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Values of trust in the 12th grade Islamic education textbook in Jordan

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Abstract

This paper explores the degree of inclusion of the values of trust in the content of the 12th-grade Islamic Education textbook in Jordan, given the importance of trust as a fundamental value in Islam and its role in building societies. A descriptive-analytical approach was utilized to analyze the textbook's content and categorize values related to trust according to their frequency and presentation, supplemented by a survey of the subject's teachers. The results indicated that values such as "belief in God" (4.81%), "piety" (4.55%), and "wealth preservation" (3.64%) are the most frequently mentioned. However, values such as "integrity" and "fulfilling one's rights" ranked last. Moreover, the findings revealed that the textbook focuses on doctrinal aspects while lacking contemporary practical examples of trust. This paper is of high significance as it calls for developing the Islamic education curriculum based on values, incorporating real-life examples and interactive activities, and organizing training courses for teachers to enhance methods of teaching Islamic values. Considering the results, the study recommends reinforcing the concepts of trust in Islamic education textbooks in a more comprehensive manner, with a focus on their practical applications in daily life and society, and diversifying the methods of presenting trust in textbooks by incorporating Quranic stories, Prophetic hadiths, and real-life examples that reinforce students' moral values.

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1. Introduction

Trust is one of the fundamental concepts that an individual must possess in society. Islam considers trust to be one of the fundamental values that Muslims must adhere to, as Islam believes that trust is the key to success in this world and the hereafter. Within this concept, God Almighty says in the Holy Qur'an, "Allah commands you to deliver trusts to those worthy of them; and when you judge between people, to judge with justice. Excellent is the admonition Allah gives you" (Surat An-Nisa: 58), emphasizing the importance of trust and justice in society. In the Prophetic Sunnah, the Messenger of God, (PBUH), narrated that "trust was preserved in the roots of the hearts of men (in the beginning), and then they learned it (trust) from the Qur'an, and then they learned it from the (Prophet's) Sunnah (tradition)." (Bukhari, 7086; Muslim, 143). God

Almighty created the hearts of His people with a belief in trust and the rejection of betrayal. He also sent down the revelation confirming this principle and commanding Muslims to adhere to it in their daily lives and apply it in all aspects of their lives, whether in dealing with others or in achieving their various goals [1].

Trust is a comprehensive concept denoting confidence, integrity, keeping promises, and treating others with high morals. The values of trust are also the foundation for building a healthy and pioneering society, as they help build trust between individuals and institutions and maintain fairness and justice in society. Sustainable development cannot be achieved without trust and integrity. This is also where educational curricula play a key role in instilling and strengthening values in learners. On the other hand, corruption, lack of integrity, and a weak value system lead to the spread of chaos, societal collapse, and a worsening moral crisis [2].

Nowadays, the moral crisis is one of the highest challenges facing societies in Eastern and Western countries [3]. The rapid change in values and the growing influence of media and technology, particularly social media, have led to a decline in many fundamental principles such as trust, loyalty, confidentiality, responsibility, and respect. In this context, educational curricula play a fundamental role in addressing this crisis by promoting moral values in academic content and connecting them to students' daily lives [4]. Education is not just a means of acquiring knowledge but rather a tool for instilling principles that build students' personalities and contribute to their formation as active members of society [5]. As the value of trust is of high significance and benefits the people's lives in general and students' lives in particular, this work aims to examine the degree of inclusion of the values of trust in the content of Islamic Education textbooks in schools.

2. Literature Review

Research has documented the significance of the concept and value of trust in various aspects of life. Qaluh [6] explained the concept of trust and development in Islam, highlighted the role of trust in achieving renaissance and development, and reviewed the negative effects resulting from the absence of this value in various basic aspects of life. The methodology involves utilizing the descriptive approach. The findings indicated that trust represents the cornerstone of comprehensive development, whether socially, morally, economically, or politically. The results also showed that trust ensures commitment, mastery, and the preservation of rights and duties. However, its absence leads to the spread of corruption in various fields, disrupting development and threatening the stability and security of societies. The study also proposed solutions for instilling trust in individuals and strengthening it within society by analyzing and tracing what has been written about the value of trust in Islam, its impact on achieving development, and the consequences of its absence on various sectors.

