

Identifying the Role of Islamic Education Books in Shaping the Personality of Students from the Viewpoints of 10th Grade Teachers in Erbil Region in Iraq

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Abstract:-This study aimed to identify the role of Islamic books in shaping student personality from the viewpoint of 10th grade teachers in Erbil region. The study population included (117) male and (119) female teachers and a total of (276 students) in the first semester (2012-2013). The researcher used descriptive method and questionnaire as research tools, five aspects including (41) items. The results of this study showed that the teaching method was ranked first, the educational aids were ranked second and personality in the fifth place. The researcher recommends relying on the practical aspect of personality building concepts in Islamic books and paying attention to the necessity of adhering to values and maintaining personality.

Keywords: Islamic Teachings, Students' Personality, Teachers' Perspectiv

Introduction

The curriculum of Islamic education is important in the life of the individual and the community. Therefore, this research was conducted in schools (preliminary stage) affiliated to the Ministry of Education, in the capital of Erbil province - Kurdistan Region/Iraq to investigate the role of Islamic education books in the first semester (2012-2013).

Significance of the Study

The curriculum of Islamic education is important in the life of the individual and the community, and the following shows this:

- This study may help to highlight the most important factors affecting personality formation.
- Helping to explain the features and foundations of Islamic education.

- This study examines the role of Islamic education curricula in building individual and society.

Research Hypotheses

- Curriculum content in Islamic education has a significant impact on shaping students' personality.
- The goals of Islamic education have a significant impact on the formation of students' personality.
- The teaching methods of Islamic education curriculum have a significant impact on the formation of students' personality.
- Educational aids in Islamic education curriculum have a significant impact on the formation of students' personality.

Research Objectives

The research seeks to identify the following:

- The curriculum of Islamic education and its role in shaping students' personality from the viewpoint of subject teachers.
- Identifying the Relationship between Islamic Education Curriculum and Students' Personality Building.
- Recognition of the role of Islamic education goals, teaching methods and educational aids in shaping students' personality from the viewpoint of the faculty.

Definition of Key Terms

The researcher describes the terms that represent the variables of the research as follows:

1- Curriculum: Al-Fatlawi defines it as: organized knowledge of textbooks prescribed by the educational authorities for students to study in the following educational stages. (Al-Fatlawi, 2006, 32)

2- Islamic Education: Ahmed defined it in 2009 as "an effort intended to bring about a desirable transformation among the people in accordance with the religious guidelines according to its time and demands." (Hindi, 2009, 56)

3- Personality: The researcher defines it as traits, characteristics and manners that differentiate and motivate the individual and in his interaction with his surroundings, including people and attitudes, whether in perception or in his feelings, behavior and actions, in addition to his values, desires, talents, ideas and perceptions are reflected in his external appearance.

Islamic Education Curriculum

"Al-Nahj" means a clear path, and "Nahaja" means purification, and it refers to the methodology, path, and approach (Al-Isfahani, 1431: 825).

In "Lisan al-Arab", "Manhaj" means a clear path in pursuing a path and turning it into an approach, and it is similar to the curriculum (Ibn Manzur, n.d., 383).

In the Arabic language, "Tariqat" and "Tariqah" are synonyms, meaning a clear and illuminated path.

The school curriculum includes all the instructor experiences that prepare the student to interact with them both inside and outside the school so that they get it to achieve their all-round growth in all aspects of their personality and to establish and modify their behavior in it. In accordance with educational objectives (Al-Shibli, 2000, 11), and the set of experiences and activities that are prepared for students (Abdul Mawjood, 1981, 11).

Recently, the school curriculum has been presented as logical and practical types of experiences and activities that are provided by and under the supervision of the school (Badawi, 2011, 28).

Regarding the Islamic education and training curriculum, this program is a systematic approach to education, experiences, skills, and values aimed at human development (Madkur, 1991, 128).

