, and in appreciation of his tremendous efforts in all fields, especially the field of preserving and developing the environment. The award, which is considered the most important in terms of its value and purposes, aims to support

and encourage outstanding environmental achievements in line with the insightful vision of the great deceased (Federal Environmental Authority, 2007).

Al-Rahamna (2016) emphasized the importance of environmental education for students; as it is a process of growth and continuity to gain environmental expertise represented in knowledge, facts, values, trends and environmental skills across the curriculum, with the purpose to discipline their environmental behavior, and solve the environmental problems facing them. In the same approach, Ajaj (2008) defined environmental education as a method to give an individual the values to develop the skills necessary to understand and appreciate the relationships they have with their culture as well as natural and vital environment, also to develop a law for environmental behavior.

Since there is no particular environmental education curriculum in many countries, the only way to achieve environmental education is to integrate it into other relevant curricula, such as social and national education, the science curriculum, the Islamic education curriculum, which is a foster environment for such education, and the optimal values it contains that should be instilled and developed in students, especially since those values are rooted in the Book of Allah Almighty and in the guidance of his Prophet. This is what the current study called for, emphasizing the close link between environmental education and Islamic education and values.

Values are a major subject and an important objective of education, and the view of values varies according to philosophical and intellectual perspectives (Zaher, 1984). Thus the concept of values also differs from some other concepts, such as behavioral needs and activities, goals and trends, because values are fundamental standards or measures of what every human being holds in life, as they are desirable ultimate ends, characterized by small numbers, consistent and its predominantly collective status (Ash'awan, 1997).

The concept of values, in general, indicates that they are the guide to individuals and groups behavior (Al-Adwan and Atalafha, 2011). While from the Islamic perspective, they are normative provisions based on the Islamic religion, aimed at directing human behavior towards the environment in order to achieve succession and prosperity of the Earth (Remal, 1991).

Al-Jalad (2013) states that values continue to exist in human life, and are linked to personality, perceptions and beliefs, which vary in different

cultures. The value of the family, for example, is different for a Muslim than for Westerner. The basis of Muslim culture is the faith of Islam. The provisions of Islam represent the values that the Muslim believes in and applies, thus instilling reliance on mental persuasion that depends on clarification of evidence.

Based on the aforementioned, there is an urgent need to analyze the educational curricula in order to reveal the environmental values contained within them, in particular the Islamic Education Curriculum. Hence the current study aimed at identifying the system of environmental values contained in Islamic Education books in the United Arab Emirates.

### **1.1. The Study Problem**

The environment is the nurturing place in which the individual grows up, and should be cared for and preserved, because it is a benefit to all humans, but it is unfortunate that the scientific progress that the world is witnessing has not prevented humans from violating the environment and disrupting its balance, despite having many conferences related to environment, which focused in their recommendations on the great interest in environmental education (Halawa, 2005).

Through witnessing and observing the many attacks on the environment, its facilities and components, the indiscriminate dumping of waste, the noise and inconvenience that do not respect the freedom of others, and the fact that most students do not take care of the cleanliness of their school yards, class rooms and seating spaces, as well as the increasing suffocating traffic. All of which have been depleting resources and polluting the air, as well as contributing to vast increase in the aesthetic, social, economic and other environmental problems.

On the other hand, there have been several studies (Shadafat and Anajra, 2018; Al-Adwan and Atalafha, 2011; Al-Manaseer and Shahada, 2020) indicated that the environmental values contained in the educational curricula were not systematic or balanced, and that many of these values were missing from some of the established curricula (Ghorbui, 2015). Hence the current study aimed at identifying the system of environmental values contained in Islamic education books in the United Arab Emirates. Specifically, the study attempted to answer the following questions:

1. What system of environmental values should be included in Islamic Education books?
2. What environmental values are contained in the Islamic Education books in the United Arab

Emirates?

3. How sequential and consistent are the environmental values contained in Islamic Education books in the United Arab Emirates?

### 1.2. The Study Objectives

The current study aimed to define the system of environmental values contained in Islamic Education books in the United Arab Emirates.

### 1.3. The Study Importance

The study importance is represented in the followings:

1. This study is one of few studies - within the knowledge limits of the researcher - concerned with this topic in the United Arab Emirates. This study is conducted in hope to enrich the UAE's research library in the field of environmental values.
2. To highlight the strengths and weaknesses regarding the availability of environmental values contained in Islamic Education books in the United Arab Emirates;
3. It is hoped that this study will assist Islamic Education curriculum experts in identifying the system of environmental values that should be taken into account when planning and developing Islamic Education curricula.
4. It is hoped that this study will benefit teachers from results in teaching Islamic Education books in order to identify and emphasize the environmental values contained therein and to learn what values are not included to focus on them.
5. It is hoped that the study will benefit scholars and researchers particularly from its results and tools for future studies conducted on other curricula in this field.

#### Study Terminology and Procedural Definitions:

- Environmental Values: criteria for the guiding individuals and groups towards caring for the environment (Abu Jahjough, 1999). And it is procedurally defined in this study as a list of indicators (analysis categories) of environmental values available in the Islamic Education books which are contained in the analytical tool for fields of: (resources conservation and energy rationalization, preservation of environmental balance, active participation in environmental issues, integrity in the use of environmental resources, respect for aesthetic aspects in the environment, general health, and environmental appreciation).

- Islamic Education Books: books set by the Ministry of Education of the United Arab Emirates,

to be taught in educational institutions for the 2020/2021 academic year, and for all grades from 1st grade to 12th grade.

### 1.4. Study Limitations:

The results of the current study are determined as follows:

- Time limits: This study took place during the second semester of the 2020/2021 academic year.
- Spatial limits: This study was conducted in the United Arab Emirates.
- Objective limits: The subject of the study is limited to the knowledge of the system of environmental values contained in Islamic Education books in the United Arab Emirates; thus the results of this study are determined by the data collection tool in terms of fields of environmental values (resource conservation and energy rationalization, conservation of environmental balance, active participation in environmental issues, integrity in the use of environmental resources, respect for aesthetic aspects in the environment, general health, and environmental appreciation), and their indications of integrity and reliability.

## 2. METHOD AND PROCEDURES

### 2.1. The Study Approach

The content analysis method was employed, which represents an extractive approach that focuses on each one of the related educational phenomena - in this study on a (paragraph) level - was used as it is written exactly in the established books, to examine and study it, and to reveal its aspects by enumerating its repetitions and areas of focus. This is due to the relevance of this curriculum to the nature of the study and its objectives.