In a different context, Al-Shaibani [7] the text focuses on discussing trust considering the Holy Qur'an by highlighting this great virtue in the verses of the Holy Qur'an, explaining the characteristics of the prophets, and their attributes of this noble virtue, and emphasizing that the entire religion is a matter of trust, whether in worship or dealings. The research also addresses several terms that focus on the topic of trust, such as trust in deposits, trust of governors, trust of the husband, trust in performing work, trust in gatherings, trust in covenants, and trust in measuring and weighing among other people. The results demonstrate that all religion is a trust, as trust is comprehensive and relates to the rights of God, including the performance of worship and religious laws, and the rights of people, including the fulfillment of deposits and the preservation of money. The findings also show that trust is a praiseworthy quality and a beautiful trait, embodied in the character of the noble prophets, most notably our Prophet Muhammad, known as "the Trustworthy" before his mission. Trust is inherent in piety, while betrayal is inherent in disobedience. Trust is also a component of the perfection of religion, while betrayal is a deficiency in religion. Moreover, trust is a branch of justice, and whenever a person is trustworthy, they are just in their judgment. Likewise, one of the greatest trusts is for a ruler to fulfill the rights of his people, and for a husband to keep his wife's secrets. Fulfilling these two trusts in the most perfect manner guarantees the happiness of the individual and society.

Moreover, Al-Jakani [8] addressed the value of trust by focusing on proving the Prophet's fulfillment of his mission of conveying the religion, refining souls, instilling values, and demonstrating the foundations and methods that informed his approach to promoting the value of trust, the suitability of this approach for any time and society, and its effectiveness in promoting other sublime values. The paper also identified trust, its status, and its connection to other values, and the effective aspects of this approach. The methodology involves utilizing the descriptive-analytical approach. The research has proven that the prophetic approach is the most certain and precise of approaches, and that no other approach can replace it or fill the void in the absence of sublime values. The research has proven that it is an easy approach that can be applied at any time and in any society, and is suitable for promoting other faith, moral, and behavioral values. The research also proved that the Prophet, may God bless him and his family and grant them peace, performed his mission in promoting values and elevating morals in the most perfect manner.

Using a different sample and instrument, Al-Sharari [9] the analyzed text discusses the extent of the inclusion of moral values in national education textbooks for the upper primary stage in Jordan, utilizing a 36-value analysis tool. The results indicated varying degrees of moral value inclusion, with cooperation in charity ranked first at 10.03%, followed by appreciation of the role of national institutions at 8.02%, and pride in national identity at 6.35%. The findings also revealed that most moral values were ranked at a low level, while some were at a medium level, such as cleanliness, appreciation for craftspeople, helping the needy, appreciation for the role of the army and public security, and belonging to the homeland. Regarding textbook levels, the ninth-grade textbook had the highest frequency with 299, followed by the tenth-grade with 97, and the eighth-grade with 75. The study recommended further research on moral values across different curricula.

Furthermore, Al-Khatahtbeh [10] addressed the concept of trust in Islam, its lofty status, and its most prominent applications in advocacy and education. One of its most prominent findings is that values in the Islamic perspective are based on principles and concepts derived from the regulations of Sharia. The value of trust in Islam is represented by preserving the rights of God and the rights of His people and fulfilling them in accordance with Sharia rulings. The importance of trust

in Islam is highlighted by the explicit divine command to uphold it, its consideration as a means of success, its close connection to faith, and the comprehensive scope of commitment to it, both at the individual and collective levels. The Muslim preacher is most deserving of embodying this value, given his role in spreading the message of Islam and serving as a role model for others. Accordingly, school administration, with all its components, must apply the principle of trust in all its operations, in compliance with God's commands. A teacher's commitment to integrity is demonstrated by his or her commitment to organizing the educational process and preserving the school's public funds. Curricula should incorporate the concepts of integrity and clarify methods for using them in a practical and effective manner.

A thorough analysis of these studies demonstrates a broad interest in the value of trust and addresses it from various perspectives, reflecting its importance and impact on social, economic, and educational life. However, some ideas and issues remain unaddressed. Qaluh [6] provided a sound analysis of the role of trust in development and highlighted the risks its absence poses to societal stability. However, the study needed practical examples to illustrate the impact of trust in different countries or a comparison between societies that adhere to it and those that suffer from its absence. On the other hand, Al-Shaibani [7] the study examined trust from a comprehensive Quranic perspective and linked it to the behavior of the prophets, providing valuable insights. However, it lacked a connection to modern reality, such as the impact of trust on social and economic relations in the present era.

Al-Jakani's [8] study focused on the prophetic approach to promoting trust and demonstrated its effectiveness in building morals. However, it would have been better to support the research with comparisons to other approaches to moral education, whether in Islamic or non-Islamic societies, to clarify the uniqueness of the prophetic approach. Moreover, Al-Sharari [9] provided an important analysis of the extent of inclusion of moral values in educational curricula and revealed gaps in promoting trust within national education textbooks. However, the study needs to analyze the impact of these curricula on student behavior through field studies that measure their results in real-world situations. Al-Khatahtbeh [10] highlighted trust in the field of advocacy and education, emphasizing the role of preachers and teachers in embodying it. The study would have been better served by including real-life examples from educational and advocacy institutions demonstrating the impact of trust on performance and outcomes.