Objectives of Islamic Education Curriculum

The primary and introductory Islamic education curriculum aims to achieve the following general objectives:

- 1- Building a healthy, comprehensive, and coherent personality in all its dimensions that is consistent with instinct.
- 2- Achieving a balance between theoretical and practical aspects.
- 3- Providing the student with an Islamic perspective on the existence, humanity, life, and emphasizing faith and the pillars of Islam within themselves to protect them from superstitions and innovations.
- 4- Achieving the student's psychological assurance and personal balance.
- 5- Deepening the student's relationship with the Holy Quran and the Prophet's sayings by reading, understanding, memorizing, and applying them in reality.
- 6- The student should demonstrate Islamic ethics in their personal behavior and social convergence. (I have only been sent this for complete ethics) (Narrated by Al-Bayhaqi)
- 7- Fostering the student's thinking ability and creativity to derive Islamic rulings.
- 8- Cultivating the spirit of cooperation and righteousness in the student's soul so that their ultimate goal is the satisfaction of Allah Almighty.

Obligating the student to perform Islamic rituals regularly at the appointed times and fulfilling their conditions in obedience to Allah Almighty (Ministry of Education, 1992, 37)

Scientific Topics

Scientific content includes knowledge and information that is organized in a particular way and is included in educational experiences and activities, including textbooks, to achieve the desired educational objectives (Al-Fatlawi, 2006, 82). The process of selecting appropriate content is subject to standards relevant to

social, political, psychological, scientific, and educational aspects, which must be taken into account.

Teaching Methods and Techniques

Teaching methods are both scientific and artistic, as they can stimulate students' thinking and encourage them to learn. The teacher sets a logical sequence for achieving their goals and helps students gradually follow the course material while saving time. The main goal of teaching methods is to make education interesting and useful, and to help students acquire knowledge, develop their skills, and build their personality so that they can later contribute to the progress of society (Al-Hashimi et al., 2010, pp. 286-287).

Techniques and Teaching Aids

Tools and teaching aids play a prominent role in the learning process, and their use by the teacher in educational situations helps students strive to achieve their goals in less time (Mousavi, 2004, p. 316). Obtaining information through the senses using teaching techniques is better because it helps to improve the level of learning (Istiwa, 2011, p. 319). It is compatible with selected teaching methods and the comprehensive educational system, and relies on planning and individual program design.

Its importance in Islamic education is as follows:

- Increasing students' understanding by simplifying the educational material.
- Creating motivation in students and encouraging them to study Islamic teachings and creating motivation in them to participate and interact with educational situations (Mousavi, 2004, p. 317).
- Consider individual differences
- Development and acquisition of skills (Istiwa, 2011, p. 325).

Islamic Education and Training

Researchers believe that education is a process of preparing and guiding individuals throughout their life stages through actions and influences that aim to develop their personality in various aspects. It guides them towards the perfection of their functions in a way that is consistent with logic and sound reasoning, and adapts to their surroundings (Istiwa, 2011, 21). Meanwhile, Islamic training is the foundation of a Muslim's personality based on the Quran, Sunnah, opinions, and educational practices in every time and place with the aim of creating a cohesive Islamic personality in all stages of their life (Ali et al., 2010, 15). Madkur believes that Islamic training is a combination of knowledge, industry, and art that, taking into account the learner's instincts, brings them to the level of perfection and allows their talents, abilities, and energies to flourish based on Islamic principles for reconstructing the world (Madkur, 1991, 58). This researcher believes that Islamic training is a process whose goal is to fully develop and prepare a Muslim personality from all aspects and stages of growth for both worldly and afterlife

living in the light of principles, values, regulations, and existing methods, a type of upbringing that true Islam brought forth.

Objectives of Islamic Education and Training

Islamic education aims to cultivate a holistic Muslim in terms of physical, spiritual, religious, and ethical growth in the light of the principles and values that Islam has brought forth. (Yaljin, n.d., 26), and among the most important objectives of Islamic education and training are the following:

Religious objective: God created human beings for the purpose of worshiping Him, and sent messengers to command them to worship through speech, action, and behavior (Jalal, 1977, 82). To express the importance of achieving religious perfection, it is narrated from the Prophet (PBUH) that he said, "I was sent to perfect good character" (narrated by Al-Bayhaqi).

Social objective: Developing social relationships, building an Islamic community, and instilling in individuals the desire to recognize their duties and fulfill them, thus creating a sense of responsibility in the individual. The Prophet of God (PBUH) said, "All of you are shepherds and each of you is responsible for his flock." (Narrated by Al-Bukhari).

