



Developing the Islamic Culture Curriculum According to the Purposes of Sharia to Enhance Some of the Values of Intellectual Security Among Al-Azhar Secondary School Students

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Abstract

The study aimed to determine the effectiveness of the curriculum developed in Islamic culture in the light of the Sharia objectives in promoting the values of the intellectual security for Al-Azhar 1st grade secondary stage. The study tools were a list of partial objectives of Islamic Law and a list of intellectual security values, and a test of experimental positions for these values. The research sample consisted of 50 fifty female students of Al-Azhar 1st grade secondary stage in Gharbia Governate. The researcher followed the experimental approach (one group pre / post).The research resulted that there are statistically significant differences between the average scores of the fifty female students in the pre & posttest of the intellectual security values in favor for the post test. The study recommended the necessity of applying the developed curriculum in the Islamic culture according to the Sharia purposes to enhance the intellectual security values for Al-Azhar secondary stage students.

Keywords: *Curriculum Development; Islamic culture; Intellectual security; Al-Azhar secondary stage; Objectives of Sharia*

Introduction

Islamic education has a great importance in the life of the individual and society, this importance derives from the importance of Islam itself, because the effectiveness of Islam, the application of its provisions , laws , the consolidation of its principles and values among members of the Muslim community depends on the effectiveness of Islamic education and its impact on hearts and behavior. Islamic culture is one of the sciences emanating from Islamic education and is closely related

to the entity of the individual and his Islamic personality, through which the feelings of the individual are promoted, his perceptions are developed, his talents are refined, and it works to increase his movement and intellectual activity, which preserves the original cultural components in the face of suspicious incoming or foreign cultural currents, which means the maintenance of identity and its protection from penetration or external containment, the preservation of the mind and the

maintenance of cultural institutions from deviation, and therefore it is an issue that must receive the interest of society. (Mr. Khamisi, 2002, 21)

Intellectual security is an urgent necessity in the era of the available open knowledge to our children through various technological media, satellite channels and social media, so it serves as a guide that ensures the skill of learning and enables them to deal with this huge amount of ideas that contradict with its values and orientations and with the culture of its society and family, and at the same time ensures intellectual flexibility and the ability to communicate with diverse individuals and cultures.

Based on what has been mentioned, intellectual security is of great importance, as it contributes to the maintenance of community security, whether at the level of security of individuals and groups or at the level of national security, it is the core of community security and its main pillar, and the importance of intellectual security for secondary school students is because it helps them to safety of thought and distance from intellectual deviation, and departure from moderation and maintain their minds from intolerance and violence, and is associated with the challenges they face at this stage as it is the stage of personal formation, it is a turning point between Adolescence and adulthood, as it prepares them for university as they possess enormous energies that need rationalization, otherwise they become prey to intellectual deviation. (Rahamneh, 2018, 14), (Okail, 2015, 40)

All of this illustrates the importance of including in school curricula the consolidation of intellectual security among learners and the search for programs or strategies for its development, and the most prominent of these programs is the purposes of Islamic law, as it has a role in controlling the culture of intellectual security among learners, and highlighting the purposes and taking them out of the space of theory to reality in publishing and teaching illustrates the approach of the true Sharia in controlling community security and understanding the issue of intellectual security, as it serves as a balance by which the ideas presented on the scene are weighed internally and externally. Thus, the members of society can detect the fraud of those with extremist ideas by recognizing the intentions of the street from its rulings and thus increasing their intellectual security. (Mr. Khamisi, 2002, 24)

Therefore, the researcher proposed an approach to Islamic culture based on the purposes of Islamic law that based on the general legislative faculties and the five necessary purposes (preserving

the religion, the soul, the mind, the offspring and the money) because all laws and boredoms stressed the need to take into account these five necessities and not to violate them because they are fixed and are not changed; because the legitimate purposed achieve people interests and are consistent with nature, and are regarded one of the important pillars on which the Islamic religion is built.

The search problem

The sense of the research problem stemmed from several sources, represented in the following:

1- The practical experience of the researcher, as it became clear through teaching the course of Islamic culture at the secondary stage (first grade of secondary Al-Azhar) and through her visit to many institutes that teaching and learning Islamic culture faces many problems, the most important of which are: The content of the Islamic culture course presents topics in a random manner that is not related to the purposes of Sharia.