Importantly, this study features several aspects that make it an important addition to previous studies on trust. It addresses the concept of trust and its values as educational values based on Islamic law. It also focuses on analyzing the new curriculum for the 12th-grade Islamic Education textbook in Jordan, representing an update to the educational content. In addition, the selection of the 12th-grade or high school stage is particularly important, as it is a critical stage in shaping students' value awareness before moving on to university or work, which is the researcher's aim. Most previous studies have addressed Islamic values in general terms, such as justice, trust, and tolerance.

However, this study focuses on the value of trust as a central value in Islam and a guiding educational tool for a generation preparing to enter a new phase after school, whether completing university or pursuing employment. Notably, this study also breaks down the concept of trust into sub-elements, such as integrity, financial preservation, and fulfillment of rights, adding analytical depth. Besides, this study offers practical suggestions, such as developing curricula based on values, incorporating real-life examples, and organizing training courses for teachers. That said, this makes it a more influential study for educational decision-makers, as it highlights the strengths and weaknesses of teaching trust, something that previous studies have not addressed in such depth.

3. Research Problem

The 12th-grade Islamic Education curriculum in Jordan prioritizes Islamic values, as this interest is reflected in its general objectives for this purpose. The curriculum stipulates, "Among its aims is to strengthen Islamic trends and values that work to create a Muslim generation capable of facing the challenges of the times and interacting with society with a spirit of optimism, confidence, and cooperation, considering the guidance of Islam." This also demonstrates the Ministry's commitment to incorporating values into the Islamic education curriculum for the twelfth grade. However, measuring the extent of inclusion of Islamic values, i.e., the values of trust in the 12th-grade Islamic Education textbook, requires a scientific study to analyze the content of these books and determine the extent to which they incorporate the values of trust.

Given the novelty of the Islamic Education textbook and the scarcity of previous studies, to the best of the researcher's knowledge, that identify the values of trust included in the 12th-grade Islamic Education textbook in Jordan, there is a dire need to conduct this study. Accordingly, the research problem is articulated in answering the following main research question:

(MRQ). What is the degree of inclusion of the values of trust in the content of the 12th-grade Islamic Education textbook in Jordan?

4. Research Significance

The research significance is reflected in the importance of its research objective, question, and problem, and its response to the recommendations of numerous studies and research that have emphasized the teaching of religious values to students, including the values of trust, and called for conducting analytical studies of Islamic education curricula to identify the included values. In addition, there are no previous studies addressing the research problem raised in this study in Jordan, Arab countries, or other foreign countries, making it a new addition and contribution. Moreover, the study's significance lies in the expected benefits incorporated in its educational literature and results for Islamic education curriculum planners, textbook authors, Islamic education teachers, and their supervisors, in terms of their interest in the values of trust and seeking the best ways to include them in the content of Islamic education textbooks in a way that reflects their importance and provides more appropriate educational opportunities for students to acquire them.

5. Theoretical Framework

The theoretical framework is constructed to address the concept and importance of trust, trust in the Holy Qur'an and the Sunnah, forms of trust, values, and the secondary education stage in Jordan.

5.1. Concept and Importance of Trust

The concepts of trust are among the values abundant in the Holy Qur'an and the Sunnah of the Prophet. The concepts of trust are intertwined in their roots and origins, their connotations and meanings, and the other values that stem from them and complement them. The concepts of trust are also established by God as a foundation for stability in human society, a reason for harmony among its members, a source of trust, and a symbol of good character. These concepts are the foundation of the true Islamic religion and a sign of complete certainty, as reason and tradition converge on their assumption. Thanks to these concepts, rights, wealth, and honor are preserved, work is performed, knowledge is transferred, testimony is given, and justice is administered. The values of trust, in all their various forms, are mentioned in the Holy Qur'an more than thirty times in various contexts, demonstrating their role in the movement and formation of society and human behavior.

The concept of trust was also mentioned in the pure Sunnah through the hadiths of the Messenger of God, giving it its lofty status as one of the common values among the heavenly laws and as a manifestation of faith in God Almighty. Trust is derived from the word "security" and means safety against fear and betrayal [11]. Al-Qurtubi also said that it was called trust because it provides security from the prevention of the right [12]. This word also indicates reassurance, calm, comfort, tranquility, and security against betrayal, as God Almighty said, "O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly" (Al-Anfal: 27).

Notably, it can be said that the technical meaning of trust is not far removed from its linguistic meaning. Trust in Islam refers to the preservation of all rights, duties, boundaries, and material or spiritual things, whether these trusts are entrusted by God Almighty or by individuals [7]. Trust is a noble quality that enables a person to fulfill their obligations and refrain from what is not theirs. It is not limited to disbursing money and fulfilling promises, but rather encompasses all obligations and commands of God Almighty, including sincerity of heart, monitoring of hearing, accountability of sight, monitoring of the heart, and restraining the tongue from saying all that is offensive. For this, when Aisha bint Bakr was asked about the character of the Messenger, she said "His character was the Qur'an" [13].