### 2.2. Study Population and Sample

The study population consists of all Islamic Education books from the first grade to the twelfth grade in the United Arab Emirates, the approved curriculum of the Ministry of Education in government schools, which is decided to be taught during the 2020/2021 academic year, and its number is (12) books, and each book consists It consists of three parts spread over the three semesters. The researcher considered the study population to be the same as the study sample with all that is included in the content of Islamic Education in the subject of the study, and what the chapters and units contain of Quranic texts, hadiths, the Prophet's biography, the values of Islam, the interpretation, the Islamic

provisions, and all its questions and activities.

### 2.3. The Study Tool

After considering the educational literature and previous studies relevant to the subject of the present study (Al-Adwan and Talfha, 2011; Anajra, 2018; Al-Manaseer and Shahada, 2020), and the Islamic Education Books mentioned in the study, the General Framework for Islamic Education Standards (2017) and the Islamic Education Curriculum Document (2012), the researcher developed a content analysis tool consisting of 78 values that formed the contents of environmental values, and were distributed among seven main fields of environmental values and considered categories of analysis, distributed among the 10 areas of environmental values as follows: resource conservation and energy rationalization (12 values), preservation of environmental balance (14 values), positive participation in environmental issues (9 values), integrity in the use of environmental resources (11 values), respect for aesthetic aspects in the environment (10 values), general health (13 values) and environmental appreciation (9 values).

### 2.4. The Study Tool Integrity

In order to verify the indications of the content analysis tool, the initial form was presented to a group of arbitrators from university professors specialized in curricula and teaching, to ascertain the relevance of the sub-values of each classification to the main field to which they belong. They were asked to express their opinion as to whether or not the value was appropriate and if it requires any modifications as they considered appropriate. In the light of the opinions of the arbitrators, the articulation of some values has been modified, in addition to deleting (6) values, three of which were from the area of preserving environmental balance, and one value from each field as follows: (resource conservation and energy rationalization, integrity in the use of environmental resources and general health). Thus, the final content analysis tool included 72 values, spread across the seven environmental values fields as follows: resource conservation and energy

$$\text{Reliability coefficient} = \frac{\text{Number of points of agreement}}{\text{Number of points of agreement} + \text{Number of points of difference}}$$

Where (300) sentences were analyzed in the units of the study, the number of points of agreement reached (278) points, and the number of points of difference was (12) points; thus, the stability factor was (0.93). These values are considered acceptable for the purposes of the study according to Odeh (2010).

rationalization (11 values), preserving environmental balance (11 values), positive participation in environmental issues (9 values), integrity in the use of environmental sources (10 values), respect for aesthetic aspects in the environment (10 values), general health (12 values) and environmental appreciation (9 values).

### 2.5. Content Analysis Procedure

The present study (paragraph) has been adopted as a unit for analysis, counting and registration. The analysis procedure has been carried out in accordance with the following steps: A record of the related paragraphs in the books mentioned in the study, whereby the researcher considered the book in its three parts in each class to be a single book. Creating analysis cards, each card contains background information on the analyzed book, the title of the lesson, the number of paragraphs, and each lesson has a number of entries same as the number of categories of analysis for each sentence. Then reading carefully the paragraphs in each of the Islamic Education books in the study. Then dividing the paragraphs in these books according to the analysis units of the environmental values, taking into account explicit environmental values through the main and sub-headings, and implicit values that are inferred through context. Then giving one repetition for each paragraph in its classification as adopted by the study for each of its questions. Finally, the results obtained from the analysis of each of the study's questions are reflected in iterative tables, and then discussed in the light of the study's questions.

### 2.6. Analysis Reliability

**Content analysis reliability has been verified using two methods as follows:**

**A. Analysis Stability over time:** The researcher analyzed the content of a random sample of the paragraphs in the books in the study, according to the analytical criteria contained in the analysis tool, and re-analyzed again one month after the first analysis, then calculated the reliability factor using Cooper's equation, which states:

**B. Analysis Stability and Reliability across different people:** The researcher and another colleague analyzed a random sample of 200 paragraphs of the books in the study, after training the colleague to use the aforementioned criteria of analysis. Then calculate the compatibility ratio between the two analysts using the Cooper equation.

There were 174 points of agreement and 26 points of difference; thus, the reliability coefficient was 0.87. These values are accepted for study purposes according to Odeh (2010).

### 2.7. The Study Procedures:

In order to answer the study's questions, the researcher used the paragraph content analysis of the Islamic Education Books in the United Arab Emirates, in accordance with the following steps: identifying the problem of the study and its questions through educational literature and previous studies. Identifying the study population and sample from the books in the study, and then obtaining a letter of task facilitation from the Ministry of Education. Then prepare the analytical tool based on the classifications of environmental values, and verifying the integrity and reliability of its indications. Then, the details of the paragraphs in the books in the study are drawn up and analyzed in a precise and objective manner. Finally, the data has been entered into the computer and processed by appropriate statistical methods, conclusions have been drawn, study questions have been answered, discussed and interpreted, and recommendations and proposals made in the light of the findings.

### 2.8. Relevant Studies

There have been several studies on the environmental section of the educational curricula. Al-Manaseer and Shahada (2010) conducted a study that aimed to identify the availability of environmental values in the Islamic Education Books in higher primary education level in Jordan. The study sample consisted of all pages of the Islamic Education Books for the ninth and tenth grades. The study used the analytical descriptive approach. The results of the study showed that the ninth and tenth grades Islamic Education books included (49) environmental values repeated (1,117) times, environmental values associated with human care ranked first with a frequency of (795) times, with a percentage of (71.17%), followed by environmental values associated with taking care of the Earth with a frequency of (204) times and a percentage of (18.26%), then the environmental values associated with aesthetics were repeated (88) times with a percentage of (9.31%). The environmental values associated with taking care of water and air ranked fourth and last with a repeat of (30) times, and a percentage of (2.69%). The distribution of environmental values in both books has also been shown to be unbalanced.

Anajra study (2018) aimed to explore

environmental values listed in the Science Book of Jordan's Fifth Grade. The researcher analyzed the content of the science book using a special classification as a content analysis tool. The results showed that the number of values in the aforementioned textbook was (24), which were repeated (371) times, where the value of rationalizing the values of consumer behavior towards environmental resources ranked first, preserving the environment values ranked second, health values ranked third, and environmental values of aesthetics ranked fourth. The results also indicated that the values in the science textbook were not well-structured in the domains of environmental values.