Exploratory Study:

When the researcher found through her analysis the content of the Islamic culture book for the first grade secondary of Al Azhar, she found out that the topics are presented appeared through this analysis not to link the topics presented in the book to any of the purposes of Islamic law, neither from near nor from far, as well as some interviews with a sample of first-grade secondary students, where it was found from the interview that they were unable to link the topics prescribed for the purposes of legitimacy.

Identify the search problem

The problem of the current research is the existence of weakness in some of the intellectual security values among secondary school students in Al-Azhar, and from this point of view can identify the problem of the current research in the following main question:

How can the Islamic culture curriculum be developed according to the purposes of Sharia to promote some of the values of intellectual security among Al-Azhar secondary school students?

The following sub-questions arise from this main question:

- 1- What are the suitable purposes of partial Islamic law for Al-Azhar secondary school students?
- 2- What is the availability of the purposes of partial Islamic law among Al-Azhar secondary school students?
- 3- What are the appropriate intellectual security values for Al-Azhar secondary school students?

- 4- What is the availability of intellectual security values among Al-Azhar secondary school students?
- 5- What is the proposed conception of the curriculum developed in Islamic culture in the light of the purposes of Sharia to promote some of the values of intellectual security among Al Azhar secondary school students?
- 6- What is the effectiveness of the curriculum developed in Islamic culture in light of the purposes of Sharia in promoting some of the values of intellectual security among Al-Azhar secondary school students?

1. Search limits

Human limits: represented by a group of Al Azhar first-grade secondary students in Gharbia Governorate.

Objective limits: Some values of intellectual security in which the diagnosis resulted in the presence of weakness.

Time limits: The application took an entire semester until the researcher was able to enhance some of the values of intellectual security among students.

2. Research Tools:

- A list of the purposes of partial Islamic law suitable for Al Azhar secondary school students.
- A list of intellectual security values suitable for Al Azhar secondary school students.
- The proposed conception for the development of the Islamic culture curriculum in the light of the purposes of Sharia.
- Teacher's guide and student book.
- Testing attitudes to the values of intellectual security.

Search terms:

3. The concept of Islamic culture:

The researcher defines Islamic culture procedurally as " the knowledge gained from the curriculum of Islam, represented in both thought and systems, which was founded on the principles of faith and is reflected in the conscious human behavior in dealing with social life through the developed curriculum in the light of the purposes of Sharia, which is taken into account when building a proposed program in Islamic culture for Al Azhar secondary school students."

4. The purposes of Islamic law

The researcher defines Islamic law procedurally as:

"the meanings, objectives and governance targeted by the texts of Islamic law in the curriculum of Islamic culture in the Azhar secondary stage in order to observe the secrets and objectives of Islamic legislation and achieve its purposes for Islamic law."

5. The concept of intellectual security:

Intellectual security is defined procedurally as

"protecting the minds of students in the secondary stage from misguided ideas and immunizing them against deviant intellectual currents according to the purposes and standards of Islamic law and the traditions and customs of society."

Theoretical background of the research:

The first axis: Islamic culture

The concept of Islamic culture:

- Ahmed Hassan defines it as: a set of issues, information, knowledge, experiences, values, Islamic heritage, contemporary issues and Islam's vision of them. (Ahmed Hassan, 2017, 7)
- **The researcher defines Islamic culture procedurally as** "the knowledge gained from the curriculum of Islam, which is represented in both thought and systems, which was founded on the principles of faith and is reflected in the conscious human behavior in dealing with social life through the curriculum developed in the light of the purposes of Sharia, which is taken into account when building a proposed program in Islamic culture for Azhar secondary school students."

6. The importance of Islamic culture

Sarah Abdulmohsen (2017, 24-25) explained some of these benefits, which are summarized as follows:

- 1- Excellence in identity and components: as it is the main component of identity and the general framework of the nature of social life.
- 2- Depth and historical link: It constitutes a striking depth in the depths of history and corresponds to this historical extension of the geographical extent that almost constitutes the globe.
- Pride and cultural belonging: as it is a elevation of civilizational ideals and values and richness in scientific and civil achievements and possesses the methodological and moral elements of the civilizational renaissance.
- 3- The ability to interact realistically and renewing civilization provides the reasons for the ability to interact positively with reality without harm.