Accordingly, trust encompasses everything a person is obligated to preserve and fulfill, as stipulated by the Islamic religion and its laws. It also encompasses the preservation and concealment of secrets, refraining from taking what one has no right to or encroaching upon matters that are not in one's best interest, and preserving material or moral property one has taken from another for the purpose of benefiting oneself. Therefore, the value of trust has two meanings: the first is the thing that is with the trustee, which is the item that its owner places with another person to keep for him, and the other meaning is the quality, which takes several forms, such as the trust of a witness whose words result in a ruling.

5.2. Trust in the Holy Qur'an and the Sunnah

Our noble Prophet offered a concise summary of the purpose of his mission in a meaningful statement, declaring that he was sent to perfect noble morals. Trust was the characteristic that distinguished the Prophet of God after his prophethood. For example, the Quraysh called him by this name because of his trustworthiness, as trust is linked to trust in revealing the truth as it is. In the Holy Quran, many verses mention the attributes of the Messengers and the Holy Spirit, Gabriel, peace be upon him, as in the Almighty's saying "This is certainly a revelation from the Lord of all worlds, which the trustworthy spirit 'Gabriel' brought down into your heart 'O Prophet' so that you may be one of the warners (Ash-Shu'ara: 192-194). In addition, there are verses describing the heavens, the earth, and the mountains as showing compassion for them. God Almighty says, "Indeed, we offered the trust to the heavens and the earth and the mountains, but they 'all' declined to bear it, being fearful of it. But humanity assumed it, 'for' they are truly wrongful 'to themselves' and ignorant 'of the consequences'" (Al-Ahzab: 72).

The Holy Qur'an urges believers to preserve it and not betray it. The Holy Qur'an also urges believers to preserve the value of trust and not betray it. The concepts of trust in the Qur'an can be traced to reveal a significant truth. Moreover, the Holy Qur'an contains meanings of trust that no other divine book has ever contained, explaining the importance of trust in Islam and the Qur'an's commands to believers to adhere to it and not trust those who violate it. In addition, the Qur'an includes a definition of the word "Al-Muhyamin" as meaning "the trustworthy," and that the Qur'an is trustworthy over every book before it.

Likewise, we find that trust is a characteristic of all of God's Messengers, as they came with God's message and conveyed it faithfully to their people, demonstrating to them that they were trustworthy. Noah, Hud, Salih, Lot, and Shu'aib are among these prophets who addressed their people, as mentioned in Surat Ash-Shu'ara', in which they all agreed on one sentence: "I am truly a trustworthy messenger to you" (Ash-Shu'ara: 107). This Messenger of God, known for his trustworthiness in character and behavior, was called "the Trusty" even before his mission. He exemplified this noble trait and encouraged it in many of his noble hadiths. Prophet Mohammad also considers trust among other morals that lead to Paradise, as He says, "Guarantee me six things from yourselves and I will guarantee you Paradise: Be trusty when you speak, fulfill your promises, discharge your trusts when you are entrusted, lower your gaze, guard your private parts, and restrain your hands" (Ahmad: 22809).

The value of trust is mentioned several times in the Holy Quran, both in the singular and plural forms, emphasizing an important foundation for fulfilling responsibilities and adhering to work. God Almighty says, "One of the two women said, 'One of the two daughters suggested, 'O my dear father! Hire him. A strong, trustworthy person is definitely the best to hire'" (Al-Qasas: 26). The verses of the Holy Qur'an also contain an urgent call for believers to adhere to the right of trust, preserve

it, and fulfill it. This call amounts to a divine command, making it obligatory for believers to listen to and comply with it, as these verses also include a stern warning against betrayal and its negative consequences.

In the interpretation of the scholar Ibn Ashur, regarding the verse, “O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly” (Al-Anfal: 27), he says that trust and betrayal are important issues in Islam, as denouncing betrayal is part of the moral code of the Muslim faith, and it was well-known among people even in pre-Islamic times. This also includes preserving deposits and entrusted responsibilities and not neglecting or betraying them. This is also considered the essence of Islamic morals (Ibn Ashur, 0000). With this detailed analysis, the forms of trust mentioned in the Holy Quran can be summarized in three forms: obligations, deposits, and chastity.

Obligations: The obligations are mentioned in the Holy Qur'an, as God Almighty says “O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly” (Al-Anfal: 27), and “Indeed, we offered the trust to the heavens and the earth and the mountains, but they ‘all’ declined to bear it, being fearful of it. But humanity assumed it, ‘for’ they are truly wrongful ‘to themselves’ and ignorant ‘of the consequences’” (Al-Ahzab: 72).