Al-Shdeifat and Anajara (2018) conducted a study that sought to uncover the values included in the e-book of Earth and Environmental Sciences for the tenth grade of primary education in Jordan. The two researchers analyzed the content of the mentioned book using a content analysis study tool. The results showed that the total environmental values included in the book amounted to (34) values that were repeated (190) times. The results showed that the field of environmental values ranked first, the field of scientific values ranked second, the field of economic values ranked third, the field of social values ranked fourth, the field of national values ranked fifth, and the field of religious values ranked sixth. The results also indicated that the values were disorganized and unbalanced.

Parker study (2017) aimed at identifying religious environmental values in the Indonesian school curriculum, how it deals with the human environment, and the impact of economic factors in discovering and predicting environmental values. The results showed that there are many environmental values in the books included in the study, and there is no relationship between economic development and the respect for the environment.

Al-Gharabawi study (2015) sought to identify the scientific and environmental values included in chemistry textbooks for the middle stage in Iraq. Where the researcher prepared a tool for analyzing the scientific and environmental values by following the descriptive approach, which consisted of ten scientific values and six environmental values. The results showed that the total number of scientific values included in the books were (38), repeated (858) times, while the total number of environmental values were (32) values, which were repeated (407) times. The results related to environmental values showed that aesthetic values ranked first, with a frequency of (198) times, and a percentage of (48.6%). This was followed by protecting the environment

from pollution (86 times) and (21.2%), then protecting natural resources with (65) times and (16.0%). And then hygiene and general health with (58) repetitions and percentage of (14.2%), and the chemistry textbooks neglected other environmental values (protection of natural diversity and environmental desertification).

Al-Tuwaijri study (2015) aimed to analyze the content of books of Hadith and Islamic culture at the secondary stage in light of the requirements of environmental awareness, and adopted the descriptive analytical method as a qualitative research method, where an analysis tool was prepared to analyze the contents of the books in question in light of the requirements of environmental awareness. The results showed that the content of the books were poor and very limited with regards to these requirements, or in terms of repetitions, furthermore, the content was missing many paragraphs that represent great importance as requirements for environmental awareness.

Al-Sakhi's study (2011) aimed to uncover the concepts of environmental education included in Islamic education textbooks for the elementary stage in the Kingdom of Bahrain. The study sample consisted of all six books of Islamic education for the elementary level. The content analysis methodology was applied to these books using a special analysis tool. The results showed that the total number of paragraphs in which the concepts of environmental education were mentioned was (445) paragraphs, with a percentage of (20.34%), and that most of these concepts were related to the field of environmental ethics, as they were mentioned in (192) paragraphs, with a percentage of (43.15%). Most of the environmental concepts were included in the content of the paragraphs in these books, which were (364) concepts, with a percentage of (81.8%). The results showed that the most important books in which environmental education concepts are mentioned is the fourth grade textbook (106) concepts, and the least of which is the first elementary grade book (43) concepts only.

Al-Adwan and Talafha (2011) conducted a study aimed at revealing the most important environmental values included in the social and national education textbooks for the lower primary education stage in Jordan, by analyzing their content, a list of the most important environmental values was prepared, consisting of (33) values distributed in five fields. The results showed that the availability of environmental values in the social and national education books for the first and second grades was more than in the social and national education

textbook for the third grade, where the field of protecting the environment from pollution came first. The results also indicated that there is a congruence between the distribution of environmental values in the social and national education books included in the study, also the three books complement each other's with regards to the inclusion of environmental values.

Al-Muhtaseb study (2010) aimed to know the extent of dealing with environmental aspects in the tenth-grade health and environmental sciences curriculum in Palestine. The sample consisted of (60) male and female teachers, who filled a questionnaire to find out their opinions about the curriculum. The results showed that the curriculum contained a high percentage of the main environmental aspects, and covered most of the aspects included in the analysis list, but without depth and details. The results also indicated that most of the environmental aspects were mentioned in the Statements at a rate of (34.89%) of the total occurrences, followed by the Questions at a rate of (21.1%), and the least being mentioned in the Headlines by (2.4%).

Al-Khadi and Samara study (2009) aimed to research environmental values from an Islamic perspective, and to learn the implications of these values by tracing the evidence in the Holy Qur'an and the Sunnah of the Prophet. The descriptive analytical approach was used to derive the most important indications that are related to environmental values from the perspective of Islam, and the two researchers focused on Islam's interest in the environment in terms of the Qur'an and Sunnah's connotations of (balance and moderation in the universe), preservation of the environment values, and aesthetic values in the environment. The study concluded that the three environmental values are rooted in the nature of mankind, and that Islamic education seeks to develop them in Muslims in different ways, according to the type and nature of these values.

It is noticed through the review of previous studies that they included various scientific and humanitarian fields, also they included a variety of samples that included the elementary, primary and secondary grades, and thus they varied in their objectives, as some of them aimed to know the degree of availability of environmental values included in the books of Islamic education for the higher primary stage (Manasir and Shehadeh, 2020), and some others aimed to reveal the values included in the e-book of Earth and Environmental Sciences for the tenth grade of primary education (Al-Shdifat and Anajarah 2018), and to reveal the most important environmental

values included in the Social and National Education books for the stage of primary education (Al-Adwan and Talafha, 2011). Another study aimed to explore the environmental values included in the Science book for the fifth grade (Anajara, 2015), as well as to learn about the scientific and environmental values included in the chemistry textbooks for the middle stage (Al-Gharabawi, 2015), and to uncover the concepts of environmental education included in the Islamic Education textbooks (Al-Sakhi, 2011). While another aimed at identifying religious environmental values in the Indonesian school curriculum, and the impact of economic factors on the discovery and prediction of environmental values (Parker, 2017).

It is also noticed the rarity of studies that dealt with environmental values in Islamic Education curricula, and their absence from the research field in the UAE, within the limits of the researcher's knowledge. Therefore, this study comes to distinguish itself from previous studies in its goal of identifying the environmental values included in Islamic Education books in the United Arab Emirates.

There is no doubt that this study has benefited from previous studies, including: preparation of the study tool, selection of methodology, as well as the

use of previous studies to discuss and interpret results.