Objectives of Islamic Culture:

Islamic culture aims to correct awareness of the truth of Islam, and this goal has been confirmed by many studies, and Hussein Al-Rababaa (2007, 87) and Ibrahim Al-Rayes et al. (2012, 13) mentioned some of the objectives of Islamic culture, including:

- 1- Providing an Islamic climate saturated with the ethics and teachings of Islam, so that the righteous Islamic culture with all its etiquette and values pervades all areas of life.
- 2- Creating an ideal Islamic society, forming an integrated Islamic personality, and creating a distinctive identity for the Islamic Ummah that produces the integrated fabric between them.
- 3- Correcting the wrong idea spread by the enemies of Islam, which is that Muslims adhere to their religion is the cause of their civilizational crisis, while explaining the importance of religion and its overall goals for the individual and society.
- 4- Translating the ideas and teachings of Islam into practical law and behavioral reality, Islam came to be a creed, law, approach and integrated system of life.

Components of Islamic culture:

Abdullah Al-Tarifi (2015, 39-43) listed in his study the components of culture and can be summarized as follows :

- 1- Systems: It is divided into (worship system, social system, moral system, ... etc).
- 2- Thought, and its fields (the movement of the mind "thinking", issues of thought, intellectual doctrines).
- 3- Values: They are classified into (higher values, civilized values, moral values).

The second axis / the purposes of Islamic law

Idiomatic definition of purposes:

- Mohammed Al-Taher bin Ashour (2016, 51) defines it as: the meanings and judgment observed to the street in all cases of legislation or most of them, so that its observation is not concerned with the universe in a special type of legislation provisions, so this includes descriptions of Sharia, its general purpose and meanings that legislation is not free from observing, and this also includes meanings of governance that are not noticeable in other types of provisions, but are noticeable in many types of them.

The researcher can define the purposes of Sharia procedurally as: "the meanings, objectives and governance targeted by the texts of Islamic law in the curriculum of Islamic culture for the Azhar secondary stage, with the aim of observing the secrets and

objectives of legislation and achieving the overall purposes of Islamic law."

The importance of the science of the purposes of Islamic law:

- Sharia scholars realize that texts and rulings are reasonable in meaning, based on consideration and reasoning, and this does not prevent them from trying to seek wisdom from legislating them and identifying their secrets and meanings. (Abu Ishaq al-Shatibi, 1997, 385)
- The research in the purposes and objectives of Sharia is consistent with instinct, man is a creature who has a mind with which he can acquire knowledge, and has flexibility and ability to obey, and God has provided him with senses through which he has the perception of visuals and audios, and he also tends to curiosity.
- The taxpayer's knowledge of the purposes of Sharia and the explanation of rulings, and his awareness of the ruling makes him feel the pleasure of obedience, and hastening the good deeds and leaving the terminators, because he realized that when the street ordered something in which there was interest and goodness, and what he forbade from doing was corrupt and harmful, he realized that or did not realize it.
- Creating an information base for curriculum developers, teachers and learners that enables them to strengthen the elements of faith stability so that they can deal with contemporary intellectual and material life situations, and the purposes of Sharia are necessary to reform the curricula of thought, reshape the Muslim mind and rearrange its balances and priorities. Developing the faculty of jurisprudence of the hardworking student of knowledge, to be able to understand emerging issues correctly and download them to the facts of people properly, and the development of this queen is one of the most important things that are taken care of when learning and teaching jurisprudence.

The purposes of Islamic law selected in the study:

The researcher chose the overall purposes to build the proposed model for the development of the Islamic culture curriculum according to these purposes as mentioned by Al-Shatby (1997, 2/25):

Religion-preservation

It is the one on which the course of a healthy life for individuals, peoples and nations and the establishment of the balance of values and justice, because without legislation that preserves religion and belief, order would have been disturbed and chaos would prevail, and

one of the means of preserving religion (faith in God and his angels, his books, his messengers, the Last Day and destiny is good and evil, avoiding everything that contradicts faith in him and corrupts it, such as disbelief, knowledge of religion and evidence of science)

Self-preservation:

It means maintaining the life that God has given to His servants until they populate the universe because they are God's successors on earth, and one of the means to achieve the purpose of preserving the soul (reviving and protecting the soul, working with Sharia licenses, providing security, safety, and safety, criminalizing self-assault by killing, or assaulting organs by damage or what leads to it).