Deposits: The deposits are mentioned in the Holy Qur'an, as God Almighty says in the Holy Qur'an “Allah commands you to deliver trusts to those worthies of them; and when you judge between people, to judge with justice. Excellent is the admonition Allah gives you” (Surat An-Nisa': 58) and “Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing” (Al-Mu'minun: 8).

Chastity: The Chastity is mentioned in the Holy Qur'an, as God Almighty says in the Holy Qur'an, “One of the two women said, ‘One of the two daughters suggested, ‘O my dear father! Hire him. A strong, trustworthy person is definitely the best to hire’” (Al-Qasas: 26).

Other words mentioned in the Holy Qur'an that indicate trust include:

Contract: It has multiple meanings, including the meaning of bringing together the parts of something. Contract is a verbal noun used as a noun, as in the verse, “O believers! Honour your obligations” (Al-Ma'idah: 1). The meaning of covenants is that a contract is more eloquent than a pledge. The meaning is fulfilling all that God Almighty has commanded His people and made binding upon them, including the religious rulings and trusts they have been entrusted with.

Pact: It is the preservation and observance of something. This meaning is also found in the Almighty's saying, “Honour ‘your’ pledges, for you will surely be accountable for them” (Al-Isra: 34). That is, fulfill your oaths. The pact is the commandment, as stated in the Almighty's saying, “Did I not command you, O Children of Adam, not to follow Satan, for he is truly your sworn enemy” (Yasin: 60). In other words, did I not command you not to worship Satan?

Covenant: This is the covenant, as mentioned in the Almighty's saying, “‘Remember’ when Allah made a covenant with the prophets” (Al Imran: 81). The covenant here means the pledge that the messengers took to believe in the Messenger Muhammad and to make efforts to support his religion. Accordingly, we find that each of the terms contract, pact, and covenant has a meaning related to trust, as these terms are mentioned several times in the Holy Quran in various forms. Therefore, fulfilling covenants, contracts, and pacts is a duty for a Muslim, just as it is his duty to fulfill and preserve all the trusts he has been entrusted with.

In the light of the Prophetic Sunnah, there are numerous examples of the values of trust, including the saying of the Prophet, “Do you not trust me, though I am the trusty one in the heavens?” (Bukhari: 4351). Anas said that the Messenger of God never addressed us without saying, “There is no faith for one who has no trust, and no religion for one who has no covenant” [13]. The Messenger always sought refuge from betrayal by saying, “O Allah, I seek refuge in You from betrayal, for indeed, it is an evil companion” (Sunan Abi Dawud: 1547). The Messenger of God also emphasizes the value of trust. In a hadith, a Bedouin asked, “When will the Hour come?” He replied, “If trust is lost, then await the Day of Resurrection.” He asked, “How will it be lost?” He replied, “If authority is entrusted to someone other than its rightful owners, then await the Day of Resurrection” (Bukhari: 59). This demonstrates the great value of trust, making it one of the deeds of the people of Paradise.

Moreover, it was reported that the Prophet said, “By Allah, he does not believe, by Allah, he does not believe, by Allah, he does not believe”, and they replied, “Who, O Messenger of Allah?” He replied, “The one whose neighbor is not safe from his evils,” meaning his deceit and betrayal [14]. Among the hadiths that also emphasize the great value of trust is what was reported on the authority of Abdullah bin Omar, who said: The Messenger of God said, “The honest, truthful Muslim merchant will be with the martyrs on the Day of Resurrection” [15]. There are many other noble prophetic hadiths that illustrate the importance of trust in Islam. Islam views it with special consideration, and it holds a significant position in this precious religion. It is a condition and evidence of an individual's true faith and a path to goodness and success for the individual and society. The most prominent evidence of this is that our noble Messenger and his companions were trustworthy, and their faith was strong, which enabled them to expand the spread of the Islamic State and maintain its prestigious position among nations.

5.3. Forms of Trust Values

The values of trust are manifested in many forms, which can be summarized as follows:

Trust: A Muslim must be trustworthy and reliable in everything he is entrusted with, whether it is safeguarding money, confidentiality, or any other responsibility.

Faithfulness: A Muslim must be truthful in his words and actions, have a good reputation for trustworthiness, and refrain from manipulating or misleading facts.

Integrity: A Muslim must be transparent in his actions and dealings and demonstrate integrity in financial and business dealings.

Commitment: A Muslim must be committed to fulfilling the duties and responsibilities entrusted to him, including honoring promises and contracts, and adhering to moral values and standards.

5.4. Secondary education stage in Jordan

The stage of secondary education in Jordan involves education in Jordan and the 12th-grade Islamic Education textbook.