### 3. STUDY RESULTS AND DISCUSSION

**The results related to the first question, which states: "What system of environmental values should be included in Islamic Education books?"**

To answer the first question, a review of educational literature and previous studies related to the topic of environmental values was carried out (Al-Jarab'a, 2018; Al-Khadi and Samara, 2009; Al-Rifai, 2012; Al-Sakhi, 2011; Al-Sawafi, 2002; Al-Adwan and Talafha, 2011; Anajara, 2018; Al-Mutairi, 2009. ; Al-Manaseer and Shehadeh, 2020; Mahra, 2013; Hindi and Al-Ghwairi, 2008), Islamic education curricula in the United Arab Emirates, in addition to the Islamic education curriculum document (2012), and the general framework for the Islamic education curriculum (2017), where a set of values were defined which constitute the contents of environmental values that should be included in Islamic education textbooks. These values have been classified in different ways, according to the nature and purposes of the previous studies. The researcher decided to classify them into seven main fields of environmental values, as shown in Table (1).

*Table (1): The Environmental Values That Should Be Included in the Islamic Education Textbooks in the Cycle Two.*

Field	Number	Environmental Values
Conservation of resources and rationalization of energy	1	Preserving the integrity of the atmosphere
	2	Preserving the cleanliness of water resources
	3	Preserving the care of plant resources
	4	Preserving the care of animal resources
	5	Conservation in the use of metallic and non-metallic resources
	6	Achieving environmental calm
	7	Commitment to moderation and not to consume in an extravagant and exaggerated manner
	8	Moderation in the use of water and electricity
	9	Installation of devices that work to conserve energy of various types
	10	Using energy-saving and environmentally friendly hybrid cars
	11	Inviting others to pay attention to saving energy and not to waste it
	12	Using of solar heaters for water heating purposes
Preserving the Environmental balance	1	Promoting material recycling
	2	Taking advantage of renewable energy in the environment (wind, waterfalls, solar energy) as alternative resources instead of non-renewable energy (petroleum, coal).
	3	Water refining and its utilization for agricultural purposes
	4	Collecting rainwater in household wells to benefit from it
	5	Reliance on public transportation for transportation
	6	Appreciating the importance of the ecological balance for the lives of creatures
	7	Fighting Desertification
	8	Preserving natural reserves
	9	Banning poaching
	10	Banning overgrazing
	11	Belief that Allah Almighty created everything with divine preordainment
	12	Appreciating the importance of the ecological balance for the lives of creatures
	13	Sensing the danger of using non-renewable energy
	14	Ensuring prosperity of Earth in all fields (agriculture, housing, industry, ...)

Positive participation in environmental issues	1	The importance of family planning in treating population problems
	2	Contributing to the spread of environmental awareness among individuals
	3	Participating in voluntary and charitable work to serve the environment
	4	Participating in activities and events that aim to protect the environment from pollution
	5	Realizing that humans are an integral part of the environment that affects and is affected by it
	6	Respecting efforts to preserve the environment from industrial pollution
	7	Respecting the principle of cooperation in order to preserve the environment
	8	Appreciating the role of institutions working in the field of the environment
	9	Taking initiative to propose solutions to environmental problems
Integrity in the use of environmental resources	1	Commitment to honesty and integrity in work
	2	Taking responsibility
	3	Preservation of rights and duties
	4	Respecting the principle of public ownership to environmental resources
	5	Respecting the laws and legislations related to the environment
	6	Realizing the principle of human succession to Earth
	7	Sensing the keenness of Islam to preserving the environment
	8	Emphasizing the importance of the homeland in our lives
	9	Protecting your homeland from enemies
	10	The ugliness of betraying the homeland and the citizen
	11	Animal welfare
Respecting the aesthetic aspects in the environment	1	Sensing the beauty of the Creator
	2	Sensing the beauty of creatures
	3	Contemplating the beauty of nature
	4	Promoting planting trees in roads, public squares, and houses' entrances
	5	Raising awareness of the dangers of harmful waste accumulation in roads or public squares
	6	Advocating against misusing walls, writing on them, and distorting their appearance.
	7	Enhancing the aesthetic sense of people
	8	Taking adornments when going to perform Prayers
	9	Ensuring the cleanliness of places of worship and educational institutions
	10	Ensuring the cleanliness of beaches
General Health	1	Maintaining personal hygiene
	2	Realizing the importance of prevention and treatment
	3	Conducting regular maintenance to electrical installations
	4	Reducing conflicts, disagreements and altercations among people
	5	Preserving the individual's health from diseases and epidemics
	6	Avoiding social habits that are not in line with health and safety guidelines
	7	Maintaining the cleanliness of the surrounding environment
	8	Removing anything harmful from the roads and pathways
	9	Prevention of noise pollution
	10	Reducing soil, water and air pollution
	11	Prevention of radioactive contamination
	12	Protection from visual pollutants
	13	Reducing chemical pollution
Environmental appreciation	1	Sensing the greatness of the Creator in harnessing the environment to serve people, animals and plants
	2	Appreciating the importance of living creatures that coexist with humans in the environment
	3	Appreciating the importance of the ecosystem for the lives of humans and creatures
	4	Sensing the role of scientists in improving and developing the environment
	5	Adhering to the health rules and regulations in the environment
	6	Respecting environmental professions
	7	Belief that Allah Almighty created everything with divine preordainment
	8	Sensing the keenness of Islam towards preserving the environment
	9	Contemplating the ecosystem to deepen belief in Allah

Table 1 shows that there are (78) values that constitute the contents of environmental values to be included in Islamic Education books, which are as follows: resource conservation and energy rationalization (12 values), preservation of environmental balance (14 values), positive

participation in environmental issues (9 values), integrity in the use of environmental sources (11 values), respect for aesthetic aspects in the environment (10 values), general health (13 values) and environmental appreciation (9 values). These findings indicate a strong interest in environmental

values by educators, decision makers, researchers, scholars, curriculum designers and textbooks writers, especially Islamic Education curriculum, Social and National Education curriculum and Science subjects in all its branches, and these fields are considered the most appropriate fields for incorporating environmental values. Especially in the absence of specific established curricula for teaching values in general, and environmental values in particular. Perhaps this attention is a document of the close relationship between mankind and the environment in which he lives, which Allah Almighty has defined in his saying: {Your Lord said to the angels: "I will place a successor in Earth"} (Al-Baqara: 30), as Allah favored mankind and made him a successor in Earth, acting with freewill.

This result was consistent with the results of various studies that indicated many environmental values are included in the school curricula and textbooks for all academic levels (Al-Tuwaijri, 2015; Al-Khadi and Samara, 2009; Al-Sakhi, 2011; Al-Shdeifat and Anajara, 2018; Al-Adwan and Talafha,

2011; Anajara, 2018; Al-Manaseer and Shehadeh, 2020; Mahri, 2013; Parker, 2017).