Vocational objective: This refers to both academic and vocational training. Islam considers work for material living as one of the foundations of devotion to God. Therefore, the Holy Quran emphasizes the importance of work and effort for sustenance and approves of working with faith. (Narrated by Al-Bukhari).

Educational objective: Seeking knowledge for oneself and not for something else, as the superior goal of Islamic training. In this sense, Al-Zarnuji says, "The pleasure of knowledge, jurisprudence, and understanding is sufficient as an inviter and motivator." (Al-Zarnuji, 1937, 10).

Personality and its types

Personality is a set of physical, psychological, emotional, and social characteristics that are manifested in the social relationships of a particular individual and distinguish them from others, or it is a unit of habits, readiness, and emotions that distinguishes each member of the group. (Saleh, 2011, 9)

Personality has various types, including:

- 1- Mature personality: A wise personality who looks at issues and problems with a rational and logical perspective and pays attention to each issue as it deserves. (Al-Marsumi, 2009, 41).
- 2- Incompetent personality: It is characterized by lethargy, negative thinking, weak physical and mental activity, and a weak ability to sustain an approach for a long time. (Al-Marsumi, 2009, 43)
- 3- Oppressed personality: It is characterized by a sense of harassment and injustice by society, suspicion, mistrust, and fear of harassment and mistreatment. (Saleh, 2011, 212).

- 4- Carefree personality: It is characterized by instability and incompetence in maintaining stable relationships for a long time, being emotional and highly vulnerable to events and news, selfishness, love for appearance, and exaggeration in speech and clothing. (Al-Marsumi, 2009, 47)
- Suspicious personality: It is characterized by doubt, suspicion, hesitation, low self-confidence, despair, depression, and being closed off, and does not understand the feelings of others. (Al-Marsumi, 2009, 48)
- 5- Selfish personality: Among the most dangerous personalities, they only think of themselves and their happiness, and their priorities in life are fulfilling their desires. The most dangerous thing about this type of personality is when some of them, because of their selfishness and hunting for the mistakes of others, reach leadership roles in society. (Al-Marsumi, 2009, 44-45)
- 6- Extroverted personality: It is characterized by social thinking and realism, a tendency towards entertainment, an interest in community-related professions such as buying, selling, and trading, quick adaptation to events and situations, and high flexibility. (Saleh, 2011, 72)
- 7- Introverted personality: It prefers theoretical considerations and idealism, and tends towards fantasy, exaggeration of potential risks, and avoidance of certain social, creative, and emotional activities. (Saleh, 2011, 75)
- 8- Suitable personality: It is rare for an individual to be completely equal in all their qualities and nature, and every person has some disorders in one aspect or another, such as fear of death, poverty, illness, suspicion of others, or hundreds of other feelings and traits. (Naeisah & Jamal, 2010, 34)

Some of the main characteristics of this integrated personality can be summarized as follows:

- 1- Balanced moderation in satisfying all desires, emotions, and motivations
- Suspicious personality: It is characterized by doubt, suspicion, hesitation, low self-confidence, despair, depression, and being closed off, and does not understand the feelings of others. (Al-Marsumi, 2009, 48)
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Review of the Related Literature

Many studies have focused on Islamic training and related issues, but studies on the role of Islamic education curricula were very limited and almost rare. "Al-Rafou" and "Al-Qaisi" conducted a study in 2003 with the aim of measuring the level of entrepreneurial personality and identifying the relationship between the entrepreneurial personality scale and the locus of control scale. A sample of college students from Al-Tafilah Applied University was selected and the effects of control, gender, and economic level were investigated. The research sample consisted of 150 female and male students for the year 1381-1382, and the results showed that the mean score of the sample studied in the entrepreneurial personality scale was higher than the theoretical mean. The variables of locus of control, gender, economic level, and their dual and triple interactions do not have a statistically significant effect on entrepreneurial personality.

A study (Al-Omari, 2010) aimed to identify the role of Islamic education teachers in shaping the character of elementary school students and to show that Islamic education teachers play a fundamental role in instilling Islamic faith among youth.