5.4.1. Education in Jordan

Secondary education is an education that students enroll in based on their abilities and interests. It provides specialized cultural, scientific, and professional experiences that meet the existing or anticipated needs of Jordanian society at a level that helps students pursue higher education or enter the workforce. Students use their Arabic language to enhance their ability to communicate, develop their scientific and literary culture, and appreciate the elements of proper linguistic construction and the arts of language. Each student adapts to the environmental variables specific to their country, including its natural, demographic, social, and cultural dimensions. It develops a cultural identity derived from their nation's past and present civilization, recognizes the necessity of conscious openness to and contribution to global civilization, and interacts with and works to develop the cultural environment of their society. It also emphasizes the importance of the family, its cohesion, and its role in social life [16].

Moreover, secondary education enhances self-confidence, appreciation for human humanity, and respect for the dignity and freedom of others, embodying the principles of the Islamic faith, its provisions, and values, and reflecting them in students' behavior and understanding of the values and beliefs of other divine religions. As a result, each student strives for the advancement and prosperity of their nation, takes pride in it, and is eager to participate in solving its problems and achieving its security and stability. They are also aware of their nation's realities and issues, take pride in their belonging to it, strive for its unity and progress, fulfill their duties, uphold their rights, work within a team spirit, understand the foundations and forms of consultation and democracy, practice them in their dealings with others, and believe in the principles of social justice. Each student is aware of international issues and problems and recognizes the importance of international understanding and peace based on truth and justice. They must also master at least one foreign language, understand mathematical and logical concepts and relationships, and use them to solve problems.

Besides, they explore information sources and master the processes related to collecting, storing, processing, and utilizing them, understand emerging scientific facts and their applications, and can test their validity through experimental methods and recognize their role in achieving human progress. They also preserve the environment and its cleanliness and develop their potential and wealth. Students shall also practice information and health principles related to balanced physical and psychological development, strive to achieve their professional qualifications, economic independence, and the foundations of self-sufficiency, and develop themselves through self-learning and lifelong learning. They also invest their free time in practicing useful hobbies and work to develop them, embodying Arab and Islamic values and human perfections in their behavior. They use reason in dialogue, tolerance in dealing with others, and politeness in listening.

Furthermore, secondary education consists of two main courses:

- Comprehensive secondary education track, which is based on a common general cultural foundation and specialized academic or vocational education.
- Applied secondary education track, which is based on vocational preparation and training [17].

5.4.2. The 12th-grade Islamic Education Textbook

The 12th-grade Islamic Education textbook is part of the Religion and Culture curriculum taught at the secondary level in Jordan. The Islamic Education textbook aims to promote Islamic values and morals in society and guide students toward righteous behavior and good morals. The curriculum covers various topics such as scientific research, Islamic morals, Islamic values, dealing with others, Islamic laws, social reform, and more. The content of the textbook and the curriculum are selected based on religious references and educational methodologies adopted in Jordan. Teachers teach these subjects and guide students in understanding Islamic morals and values and using them in their daily lives. On the other hand, for study purposes, trust refers to everything that God has imposed on His people, such as prayer, fasting, paying debts and deposits, and keeping secrets. It is every right that individual must right to fulfill and preserve [18, 19].

The 12th-grade Islamic Education Book is part of the new curriculum, issued by the National Center for Curriculum Development at the Ministry of Education in the Hashemite Kingdom of Jordan and approved for teaching in 2024. It includes eight units divided equally between the first and second semesters, covering various topics under the theme of Islamic Education. The Islamic Education textbook is based on authentic Islamic religious and literary sources, including the Holy Quran, the Prophet's Hadith, the Prophet's biography, and the works of Islamic scholars and writers to illustrate Islamic values and morals. The textbook is taught through theoretical lessons, discussions, and practical applications. The educational approach aims to encourage students to think critically and apply Islamic values and morals to their daily lives. Students' understanding and knowledge of Islamic education are assessed through tests, assignments, and practical work conducted throughout the academic year.

6. Method

6.1. Research Approach

The descriptive-analytical approach was utilized in this study to investigate an existing educational phenomenon for diagnosing it and revealing its dimensions by monitoring its frequencies and determining their rates and distributions. This contributes to understanding reality and attaining its future implications. The content analysis method was also used, as it

allows for quantitative analysis and classification of the textbook's content in relation to values, i.e., content analysis of the 12th-grade Islamic Education textbook for the academic year (2024/2025).

6.2. Research Sample

The research sample was selected from the 12th-grade Islamic Education textbook taught in government schools affiliated with the Ministry of Education in Jordan for the academic year 2024/2025. This textbook is divided into two parts, with each semester having a separate part. Both parts of the textbook consist of four units, each with four lessons. Thus, the total number of lessons in this book is 32, with a total of 240 pages for both parts. They are also distributed in this book according to the parts, units, lessons, and number of pages. Table 1 illustrates those results.

Table 1.

Distribution of the Number of Units, Lessons, and Pages in the 12th-Grade Islamic Education Textbook.

12th-Grade Islamic Education Textbook	Unit Number	Lesson Number	Page Number
Part One of the Islamic Education Textbook	4	16	125
Part Two of the Islamic Education Textbook	4	16	115
Total	8	32	240

6.3. Research Instrument

A 15-item research instrument was prepared to express the values of trust.