Saving the mind:

The mind distinguished man from other animals, which is the orbit of assignment and by which things go on the right approach, and God prescribed to preserve it (urging learning, reflection, reflection and meditation, contemplation of the cosmic signs of God, preparation of thought with science and knowledge, prohibition of everything that harms the mind, absent it and disrupts it, distance from superstition and acts of sorcery)

Preservation of offspring

- The preservation of offspring is closely linked to the preservation of the soul, as it is an extension of it, the preservation of the soul is related to what is after the breathing of the soul from the fetus, and the preservation of offspring is related to what preceded that ending with the sperm, the egg and the maintenance of the genitals, and examples of preserving offspring are: (marriage legislation, the obligation to prepare iddah period for the divorced and widowed; to protect against mixing lineages, prohibit adultery).

Save money.

One of the means of preserving money (vogue / which is the circulation of money in the hands of the largest number of people legitimately, clarity / which is the distance of money from deceit, ignorance and exposure to disputes and disputes; therefore, God prescribed witnessing the mortgage in debt, preserving the money / by paying attention to it and guaranteeing those who destroyed it in trespassing, proving the money / proving its ownership to its owners in a way that is not addressed by danger, and no one disputes it if they take it in a legitimate manner, obtaining it from the correct legitimate faces).

Third Theme: Intellectual Security

The concept of intellectual security:

Magdy Al-Mahdi defined it as: "Securing the human mind against any kind of deviation and protecting it from slippage and sin, and individuals and groups avoiding ideological, intellectual or psychological impurities that are the cause of deviation of behavior, ideas and morals from the serious road." (Magdy El Mahdy, 2016, 11-12)

Based on the above, the researcher can define intellectual security procedurally as: "Protecting the minds of students in the secondary stage from misguided ideas and immunizing them against deviant intellectual currents in light of the purposes and standards of Islamic law and the traditions and customs of society."

The importance of intellectual security:

Intellectual security plays a major role in maintaining community security, as it is its major pillar and its achievement entails many positives, and when it is lost, many damages occur, and its importance is due to several reasons cited by Wajih Al-Marsa (2019, 20) as follows:

Intellectual security means development and development, whether economic, social or other, under the protection of intellectual freedom.

Intellectual security plays a major role in protecting the nation's gains, the most important of which is cultural identity, which has increased its spread and influence in other cultures as a result of its entrenchment in the hearts of its children.

Intellectual security contributes to a major role in achieving other forms of security, as any breach of a form of security is always preceded by a breach of intellectual security, the practices of individuals stem from their ideas.

Achieving intellectual security achieves the maintenance of Islamic law, because the goal agreed upon by all enemies of Islam is to challenge and question it.

Intellectual security achieves protection for all society and young people, especially from destructive extraneous ideas through various means of communication.

The role of the teacher of forensic sciences in promoting the values of intellectual security:

In light of many previous studies such as a study (Muhammad Al-Zayoun, and Abdul Aziz Al-Anzi, 2015) and a study (Muhammad Al-Faridi, 2016), the teacher's roles in promoting the values of intellectual security among students can be summarized as follows:

- The teacher is a guide to educate his students about the danger of corrupt, misleading, and

destructive ideas and helps to raise them in a correct Islamic education.

- The teacher is motivated to adhere to the values and laws of society, preserve its public and private property, adhere to national identity, and develop a sense of responsibility among them.
- The teacher helps to use the right thinking that makes them able to distinguish right from wrong and correct ideas and visions from hostile and deviant currents.
- The teacher encourages cooperation with family members and various social institutions in countering all attempts that want to undermine the intellectual security of students.
- The teacher is directed to the methods of searching for the correct information and warns against tracking extremist intellectual currents that promote rumors and sedition in society.
- The teacher understands the nature of his students' thinking so that it is easier for him to communicate with them.
- The teacher facilitates his students to absorb concepts, ideas and values related to intellectual security.

The roles of Islamic values in enhancing intellectual security:

Islamic values are the safety valve for all human interests in various areas of life as they embody the commands of God the All-Knowing and the Wise and one of their roles in promoting intellectual security, as mentioned by Maram Al-Anzi (2019, 20) and summarized by the researcher as follows:

- Connecting people to their Lord by turning the heart to Allah intentionally and intentionally and urging piety and fear of Allah .
- Spreading awareness of the importance of the sources from which we receive ideas, indicating the correct sources from which we can draw knowledge, and warning against unconsidered sources.
- Awareness of concepts and terms and work to edit them, as awareness of concepts is the basis for the integrity of thought and belief, and there are many problems resulting from the lack of awareness of these concepts.
- Adjust the method of understanding and knowing the intention of Allah Almighty and His Messenger.