Relationship between previous studies and present research

- 1- Previous studies used a descriptive-analytic approach as a suitable method for such studies.
- 2- The present study is consistent with previous studies in using a questionnaire as a tool for data collection.
- 3- The population and samples of previous studies were different depending on the type of respondent from one researcher to another.
- 4- The present study is unique among previous studies in focusing on the Islamic education curriculum, which is most relevant to the formation of influential students' personalities, in addition to other curricula.

The researcher has benefited from previous studies, and has used them in the cognitive method of the present study, as well as in the theoretical framework of the research. The tools were also used in the analysis of the research results in chapter five.

Method

Here, we discuss the research methodology and procedures used by the researcher in the preliminary descriptive study, including the population selection, sample selection, and research tools.

Firstly, the research method involves a curriculum that employs the necessary tools to expose the truth of the subject matter, as only with an appropriate approach and organized compression can the goal be achieved according to the stages of scientific research.

Population

The research population consists of all male and female Islamic education teachers in the preliminary stage in the capital of Erbil Province - Kurdistan Region of Iraq. The number of male and female teachers is 276, with 117 male teachers and 159 female teachers, as shown in Table (1).

Table (1) Sample of Faculty Members

	Sample Numbers		Total
	Male	Female	
Population	117	159	276
Sample	59	60	119

Participants

The sample of the study was selected using simple random sampling method and consisted of (119) male and female teachers according to Table (1).

Instruments

In order to achieve the research objectives, the researcher prepared and designed the questionnaire items according to the following steps:

- 1- Reviewing research and sources related to the current research.
- 2- The questionnaire was designed with 45 paragraphs, as shown in the initial form in Table (3), consisting of five areas. Conducting an exploratory study on some male and female teachers, as described in Appendix (4) and Table (2), in addition to the research sample of 13 male and female teachers.

Table (2) Number of paragraphs in the initial form of the questionnaire

Number	Domains	Paragraphs
1	Objectives of Islamic education	9
2	Content of Islamic education	9
3	Teaching methods of Islamic education	9
4	Educational aids and technologies	9
5	Personality traits	9
Total		45

Validity: The researcher presented the initial version of this tool, consisting of (45) items, to a group of experts in the fields of religious studies, Islamic teachings, curricula, teaching methods, educational psychology, and sociology to ensure that

the tool was standardized in terms of language, comprehensiveness, and relevance to each field (valid, invalid, modified, or observed).

After collecting the questionnaires, the researcher considered the objective notes and made linguistic revisions, deletions, additions, and modifications. Therefore, the tool contained (41) items in its final form, with an agreement rate of (80%). See Appendix 1.

Reliability: This tool was used for an exploratory sample of (15) male and female teachers outside the actual sample population. Then, the questionnaires were distributed again to the same sample after (21) days, and the stability coefficient was obtained using the Pearson correlation coefficient of (0.91).

Results and Findings: A Comprehensive Overview

Results:

Arithmetic means and standard deviations were extracted for the research dimensions that measured the role of Islamic education curricula in shaping the personality of students from the perspective of the professors. Then, the arithmetic means and standard deviations of the role of Islamic education curricula in shaping the personality of students were extracted from the perspective of the instructional staff in terms of the objectives of teaching Islamic education. Table (3) displays this matter.

Table (3) The arithmetic means and standard deviations of the role of Islamic education curricula in the dimension of the objectives of teaching Islamic education from the perspective of the instructional staff.

Number	Repetition	Options	Mean	Standard deviation	Rank
2	106	Develops integrated aspects of personality: intellectual, emotional, physical, and social for students	2.72	0.890	1
7	106	Emphasis on cooperation and development	2.15	0.892	2
6	106	Helps with coexistence and civil peace	1.94	0.746	3
1	106	Encourages students to perform Islamic rituals in their daily lives	1.855	0.890	4
4	106	Contributes to the familiarity of seminary students with the pillars of faith and their conditions	1.785	1.744	5

3	106	Instills love and pride for religion in students' hearts	1.64	0.798	6
5	106	Helps to preserve students from intellectual and moral deviations	1.560	1.827	7
Mean rate			1.95	1.112	