6.4. Research Limitations

The research study was limited to highlighting the values of trust incorporated in the 12th-grade Islamic Education textbook, as this grade marks the end of secondary education, which all students in all branches participate in after being assigned to their current majors. The study was also limited to the main headings, subheadings, and paragraph content among the content format categories that included concepts of trust, and not to other categories such as questions, activities, maps, and graphics.

6.5. Content Analysis Procedures

The following section provides an insight into the content analysis procedures, considering the Islamic Education textbook (2023) with its first and second parts as a single unit, because it contributes to shaping students' cognitive and value-based structures around the topics it contains. Another procedure involved adopting the paragraph as the unit of analysis. By calculating the number of paragraphs in the entire content and the number of paragraphs addressing the values of trust, the percentage of inclusion can be determined. The paragraph was also selected as the unit of analysis because many researchers agree that it is the easiest and most appropriate measure for analysis in content analysis research, as it is neither too small, like a word or idea, nor too large, like an article.

Similarly, the main title, subtitle, and paragraph content were used as content form categories to determine the content form that included the values of trust or related ideas. Moreover, frequency was used as a counting unit in the analysis to calculate the frequency of values contained in either main headings, subheadings, or paragraph content [20]. The total number of paragraphs included in the textbook's units was calculated. A form was also designed to analyze the textbook's content, including areas of trust and content format categories, with a dedicated space to calculate the frequency and number of values. The form was validated by presenting it to a sample of validation committee members. Samples from the textbook were analyzed multiple times to ensure that the analysis was conducted according to established rules and procedures. The content of each lesson within the textbook's units was also analyzed separately to determine the extent to which the unit's topic related to the number of trust-related values contained therein.

6.6. Research Procedures

The following procedures and steps were conducted to achieve the study objectives:

- A 15-item research instrument was prepared using this method, as each item expresses a value of trust.
- The content of the 12th-grade Islamic education textbooks was previously analyzed to reveal the values contained therein, using the paragraph as the unit of analysis and counting and recording frequencies.
- The texts in the textbook were read carefully and attentively to identify the values contained within the content.
- The chapters were divided into meaningful sentences or paragraphs, as each one carries a value-based meaning depending on the nature of the text. The text could be a Qur'anic verse and an emotional goal.
- The values included were identified and classified according to the classification used in the study.
- The values were monitored by assigning one frequency to each sub-value appearing in the textbook's scientific content.
- The results of the analysis were entered into a frequency table to determine the percentages in each of the fifteen value domains in the entire textbook.
- The reliability of the analysis was verified by selecting a random sample of approximately 20% of the textbook's units.

- After defining the concept of the domains of trust values and training the teachers in the analysis process, the sample was given to three experienced teachers, each holding the rank of educational expert, who had previously taught the subject since its adoption, to analyze it according to the classification used and the instrument prepared for the study.
- The percentage of agreement between each of them was calculated according to the following Holsti formula:
Percentage of Agreement = Number of Agreement/ Number of Agreement + Number of Disagreements 100*

Accordingly, the degree of agreement between the researcher and the three analysts, "teachers," on value naming was 85%, while the agreement for the five values was 87%. Additionally, one month after the initial analysis, a reanalysis was conducted, and the agreement degree for considering the value was 97%. This rate was considered acceptable for the purposes of this study, whether in terms of reliability, agreement across individuals, or reliability across time and temporal consistency.

6.7. Statistical Approach

Descriptive statistics were used to verify the reliability of the analysis across individuals and time periods by calculating the percentage of agreement between the researcher and the teachers on the one hand. On the other hand, the percentage of agreement between the researcher and the teachers was calculated and divided when the analysis was repeated one month after the initial analysis to determine the percentage of agreement regarding the consideration of the value and its relationship with the value of trust. Descriptive statistics principles were also used to calculate percentages, frequencies, means, and standard deviations to answer the research questions, analyze the results, and discuss them.

7. Results

7.1. Main Research Question Results

(MRQ). What is the degree of inclusion of the values of trust in the content of the 12th-grade Islamic Education textbook in Jordan?

To answer this question, the frequencies, percentages, and ranks of the degree of availability of trust values in the 12th-grade Islamic Education textbook were calculated. Table 2 illustrates those results.

Table 2.
Frequencies, Percentages, and Ranks of the Degree of Availability of Trust Values in the 12th-Grade Islamic Education Textbook.