- Spreading science based on the Qur'an and Sunnah, as many intellectual problems are due to ignorance of Islamic science.
- Spreading the culture of dialogue because it is the best way to show the truth, expose suspicions and refute the thought of intellectual deviants.

7. Search Procedures

To answer the research questions, the researcher followed the following methodological procedures:

1- Determining a list of the purposes of partial Islamic law suitable for Al-Azhar secondary school students through:

- Determine the goal of the list of partial purposes of Sharia suitable for Al-Azhar secondary school students.
- Determine the sources of building a list of partial Sharia purposes suitable for Al-Azhar secondary school students.
- The initial picture of the list of partial purposes of Sharia suitable for Al-Azhar secondary school students.
- Setting the list of partial Sharia purposes suitable for Al-Azhar secondary school students.
- Modifying the list of partial purposes in light of the opinions of the arbitrators and reaching the final picture.

2- Identifying the availability of partial Sharia purposes among Azhar secondary school students through:

Analysis of the content of the Islamic culture curriculum prescribed for students of the first grade of secondary Al-Azhar.

- Determine the objective of the analysis.
- Determine the analysis sample.
- Define analysis categories.
- Define the units of analysis.
- Determine the rules and procedures for analysis.
- Statement of the truthfulness and consistency of the analysis.

3- Determine the list of intellectual security values appropriate for Al-Azhar secondary school students through:

- Determine the goal of the list of intellectual security values suitable for Al-Azhar secondary school students.
- Identify the sources of building a list of intellectual security values appropriate for Al-Azhar secondary school students.

- The initial image of the list of intellectual security values suitable for Azhar secondary school students.
- Setting the list of intellectual security values appropriate for Al-Azhar secondary school students.
- Modifying the list of intellectual security values in light of the opinions of the arbitrators and reaching the final picture.

4- Identify the availability of intellectual security values among Al-Azhar secondary school students through:

- Analysis of the content of the Islamic culture curriculum prescribed for students of the first grade of secondary Al-Azhar according to the values of intellectual security.
 - Determine the objective of the analysis.
 - Determine the analysis sample.
 - Define analysis categories.
 - Define the units of analysis.
 - Determine the rules and procedures for analysis.
 - Statement of the truthfulness and consistency of the analysis.

5- The proposed conception of developing the Islamic culture curriculum according to the purposes of Sharia to enhance some of the values of intellectual security among Azhar secondary school students through:

- Determine the general objectives of developing the Islamic culture curriculum for secondary school students.
- Translating general objectives into special objectives.
- Determine the list of learning outcomes in the Al-Azhar secondary stage.
- Choosing the knowledge structure that achieves the objectives of the Islamic culture curriculum developed in the light of the purposes of Sharia.
- Determine the range and sequence matrix of the content of the Islamic culture curriculum developed in the light of the purposes of Sharia.
- Building a map of the Islamic culture curriculum developed in the light of the purposes of Sharia.
- Procedures for teaching the developed content in the light of the purposes of Sharia.
- Develop the student's book developed with the curriculum of Islamic culture in the light of the purposes of Sharia.
- Preparing a teacher's guide to teach the developed student's book in the light of the purposes of Sharia.

6- Demonstrating the effectiveness of the Islamic culture curriculum developed in the light of the purposes of Sharia through:

- Preparing and controlling the attitude test for the values of intellectual security, a correction form and an assessment card for the test.
- Conducting the exploratory study and calculating the validity and stability of the test.
- Choose the research sample.
- Determine the experimental design.
- Apply the test of intellectual security values beforehand.
- Teaching the developed curriculum in Islamic culture in the light of the purposes of Sharia for the research sample.
- Post-application to test the values of intellectual security.

Results

In light of the procedures followed by the current research, it has reached the following results:

1- The research proved the effectiveness of developing the Islamic culture curriculum in the light of the purposes of Sharia in promoting some of the values of intellectual security among Al-Azhar secondary school students with the following:

- There are statistically significant differences at the level of significance $(0.05) \leq \alpha$ between the average scores of the experimental group in the pre- and post-applications to test the values of intellectual security in favor of the post-application.