From Table (3), it appears that the highest arithmetic mean (2.72) and standard deviation (0.890) are in the first rank for paragraph (2), which states (develops integrated aspects of personality: intellectual, emotional, physical, and social for students). Then, the arithmetic mean (2.15) and standard deviation (0.892) are in the second rank for paragraph (7), which states (emphasizes cooperation and its development), while the lowest arithmetic mean (1.56) and one standard deviation (1.82) were for paragraph (5), which states (helps to preserve students from intellectual and moral deviations). The average arithmetic mean of the paragraphs that measure the role of Islamic education curricula in shaping the personality of students from the perspective of the instructional objectives of teaching Islamic education was 1.95, which is a high arithmetic mean. This indicates the influence of the objectives of teaching Islamic education in shaping the personality of students to a significant extent from the perspective of the instructional staff, which included 106 male and female teachers for the preliminary stage. Then, the arithmetic means and standard deviations of the role of Islamic education curricula in shaping the personality of students in the content dimension of the curriculum were extracted, which Table (10) illustrates.

Table (4) The arithmetic means of the role of Islamic education curricula in the content dimension of teaching Islamic education from the perspective of the instructional staff.

Number	Repetition	Options	Mean	Standard deviation	Rank
2	106	Consider individual differences of language learners in terms of progress and speed	2.60	1.03	1
1	106	Encourages self-learning for the student	2.49	0.99	2
7	106	Stimulates students' thinking and develops their cognitive skills	2.12	1.84	3
3	106	Develops freedom of belief and rejects religious and sectarian intolerance	1.95	1.93	4

6	106	Focus on the aspects of belief, worship, social, and intellectual	1.88	0.86	5
4	106	Creates a sense of pride and appreciation for Islamic character	1.76	0.84	6
5	106	Emphasizes Islamic values	1.71	0.74	7
Mean rate			2.07	1.17	

From Table (4), it appears that the highest arithmetic mean (2.60) and standard deviation (1.03) are in the first rank for paragraph (2), which states (considering individual differences among learners in terms of progress and speed). Then, the arithmetic mean (2.49) and standard deviation (0.99) are in the second rank for paragraph (1), which states (encourages the learner to self-learning), while the lowest arithmetic mean (1.71) and standard deviation (0.74) were for paragraph (5) which emphasizes Islamic values. The average arithmetic mean for the items that measure the role of Islamic education curricula in shaping the personality of students in the content dimension was 2.07, which is a high arithmetic mean. This indicates the influence of the content of Islamic education in shaping the personality of students to a considerable extent from the perspective of the instructional staff, which included 106 male and female teachers for the preliminary stage of the state schools in Erbil province. Then, the arithmetic means and standard deviations for the role of Islamic education curricula in shaping the personality of students in the teaching methods dimension of teaching Islamic education were extracted. Table (5) illustrates this.

Table (5) The arithmetic means and standard deviations of the role of Islamic education curricula in shaping the personality of students in the dimension of teaching methods of teaching Islamic education from the perspective of the instructional staff.

Number	Repetition	Options	Mean	Standard deviation	Rank
4	106	Motivate the learner to read outside of class	2.66	1.16	1
1	106	Consider teaching as learning from others	2.54	0.91	2
5	106	Its share in education is how students learn	2.52	0.91	3
6	106	Helps to develop students' personal characteristics	2.49	1.03	4
8	106	Creates a sense of responsibility in students	2.41	0.90	5
2	106	Its capabilities to increase the	2.34	0.81	6

		effectiveness of learning transfer and its use in life			
3	106	Its ability to teach students to increase and add new information	2.02	0.88	7
7	106	Provide ample opportunity for students to discuss and express their opinions	1.93	0.89	8
Mean rate			2.36	0.93	

From Table (5), it appears that the highest arithmetic mean (2.66) and with a standard deviation (1.16) is in the first rank for paragraph (4), which states (motivates the learner to read outside of class). Then, the arithmetic mean (2.54) with a standard deviation (0.91) is in the second rank for paragraph (1), which states (consider teaching as learning from others), while the lowest arithmetic mean (1.93) with a standard deviation (0.89) is for paragraph (7) which states (providing ample opportunity for students to discuss and express their opinions). The average arithmetic mean for paragraphs that measure the role of Islamic education curricula in shaping the personality of students in terms of teaching methods of teaching Islamic education was 2.36, which is a high arithmetic mean. This indicates the influence of teaching methods of Islamic education in shaping the personality of students to a considerable extent from the perspective of the instructional staff, which included 106 male and female teachers for the preliminary stage of state schools in Erbil province. The arithmetic means and standard deviations for the role of Islamic education curricula in shaping the personality of students in terms of educational aids were extracted. Table (6) illustrates this.