No.	Values of Trust	Frequencies	Percentage %	Rank
1	Belief in God	38	4.81	1
2	Adherence to God's commands	20	3.94	5
3	Righteousness	15	3.89	6
4	Good deeds	11	2.86	9
5	Piety	34	4.55	2
6	Integrity	3	2.01	14
7	Academic integrity	6	2.89	12
8	Truthfulness	15	3.21	7
9	Good treatment	9	2.89	10
10	Justice	28	2.92	4
11	Fulfillment of rights	2	2.27	15
12	Loyalty	5	2.44	13
13	Chastity	8	2.17	11
14	Covenants and pacts	10	3.00	8
15	Wealth Preservation	29	3.64	3
Total	15	224		

As indicated in Table 2 data shows 15 values of trust distributed in the 12th-grade Islamic Education textbook. The value of trust "belief in God" was ranked first with 38 frequencies, representing 4.81% of the total value frequencies. The value of trust "piety" was ranked second with 34 frequencies, representing 4.55% of the total value frequencies. The value of "wealth preservation" was ranked third with 29 frequencies, representing 3.64% of the total value frequencies. However, the value of "justice" was ranked fourth with 28 frequencies, representing 2.92% of the total value frequencies. Moreover, the value of "adherence to God's commands" was ranked fifth with 20 frequencies, representing 3.94% of the total value frequencies. The five values represented the highest values for the value of trust in the 12th-grade Islamic Education. Furthermore, the value of "integrity" was ranked in the penultimate place with (3) frequencies, representing 2.89% of the total value frequencies. Also, the value of "fulfillment of rights" was ranked last with 2) frequencies, representing 2.27% of the total value frequencies.

The current study results proved that the values of "belief in God" and "piety" predominated at high percentages (4.81% and 4.55%, respectively), reflecting the curriculum's commitment to the Islamic perspective that links trust with faith. This was confirmed by Al-Shaibani [7] study, demonstrating that trust is closely linked to piety and faith, considering that all religion is a trust, and that trust is inherent in piety. The study results revealed a low frequency of "integrity" (2.89%) and "fulfillment of rights" (2.27%). Moreover, this finding is consistent with Qaluh's [6] study, emphasizing that the absence of practical values such as integrity and the fulfillment of rights leads to widespread corruption. This suggests the need to

reevaluate curricula to further enhance the applied values of integrity. In particular, the value of integrity should be further reinforced in educational curricula.

In the same vein, Al-Sharari [9] study, which analyzed moral values in national education textbooks in Jordan, confirmed this result, as it showed that some values, such as "cooperation" and "national identity" appeared with high frequencies, while other values, such as integrity, were less represented. Al-Khatahtbeh [10], the study also indicated that trust should include applications in school administration and daily interactions. However, the current study revealed weaknesses in values such as "justice" (2.92%) and "academic integrity" (2.89%), reflecting a deficiency in addressing pressing societal issues such as the separation of powers or academic integrity.

Besides, the study results are consistent with Al-Jakani [8]. The study, which focused on the Prophet's role in promoting trust as an educational and behavioral value, confirmed that the prophetic approach is the most effective in instilling moral values. However, the current study reveals that the Islamic education curriculum in Jordan places more emphasis on the doctrinal aspect without clearly highlighting the applied prophetic approach in daily interactions, reflecting a gap between theory and practice in educational content. Lastly, this study agrees with previous research in emphasizing the doctrinal basis of trust (See [7, 8]). However, it reveals a gap between theory and practice, as there is a clear weakness in the practical and collective values emphasized in studies (See [6, 10]). It also shows that Islamic education curricula are less focused on societal values than national education curricula (See Al-Sharari [9]). Accordingly, this indicates an urgent need to balance the curriculum between doctrinal and practical aspects and to link integrity to contemporary challenges such as academic integrity and combating corruption.

8. Conclusion

In a nutshell, the degree of inclusion of the values of trust in the content of the 12th-grade Islamic Education textbook in Jordan is examined in detail in the current research work. The results indicated that values such as "belief in God," "piety," and "wealth preservation" are the most frequently mentioned. However, values such as "integrity" and "fulfilling one's rights" ranked last. Moreover, the findings revealed that the textbook focuses on doctrinal aspects while lacking contemporary practical examples of trust.

9. Recommendations

Considering the results and related discussion, the study recommends reinforcing the concepts of trust in Islamic education textbooks in a more comprehensive manner, with a focus on their practical applications in daily life and society, and diversifying the methods of presenting trust in textbooks by incorporating Quranic stories, Prophetic hadiths, and real-life examples that reinforce students' moral values. Other key recommendations include creating practical activities that help students practice trust in various real-life situations, such as discussion exercises, case studies, and group projects, and strengthening the role of teachers by offering training workshops on how to teach concepts of trust using innovative methods based on critical and interactive thinking. The current paper recommends making regular updates to curricula to ensure they are aligned with social and cultural developments and to promote moral values in light of technological and digital changes, involving parents in instilling the concept of trust in students through joint school-family awareness programs, and proposing partnerships with civil society organizations to promote the teaching of moral values in schools through extracurricular activities and awareness lectures.

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