**The Results related to the second question, which states: "What are the environmental values contained in Islamic Education books in United Arab Emirates?"**

To answer the second question of the study, the (Paragraph) has been adopted as an analysis unit. All Islamic education books in the United Arab Emirates have been analyzed according to seven fields related to environmental values: (Resource conservation and energy rationalization, preservation of environmental balance, active participation in environmental issues, integrity in the use of environmental resources, respect for aesthetic aspects of the environment, general health and environmental appreciation). Accordingly, 72 values were monitored, repeated 16,919 times. Table 2 shows the ranks, frequencies and percentages of the distribution of these values in Islamic Education books in the United Arab Emirates.

*Table (2): The Ranks, Frequencies, And Percentages of the Distribution of the Fields of Environmental Values in the Islamic Education Textbooks in the UAE.*

Rank	Number	Fields	Frequencies	Percentages
1	6	General Health	3,667	21.7%
2	7	Environmental appreciation	3,194	18.9%
3	4	Integrity in the use of environmental resources	3,006	17.8%
4	1	Conservation of resources and rationalization of energy	2,544	15%
5	5	Respect for aesthetics in the environment	2,098	12.4%
6	2	Preserving the environmental balance	1,269	7.5%
7	3	Positive participation in environmental issues	1,141	6.7%
<b>Total</b>			<b>16,919</b>	<b>100%</b>

Table (2) shows that the field of general health ranked first with a frequency of (3,667) and a percentage of (21.7%), followed by the field of environmental appreciation with (3194) repetitions and (18.9%), then the field of integrity in using environmental resources by (3,006) repetitions and (17.8%), followed by the field of resources conservation and energy rationalization by (2,544) repetitions and (15%), then the field of respecting aesthetic aspects in the environment by (2,098) repetitions and (12.4%), then the field of preserving the environmental balance by (1,269) repetitions and (7.5%). While the field of positive participation in environmental issues ranked seventh and last with (1,141) repetitions and (6.7%).

These results indicate that Islamic Education textbooks in the UAE contain a wide variety of environmental values, as they included all the environmental values mentioned in the analysis tool, but they were uneven and unbalanced. This indicates the interest of Islamic Education textbooks in

environmental values based on the fact that the environment, in its broad sense, is one of the most prominent concepts and main topics mentioned in the Islamic Education Curriculum Document (2012), also being consistent with Islamic Education Standards framework which emphasizes strengthening the relationship between students and the universe and environment that surrounds them, in order to build a positive relationship with it based on the foundations of Islam and its principles in dealing with what Allah Almighty has created in the universe, including preserving it, not wasting it, or destroying it, and realizing its materialistic and aesthetic value for humanity in general.

These results are in agreement with the results of the studies of Al-Manaseer and Shehadeh (2020), and Al-Shdeifat and Anajara (2018), which indicated that there is no balance in the distribution of environmental values in the targeted books of Islamic Education and Social and National education.

The reason why general health related values

ranked first may be attributed to the fact that concern for human care and health is the supreme goal that educational institutions and society as a whole seek in the first place, which can only be achieved through caring for the surrounding environment, and keeping it free of all kinds of contaminants, as an indispensable part of maintaining personal hygiene, and preserving its wealth and resources that contribute to strengthening general health in all its physical, psychological and intellectual fields. Consequently, creating health awareness and developing positive health attitudes and behaviors, in order to preserve students' health; where everyone must adhere to health safety rules, and be alert to potential dangers. The Islamic faith has been keen for human beings to live in an appropriate healthy environment, and it has set many environmental rules, principles and values that ensure the safety of the environment and protect it from tampering, through texts, signs and etiquette directed to the

formation of an environmental culture, and a correct behavior that appreciates and preserves the environment (Al-Saud, 2004).

The reoccurrence of values related to positive participation in environmental issues ranked seventh, this may be explained in light of students' intellectual maturity and their level of awareness of environmental issues and the broad and deep concepts related to that topic, and what confirms that, most of the activities related to that topic were mentioned in Cycle Three curricula strictly as designing projects for serving the environment.

With regard to the environmental values of the seven fields, the environmental values contained in the Islamic Education books for each field were monitored, followed by the calculation of the ranks, frequencies and percentages of the distribution of these values in the books. The results were as follows:

- **Conservation of Resources and Rationalization of Energy**

**Table (3): Ranks, Frequencies, And Percentages of the Distribution of Values Related to the Field of Resources Conservation and Energy Rationalization in Islamic Education Textbooks.**

Rank	Number	Environmental Values	Frequency	Percentage
1	7	Commitment to moderation and not to consume in an extravagant and exaggerated manner	545	21%
2	4	Preserving the care of animal resources	442	17%
3	3	Preserving the care of plant resources	305	12%
4	11	Inviting others to pay attention to saving energy and not to waste it	282	11%
5	2	Preserving the cleanliness of water resources	256	10%
6	9	Installation of devices that work to conserve energy of various types	196	8%
7	6	Achieving environmental calm	167	7%
8	8	Moderation in the use of water and electricity	159	6%
9	5	Conservation in the use of metallic and non-metallic resources	76	3%
10	1	Preserving the integrity of the atmosphere	68	3%
11	10	Using energy-saving and environmentally friendly hybrid cars	48	2%
<b>Total</b>			<b>2,544</b>	<b>100%</b>

The results shown in Table (3) indicate that the total number of occurrences of environmental values in Islamic Education textbooks related to the field of resource conservation and energy rationalization amounted to (2,554) times. The value of (Commitment to moderation and not to consume in an extravagant and exaggerated manner) came first, with a frequency of (545) and (21%). While the value of (using energy-saving and environmentally friendly hybrid cars) ranked last, with (48) repetitions, and only a percentage of (2%). This result is natural and logically justified, as one of the most prominent principles of Islam is to follow the moderate path, as it is the religion of moderation, where there is neither excess nor negligence, neither extravagance nor scantiness. Allah Almighty said: {We have made you a just community so that you may be witnesses over mankind and that the Messenger be a witness over you} [Al-Baqarah: 143],

He also said: {And give to relatives their due and the needy and the wayfarer. But do not squander wastefully, indeed the wasteful are brothers of the devils, and the devil is ever ungrateful to His Lord} [Isra: 26-27]. Therefore, moderation and balance, is a vital part Islam, which individuals must adhere to in all of their environmental behaviors.

This result may be attributed to an interest in the values of rationalizing the consumer's behavior towards environmental resources, which rely mainly on advising, guiding and motivating students to follow positive, non-draining and fair behaviors towards environmental resources, and to encourage and promote positive behavior, as well as to make them aware of the seriousness of negative behaviors towards the environment.