Table (6) The arithmetic means and standard deviations of the role of Islamic education curricula in shaping the personality of students in terms of educational aids show the subject of Islamic education from the perspective of the instructional staff.

Number	Repetition	Options	Mean	Standard deviation	Rank
6	106	Developing students' ability for accurate observation	2.65	1.00	1
8	106	Its ability to employ senses in learning	2.46	0.97	2
3	106	Motivating students' enthusiasm for learning	2.36	1.00	3
1	106	Stimulating mental abilities	2.25	0.98	4
7	106	Enabling students to think critically and objectively	2.25	0.95	5

4	106	Helping to strengthen understanding among students	2.23	0.88	6
5	106	Its ability in shaping positive religious orientations and tendencies	2.18	0.93	7
2	106	Its contribution to strengthening Islamic educational concepts and principles	1.96	0.94	8
Mean rate			2.29	0.95	

According to Table (6), it appears that the highest arithmetic mean (2.65) and with a standard deviation (1) is in the first rank for paragraph (6), which expresses (developing students' ability for accurate observation). Then, the arithmetic mean (2.46) with a standard deviation (0.97) is in the second rank for paragraph (8) which expresses (its ability to employ senses in learning), while the lowest arithmetic mean (1.96) and with a standard deviation (0.94) is for paragraph (2) which expresses (its contribution to strengthening Islamic educational concepts and principles). The average arithmetic mean for indicators that measure the role of Islamic education curricula in shaping the personality of students in terms of teaching methods was 2.29, which is a high arithmetic mean. This indicates the influence of teaching methods on character development of students to a considerable extent from the perspective of the instructional staff, which included 106 male and female teachers for the preliminary stage of state schools in Erbil province. Then, the arithmetic means and standard deviations for the role of Islamic education curricula in shaping the personality of students in terms of character were extracted. Table (7) illustrates this.

Table (7) The arithmetic means and standard deviations of the role of Islamic education curricula in shaping the personality of students from the perspective of the instructional staff.

Number	Repetition	Options	Mean	Standard deviation	Rank
4	106	Maintaining general order inside and outside of school	2.37	0.96	1
3	106	It's easy for him to enter the routine of life into a boring routine	2.35	0.99	2
2	106	Positive problem-solving skills	2.28	0.97	3
1	106	The happiness of those around us in the security of	2.25	0.48	4

		our mental and social relationships			
6	106	I feel like the information I have now is less than what it should be	2.18	1.00	5
9	106	I can communicate with people and get closer to them	2.01	0.76	6
11	106	I want to plan for what I will say and do in the future	1.96	0.92	7
10	106	I prefer my sessions with male and female students and teachers to be full of enthusiasm, activity, and movement	1.93	0.79	8
7	106	I turn a blind eye to all violent methods in expressing my opinions	1.91	0.88	9
8	106	I can listen well, have a spirit of cooperation, and a willingness to help others	1.91	0.73	10
5	106	I understand Islam as a good invitation and discourse	1.58	0.68	11
Mean rate			1.89	0.83	

Table (7) shows that the highest arithmetic mean (2.37) with a standard deviation (0.96) was in the first rank for paragraph (4) which expresses (maintaining general order inside and outside of school). Then, the arithmetic mean (2.15) with a standard deviation (0.99) was in the second rank for paragraph (3) which expresses (it's easy for him to enter the routine of life into a boring routine), while the lowest arithmetic mean (1.58) with a standard deviation (0.68) was for paragraph (5) which states (I understand Islam as a good invitation and discourse). The average arithmetic mean for indicators that measure the role of Islamic education curricula in shaping the personality of students in terms of character was 1.89, which is a high arithmetic mean. This indicates the influence of the personal aspect in shaping the personality of students to a considerable extent from the perspective of the instructional staff, which included 106 male and female teachers for the preliminary stage of state schools in Erbil.