Table (1) The results of the "T" test for one group before and after to calculate the significance of the differences between the averages of the experimental research group scores in the pre- and post-application of the intellectual security values test

No.	Sub-Values	Group	Sample Size	Number of Statements	M	SD	T	D F	Sig
1	Moderation and Balance	Pre	50	6	3.52	0.99	15.	49	(Sig)
		Post			5.84	0.37	5		
2	Tolerance	Pre		6	3.46	1.014	16.		(Sig)
		Post			5.86	0.35	4		
3	Dialogue	Pre		6	2.82	0.62	30.		(Sig)
		Post			5.82	0.388	3		
4	Thinking	Pre		6	2.94	0.65	30.		(Si g)
		Post			5.78	0.41	8		
5	Human Respect	Pre		3	1.40	0.49	14.		(Si g)
		Post			2.70	0.46	9		
6	Etiquette of Preaching	Pre		3	1.14	0.35	19.		(Si g)
		Post			2.62	0.49	2		
	Total Score	Pre		30	15.28	1.35	55.		(Si g)
		Post			28.62	1.04	1		

There are statistically significant differences **at the level of significance $(0.05) \leq \alpha$** between the average scores of the experimental group in the pre- and post-applications to test the values of intellectual security in favor of the post-application.

Table (1) The results of the "T" test for one group before and after to calculate the significance of the differences between the averages of the experimental research group scores in the pre- and post-application of the intellectual security values test.

To verify this hypothesis, the test of the T ratio "T" for the associated samples was calculated, between the pre- and post-measurement in the values of intellectual security (values and total score), and the following table shows the averages and standard deviations and the value of "T" and the level of significance between the pre- and post-measurements in the values of intellectual security (values and total score)

Extrapolating from the previous table, it becomes clear that:

The calculated value of "T" is statistically significant in the values of intellectual security (values and total degree), where its calculated percentage ranged between (14.960) to (30.882), which is a statistically significant value at (0.00), and this indicates that there are statistically significant differences between the pre- and post-measurements in the values of intellectual security (values and total degree), differences after applying the developed approach in favor of the post-measurement, and this is evident through a comparison of the average scores of the two measurements.

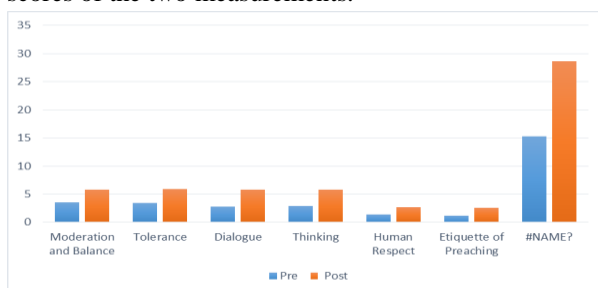


Figure (1) the differences between the average scores of female students in the pre- and post-application of the test
To determine the effectiveness of the experimental treatment in enhancing the values of intellectual security, the equation of the square of ETA (2) and d was used and calculated η^2 to determine the size of the effect of processing in enhancing each sub-value of the

intellectual security test, as well as the total score depending on the value of "T" calculated when determining the significance of the differences between the two applications (pre- and post) of the research sample of attitudes of intellectual security values

Table (2): ETA square values (2η), d and the size of the experimental treatment effect in enhancing intellectual security values in the two applications (pre- and post) to test the intellectual security values of the research sample.

Intellectual Security Values	T-Value	η^2	d Effect Size
Moderation and Balance	15.501	0.830	Large
Tolerance	16.474	0.847	Large
Dialogue	30.311	0.949	Large
Thinking	30.882	0.951	Large
Human Respect	14.960	0.820	Large
Etiquette of Preaching	19.251	0.883	Large
Overall Test	55.174	0.984	Large

It is clear from the previous table that the values of the square of Eta η^2 ranged between **(0.820-0.951)** for the test values, and this indicates the size of the large impact of the experimental treatment and its effectiveness in the values of intellectual security among Azhar secondary school students.

The value of the ETA η^2 square of the test as a whole was (0.984), which means that the experimental treatment contributes significantly to the variation of the test as a whole by 97%, which indicates the size of the significant impact of the experimental treatment and its effectiveness in the values of intellectual security among the members of the research sample. Based on the above, the following hypothesis was accepted: There are statistically significant hypotheses between the average scores of the experimental group in the pre- and post-applications to test the values of intellectual security in favor of the post-application.