Whereas regarding the value of (using energy-saving and environmentally friendly hybrid cars) ranking last, this can be explained by the limited

availability of appropriate subjects that feature this value in Islamic Education books, which may be incorporated in other curricula and books, such as general science books in their various fields,

especially in physics related subjects.

- **Preserving the Environmental Balance**

**Table (4): Ranks, Frequencies, And Percentages of The Distribution of Values Related to The Field of Maintaining the Environmental Balance in Islamic Education Textbooks.**

Rank	Number	Environmental Value	Frequency	Percentage
1	11	Ensuring prosperity of Earth in all fields (agriculture, housing, industry, ...)	247	19%
2	6	Appreciating the importance of the ecological balance for the lives of creatures	204	16%
3	3	Water refining and its utilization for agricultural purposes	192	15%
4	2	Taking advantage of renewable energy in the environment (wind, waterfalls, solar energy) as alternative resources instead of non-renewable energy (petroleum, coal).	175	14%
5	1	Promoting material recycling	133	10%
6	4	Collecting rainwater in household wells to benefit from it	96	8%
7	5	Reliance on public transportation for transportation	63	5%
8	9	Banning poaching	51	4%
9	10	Banning overgrazing	46	4%
10	7	Fighting Desertification	34	3%
11	8	Preserving natural reserves	28	2%
<b>Total</b>			<b>1,269</b>	<b>100%</b>

The results shown in Table (4) indicate that the total number of occurrences of environmental values in Islamic Education textbooks related to the field of preserving the environmental balance reached (1,269) times. The value (Ensuring prosperity of Earth in all fields (agriculture, housing, industry, etc.) came first, with (247) repetitions, and (19%). While the value of (Preserving Natural Reserves) ranked last, with (28) repetitions, and a percentage of only (2%). This result can be explained in light of Wahbe (2004) indication that human beings are the most important factor affecting the environmental balance, especially at the present time, as this effect began to increase since the industrial revolution, and the technological, industrial and demographic explosion represented by the increase in populations, and the rise in living standards, extravagant and wasteful practices in which the developed world is floundering today.

The value of (Ensuring prosperity of Earth in all fields (agriculture, housing, industry, etc) comes first, confirming that Islam has laid the foundations that achieve environmental balance and security, including humans and living and non-living

creatures. Through the purposes that Allah Almighty has imposed on those responsible, represented in achieving servitude to Allah, achieving human succession in building the earth, and keeping away from all corruption and violating the environment. What supports the interest of Islamic Education books in this great value has included -but not limited to- the two topics: Mankind Succession in Earth and Ensuring the Prosperity of Earth being explicitly mentioned as sub-topics in the eleventh-grade book.

As for the value of (Preserving Natural Reserves) being ranked last, this can be explained in the light of the lack of appropriate topics that highlight this value in Islamic Education books, which may be included and reinforced in other curricula and books, such as social and national education books, and general sciences in its various fields, and vocational education, especially in the fields of earth sciences, climate, terrain, and others.

- **Positive Participation in Environmental Issues**

**Table (5): Ranks, Frequencies, And Percentages of The Distribution of Values Related to The Field of Positive Participation in Environmental Issues in Islamic Education Textbooks**

Rank	Number	Environmental Value	Frequency	Percentage
1	3	Participating in voluntary and charitable work to serve the environment	211	18%
2	4	Participating in activities and events that aim to protect the environment from pollution	180	16%
3	9	Taking initiative to propose solutions to environmental problems	169	15%
4	5	Realizing that humans are an integral part of the environment that affects and is affected by it	136	12%

5	2	Contributing to the spread of environmental awareness among individuals	125	11%
6	7	Respecting the principle of cooperation in order to preserve the environment	105	9%
7	1	The importance of family planning in treating population problems	94	8%
8	6	Respecting efforts to preserve the environment from industrial pollution	67	6%
9	8	Appreciating the role of institutions working in the field of the environment	54	5%
<b>Total</b>			<b>1,141</b>	<b>100%</b>

The results shown in Table (5) indicate that the total number of occurrences of environmental values in Islamic Education textbooks related to the field of positive participation in environmental issues reached (1,141) repetitions. The value of (participating in voluntary and charitable work to serve the environment) ranked first, with a frequency of (211) and a percentage of (18%). Whereas the value of (appreciating the role of institutions working in the field of the environment) ranked last, with (54) repetitions, and only (4%). This result is considered an achievement of the objectives of teaching Islamic Education, which was referred to by the general framework of Islamic Education Standards (2017), which emphasizes community and environmental

service, represented by accurately realizing the importance of the environment, and applying the principles of Islam in dealing with it, by participating in voluntary and charitable work to serve and preserve it. The reason for this may be attributed to the applied aspect of Islamic Education subjects, which links the scientific material to the practical aspect, and this result is in line with the Islamic education books, which are books of science and knowledge, as well as being fully consistent with the general objectives of teaching Islamic Education for all school levels.

- **Integrity in the use of environmental resources**

*Table (6): Ranks, Frequencies, And Percentages of The Distribution of Values Related to The Field of Integrity in The Use of Environmental Resources in Islamic Education Textbooks.*

Rank	Number	Environmental Value	Frequency	Percentage
1	1	Commitment to honesty and integrity in work	526	17%
2	7	Emphasizing the importance of the homeland in our lives	484	16%
3	3	Preservation of rights and duties	465	15%
4	8	Protecting your homeland from enemies	356	12%
5	2	Taking responsibility	312	10%
6	6	Realizing the principle of human succession to Earth	269	9%
7	10	Animal welfare	227	8%
8	9	The ugliness of betraying the homeland and the citizen	171	6%
9	5	Respecting the laws and legislations related to the environment	114	4%
10	4	Respecting the principle of public ownership to environmental resources	82	3%
<b>Total</b>			<b>3,006</b>	<b>100%</b>

The results shown in Table (6) indicate that the total number of occurrences of environmental values in Islamic Education textbooks related to the field of integrity in using environmental resources reached (3,006) repetitions. The value of (commitment and honesty in work) ranked first, with (526) repetitions and (17%). While the value of (respecting the principle of public ownership of environmental resources) ranked last, with (82) repetitions, and only (3%). These results indicate the great interest in the values of integrity and honesty in the use of environmental resources, in confirmation of what the

general framework of Islamic Education Standards (2017) indicated with regards to the necessity of strengthening the concepts of international awareness, and the knowledge of the positive citizenship requirements, bearing responsibility, honesty and sincerity in work, and emphasizing the importance of preserving rights and duties, and environmental knowledge, as they are considered the main concepts and topics of the Islamic Education curriculum