Interpretation of Research Results

First: Interpretation of results for the first domain (objectives of Islamic education and training)

Table (3) indicates that the results show the arithmetic mean scores for the objectives of Islamic education curricula from the perspective of the faculty, ranging from (1.56-2.72) with a percentage of (83.01), and the annual average for this aspect was (1.95). The level of objectives for the Islamic education curricula in shaping the personality of students was very high. The results suggest that the majority of male and female teachers emphasize the important role of Islamic education curricula in the development of personal aspects and other areas. Perhaps the reason for this is the role of written, oral, and visual media and the social environment of the Kurdistan region and the Muslim faith of the majority of citizens, as well as the existence of Islamic centers, institutions, associations, and parties, individual preaching activities of preachers, leaders of congregations and mosque preachers who play a role in this matter.

Second: Interpretation of results for the second domain (Islamic education curricula content)

From Table (4), it can be observed that the results show the arithmetic mean scores for the items of Islamic education curricula content ranging from (1.71-2.60) with a percentage of (77.19) as the annual average for this aspect was (2.07), which indicates that the level of Islamic education curricula content was good. Perhaps the reason for this is that most male and female teachers who teach Islamic education in schools have a tendency to teach this subject and consider it a religious duty and seek reward from Almighty Allah, and have cultural and religious backgrounds. They enrich their lessons, so they often rely heavily on their own knowledge.

Third: Interpretation of results for the third domain (teaching methods of Islamic education)

As shown in Table (5), the results indicate that the arithmetic mean scores for the expression of the scope of Islamic education curricula content in the preliminary stage of grade 10 in Erbil from the perspective of teaching staff ranged from (1.93-2.66) with a percentage of (60.48), while the annual average for this aspect was (2.36), indicating that the level of teaching methods for Islamic education curricula in shaping the personality of students was average. Perhaps the reason for this is that Islamic education, unlike scientific and language courses and other literary and human courses, is not perceived by students as having many duties, responsibilities, and activities. On the other hand, this helps to satisfy the emotional and spiritual aspects of the student, and the student reads this lesson for more respect and appreciation.

Fourth: Interpretation of results for the fourth domain (educational tools and techniques)

The results of Table (6) show that the arithmetic mean scores for the domain of educational aids and techniques in the preliminary stage of grade 10 in Erbil

from the perspective of teaching staff ranged from (1.96-2.65) with a percentage of (79.63), while the overall average for this aspect was (2.29). The level of educational aids for shaping the personality of students was good. Many male and female teachers believe that educational aids play a prominent role in facilitating educational topics and effectively conveying them to learners, improving the educational process, growing students' ability to observe accurately, and stimulating students' motivation to learn. However, the researcher did not observe these educational aids except in some schools recently opened by the Ministry of Education in the Kurdistan region.

Concluding Remarks

The research findings indicate that there are weaknesses in the personality of students in terms of faith, honesty, high values, and cooperation and solidarity among students. Furthermore, based on the results of this study, the researcher suggests the following points as serious considerations:

1. Emphasis on the practical aspect of personality development in the curriculum.
2. Attention to motivating students to adhere to religion and maintain their personality.
3. Enhancing the role of Islamic education curricula in shaping the nature of children.
4. Teachers' teaching methods to maintain the personality of students.
5. Efforts to increase the awareness and knowledge of teachers about how to improve personal aspects in Islamic education curricula through practical field training.
6. The necessity of providing educational aids in schools.
7. Adopting effective teaching methods for Islamic education curricula in the preliminary stage.

Suggestions for Further Research

Based on the results and recommendations of the research presented, and using this study as a guide, the researcher suggests conducting the following educational studies:

1. Using the current study tools in other schools affiliated with the education departments in all regions and provinces of the Kurdistan region of Iraq.
2. Conducting research to determine the role of Islamic education curricula in developing the values of students at other educational levels.
3. Conducting a similar study to the current one for other academic levels.

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