The researcher attributes the previous results to the following reasons:

- The adoption of the developed curriculum on Sharia colleges as a philosophy to build the content of the Islamic culture curriculum developed in the light of the purposes of Sharia, and the nature of the colleges that

they come in a natural and logical sequence considering the culture of gradation in legislation.

- Providing the content of the developed curriculum for Islamic culture in a manner that takes into account the philosophy of the purposes of Sharia in terms of construction and composition of the destination, or in terms of maintaining the purpose of the miss, which contributed to the turnout of learners to study the content with passion, and gives them hopeful immunity against the attacks of intellectual invasion, and destructive calls that seek to undermine the virtues of the Islamic faith, distort its features, and slander it, and this is consistent with the results of many studies and research, most notably the study of Ahmed Al-Dawy (2006), which provided a proposed perception of the cognitive structure of the content of The curriculum of Islamic education in general education in the light of the systemic approach and the supreme purposes of Islamic law.
- The researcher followed in providing the content of the developed curriculum in Islamic culture in the light of the purposes of Sharia logical method, which requires accuracy in providing jurisprudential content, where she began to pave the way for the concept, and the perception of this concept, and the jurisprudential issue on which this concept is measured, which is known as editing the issue and the statement of the legitimate purpose in it and then ending with the issuance of judgment on the jurisprudential issue, as the researcher took into account the psychological method that takes into account learners and helps them move from detailed provisions to intentional colleges, and the educational method in tabulating content; This led to easy access to legitimate purposes and enhanced intellectual security for students easily and easily.
- The researcher's choice of teaching strategies in the proposed conception contributed significantly to simplifying the concepts presented, and clarifying them adequately, such as the entrance to the purposes of Islamic law, which previous studies and research have proven its effectiveness in teaching, such as the study of Mahmoud Farag (2009), which proved the entrance to the legitimate purposes in developing an understanding beyond the Quranic texts and hadiths among students of the Islamic Education Division in the faculties of education, and the study of Walaa Al-Hawari (2021), which proved the effectiveness of the generative learning strategy in developing conceptual comprehension and jurisprudential reasoning among students Azhar secondary stage.

16. Research recommendations:

♦ Directing the attention of those in charge of developing the curricula of Islamic sciences for Azhar secondary school students of the necessity of:

- ✚ Include the six values of intellectual security (moderation and moderation - tolerance - dialogue - thinking - respect for human beings - advocacy literature) when building and developing the developed Islamic culture curriculum for Azhar secondary school students.
- ✚ Training teachers on the indicators of applying the values of intellectual security, in order to extract, goals, judgment and purposes of the issues of jurisprudence of calamities that they study.
- ✚ Preparing an activity booklet accompanying the course of Islamic culture in pre-university education, including scientific activities based on the methodology of intentional thinking.
- ✚ Redesigning the educational content of the Islamic culture course at the pre-university level in light of the purposes of Sharia proposed by the study.

17. Research Proposals

The research foresees a future vision for a number of studies and research that emanate from it, and be an extension of it, or ways to new doors in its field, as follows:

Developing the Islamic culture curriculum in the light of the purposes of Sharia to promote some of the values of intellectual security among Al-Azhar preparatory school students.

A proposed program in Islamic culture based on the jurisprudence of calamities to develop religious awareness among students of the Azhar preparatory stage.

The effectiveness of developing the interpretation approach in the light of the Qur'anic purposes to develop the skills of reflection among Azhar secondary school students.

A proposed training program based on the purposes of Islamic law to develop the intentional thinking skills of teachers of forensic sciences at Al-Azhar.

Developing the Islamic culture course at the undergraduate level in the light of the purposes of Sharia to develop awareness of contemporary issues

Ethical Approval Declaration

"All procedures involving human participants in this study were conducted in accordance with the ethical standards set by applicable research guidelines and the principles of the 1964 Declaration of Helsinki and its subsequent amendments. Ethical approval was secured before the commencement of data collection."

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Data availability:-

The datasets generated and analysed during the current study will be available from the author upon reasonable request.

Consent for publication:-

I hereby provide consent for the publication of the manuscript detailed above.

Competing interests:-

The authors declare no competing interests

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