- **Respecting the aesthetic aspects in the environment**

*Table (7): Ranks, Frequencies, And Percentages of The Distribution of Values Related to The Field of Respecting the Aesthetic Aspects in The Environment in Islamic Education Textbooks.*

Rank	Number	Environmental Value	Frequency	Percentage
1	3	Contemplating the beauty of nature	510	13%
2	2	Sensing the beauty of creatures	410	15%
3	1	Sensing the beauty of the Creator	312	6%
4	8	Taking adornments when going to perform Prayers	276	6%
5	7	Enhancing the aesthetic sense of people	134	24%
6	9	Ensuring the cleanliness of places of worship and educational institutions	127	4%
7	4	Promoting planting trees in roads, public squares, and houses' entrances	117	20%
8	5	Raising awareness of the dangers of harmful waste accumulation in roads or public squares	89	4%
9	6	Advocating against misusing walls, writing on them, and distorting their appearance.	74	6%
10	10	Ensuring the cleanliness of beaches	49	2%
<b>Total</b>			<b>2,098</b>	<b>100%</b>

The results shown in Table (7) indicate that the total number of occurrences of environmental values in Islamic Education textbooks related to the field of respecting aesthetic aspects in the environment reached (2,098) repetitions. The value of (contemplating the beauty of nature) came in first place, with a frequency of (510), and a percentage of (13%). While the value of (Ensuring the cleanliness of the beaches) ranked last, with (49) repetitions, and only (2%).

This result can be attributed to the awareness of the necessity to spread, develop and enhance

environmental beauty values among students, and urge them to feel the beauty of the Almighty Creator, contemplate the beauty of nature and creatures, and encourage them to participate in preserving the beauty of residential neighborhoods, and raise their awareness towards the dangers of harmful waste accumulating on the roads or seashore, and urge them to plant trees and gardens and not tamper with them.

- **General Health**

*Table (8): Ranks, Frequencies, And Percentages of The Distribution of Values Related to The Field of General Health in Islamic Education Textbooks.*

Rank	Number	Environmental Value	Frequency	Percentage
1	1	Maintaining personal hygiene	546	21%
2	5	Preserving the individual's health from diseases and epidemics	467	18%
3	7	Maintaining the cleanliness of the surrounding environment	373	14%
4	4	Reducing conflicts, disagreements and altercations among people	354	13%
5	8	Removing anything harmful from the roads and pathways	292	11%
6	6	Avoiding social habits that are not in line with health and safety guidelines	245	9%
7	2	Realizing the importance of prevention and treatment	162	6%
8	3	Conducting regular maintenance to electrical installations	88	3%
9	11	Protection from visual pollutants	61	2%
10	10	Prevention of radioactive contamination	40	1%
11	12	Reducing chemical pollution	22	1%
12	9	Prevention of noise pollution	17	1%
<b>Total</b>			<b>3,667</b>	<b>100%</b>

The results shown in Table (8) indicate that the total number of occurrences of environmental values in Islamic Education textbooks related to the field of general health was (3,667) repetitions. The value of (maintaining personal hygiene) came in first place, with (546) repetitions and (21%). While the value of (Prevention of noise pollution) ranked last with (17) repetitions, and only (1%).

This result may be attributed to the importance of general health values, environmental health, and the need to respect and preserve the environment in light

of the blatant aggression that the environment is exposed to generally, and has negatively affected human health in particular, and there is no doubt that these values begin with maintaining personal hygiene, then the surrounding environment. It is worth noting that most of the values included the health field, which the Islamic Education curriculum should contain, and focus on when planning and writing the curriculum, thus creating health awareness and developing positive health trends and behaviors, in order to preserve students' health, as

everyone should adhere to health safety rules, and be alert to potential dangers.

- **Environmental Appreciation**

*Table (9): Ranks, Frequencies, And*

*Percentages of The Distribution of Values Related to The Field of Environmental Appreciation in Islamic Education Textbooks.*

Rank	Number	Environmental Value	Frequency	Percentage
1	7	Belief that Allah Almighty created everything with divine preordainment	788	25%
2	8	Sensing the keenness of Islam towards preserving the environment	540	17%
3	1	Sensing the greatness of the Creator in harnessing the environment to serve people, animals and plants	461	14%
4	9	Contemplating the ecosystem to deepen belief in Allah	393	12%
5	2	Appreciating the importance of living creatures that coexist with humans in the environment	357	11%
6	3	Appreciating the importance of the ecosystem for the lives of humans and creatures	222	7%
7	5	Adhering to the health rules and regulations in the environment	195	6%
8	4	Sensing the role of scientists in improving and developing the environment	156	5%
9	6	Respecting environmental professions	82	3%
<b>Total</b>			<b>3,194</b>	<b>100%</b>

The results shown in Table (9) indicate that the total number of occurrences of environmental values in Islamic Education textbooks related to the field of environmental appreciation reached (3,194) repetitions. The value of (Belief that Allah Almighty created everything with divine preordainment) came first, with 788 repetitions and 25%. While the value of (respect for environmental professions) ranked last, with (82) repetitions, and only (3%).

These results can be interpreted in the light of the structure of Islamic Education books in the United Arab Emirates, which consist of six fields, namely: (Divine revelation, Islamic faith, Islamic values and literature, the Islam provisions and its purposes, the prophetic biography, identity and contemporary issues) (Islamic Education Curriculum Document, 2012). Through this structure, it is possible to explain the existence of many values included in these books, especially environmental values. There is no doubt that these fields lead to the different nature of the topics covered in lessons, thus their connection to the values of environmental appreciation, the field (The Noble Prophet's biography and Eternal Islamic Personalities) represents the practical application of Islam, as expressed by the stories of the Prophet - may Allah bless him and grant him peace - and his

companions - may Allah be pleased with them all - .

In addition, the domains (Islamic values and literature, Islam provisions and its purposes, identity and contemporary issues) reflect the thought of Islam and its provisions that regulate humans' relations and the various affairs of their lives. In addition, the two fields of (divine revelation and the Islamic faith) represent the law of Islam, which includes Islamic provisions that are organizes and guides humans' relations and behaviors. All of this would invite contemplation of the Creator Almighty of the universe, and the ecosystem with all its elements, humans, living things and nonliving things. Thus, enhancing students' environmental appreciation values.

**Results related to the third question, which states: "What is the extent of succession and continuity in the environmental values included in Islamic Education textbooks in the United Arab Emirates?"**

To answer this question, the Islamic Education textbooks were analyzed in the education's cycles, and the environmental values included in each cycle were recorded separately, and then the frequencies and percentages of the distribution of these values were calculated in each cycle separately. This is shown in Table (10).

*Table (10): Frequencies and Percentages of The Distribution of Environmental Values in Islamic Education Textbooks in Each Cycle Separately.*

Rank	No.	Field	Frequency in each cycle			Frequency	Percentage
			Cycle 1	Cycle 2	Cycle 3		
1	6	General Health	1,646	1,058	963	3,667	21.7%
2	7	Environmental Appreciation	525	1,297	1,372	3,194	18.9%
3	4	Integrity in using environmental resources	843	1,104	1,059	3,006	17.8%

4	1	Conservation of resources and rationalization of energy	637	716	1,191	2,544	15%
5	5	Respecting the aesthetic aspects in the environment	427	919	752	2,098	12.4%
6	2	Preserving the Environmental balance	171	425	673	1,269	7.5%
7	3	Positive participation in environmental issues	194	441	506	1,141	6.7%
		<b>Environmental Values (as a total)</b>	<b>4,443</b>	<b>5,960</b>	<b>6,516</b>	<b>16,919</b>	<b>100%</b>

Table (10) shows that the number of occurrences of environmental values (as a total) in the books of Islamic Education for the first cycle reached (4443) repetitions, and its frequency in the books of the second cycle reached (5,960) repetitions, while the frequency in the books of the third cycle reached

(6,516) repetitions. These results indicate that there is a succession and continuity in the total number of environmental values in Islamic Education textbooks in the UAE according to the education cycles. As it appeared increasing irregularly, as shown in Figure (1).

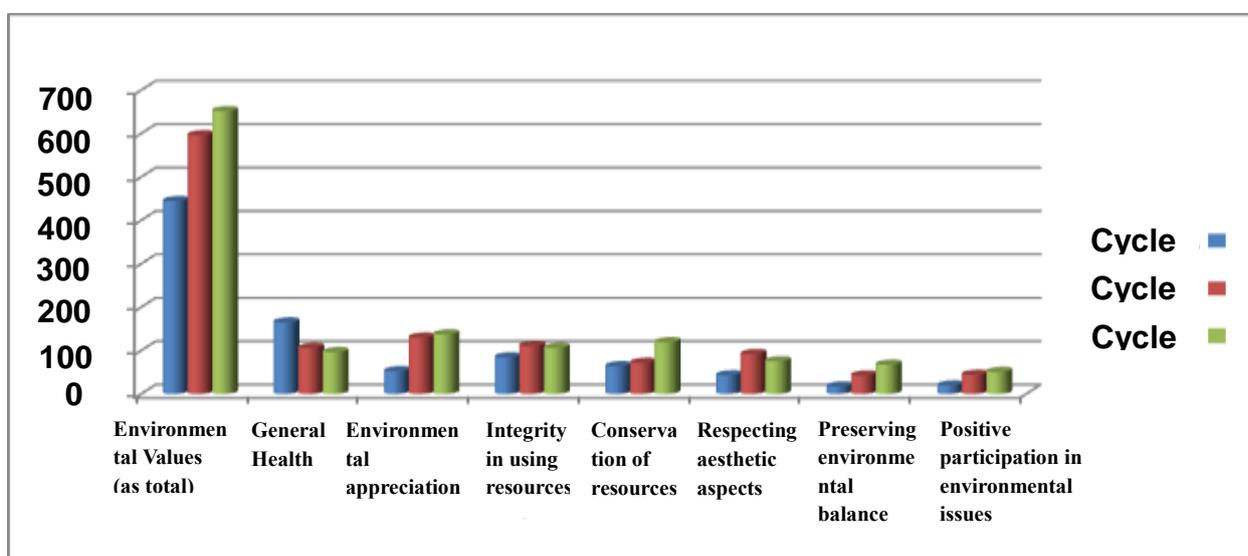


Figure (1): Distribution of Environmental Values in Islamic Education Textbooks According to Education Cycles.

Figure (1) also shows the existence of a succession and continuity in the environmental values related to each of (environmental appreciation, conservation of resources and energy rationalization, preservation of the environmental balance, and positive participation in environmental issues) in Islamic Education books according to the first, second, and third cycles, as it increased irregularly. This indicates the great interest in environmental values through their succession, and their continuity in an increasing manner through educational cycles, in order to consolidate the system of individual and collective values as a center around which the entire message of Islam and its directives revolves, which is one of the most prominent standards of the Islamic Education curriculum according to what the general framework of Islamic Education standards indicated (2017). Also, confirming what recent trends have indicated regarding the education and acquiring of

values, (Badley, 2005) indicated that the most effective means for developing values is creating a process of continuous development for these values, raising awareness of them, and educating the rights and freedoms shared by the members of society.

Figure (2) also shows that there is no succession nor continuity in the environmental values related to each of (integrity in using environmental resources, and respect for aesthetic aspects in the environment) through educational cycles, as their distribution was random, and was not subject to any specific numerical system, where the focus on them was in the books of cycles two and three, to the detriment of the books of cycle one. This result can be explained in light of the nature of the topics mentioned in these books, which were not well suited to include such values in them.

Furthermore, figure (1) shows that the environmental values related to the field of (general

health) were successive and continuous, but their repetition began to diminish in the books of Islamic Education through the three cycles. This result can be explained in the light that these general health values are considered one of the basic values that should be emphasized and instilled in students in the early stages of life, as they are considered a starting point for other values, and hence these values were satisfied in the first cycle and began to decrease in the second and the third cycles, in order to allow the opportunity to focus on other values appropriate to the intellectual maturity level of the students in the second and third cycles.

In general, these results indicate the existence of succession, continuity and complementarity in the system of values included in Islamic Education textbooks in the United Arab Emirates. These results partially agreed with the results of Al-Adwan and Talafha (2011) study, which indicated the existence of complementarity in the targeted books regarding the included environmental values.

#### 4. RECOMMENDATIONS

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#### In light of the findings of the study, the researcher recommends the following:

- Presenting environmental values to students in the books in a balanced manner and within standards set by environment specialists.
- The necessity of having balance, succession, progression and depth in presenting environmental values in Islamic Education textbooks.
- Islamic Education textbooks shall include classroom and non-classroom educational activities that help students in deepening environmental values and interacting with them.
- Islamic Education textbooks shall include directions and instructions that would guide teachers on how to instill the environmental values in students.
- Conducting analytical studies for other curricula and books, and for different school levels, to determine to which extent these books contain environmental values.

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