

The Inclusion of Children's Rights in the Islamic Studies Curricula of Saudi Arabia: (Analytical Study)

Ali Aldossari *

Curriculum & Instruction Department, College of Education, Imam Abdulrahman Bin Faisal University, Saudi Arabia

<https://doi.org/10.35516/hum.v49i4.2106>

Received: 19/2/2021

Revised: 22/4/2021

Accepted 10/6/2021

Published: 30/7/2022

Abstract

The study investigates the inclusion of children's rights in the Islamic studies curricula for the upper primary grades in Saudi Arabia for the 2020 academic year. Content analysis was performed using a coding table comprised of 39 paragraphs categorized according to the five main fields of children's rights, the rights related to social, intellectual, psychological, economic and political aspects. The results of the study revealed that social rights were shown to be included most frequently, followed by intellectual rights; psychological, economic, and political rights were included less often. All were randomly distributed in the examined textbooks, as they did not take into account the cognitive progression, integration, and continuity when presenting children's rights. There are no statistically significant differences ($\alpha \leq 0.05$) between the percentages of each of the children's rights fields included in Islamic Studies curricula at the primary stage in Saudi Arabia due to the grade level variable. Accordingly, the study recommends preparing and developing the Islamic studies curricula according to a purposeful scientific methodology. The curricula should include explicit or implicit children's rights with appropriate percentages and take into account the progression and integration when building cognitive experiences and designing enriching activities that integrate the contents of cognitive structure and children's rights.

Keywords: Children's rights, analytical study for islamic studies curricula.

حقوق الطفل المتضمنة في مناهج الدراسات الإسلامية في المملكة العربية السعودية : دراسة تحليلية

علي الدوسري *

قسم المناهج وطرق التدريس، كلية التربية، جامعة الإمام عبدالرحمن بن فيصل، المملكة العربية السعودية

ملخص

تبحث الدراسة الحالية حقوق الطفل المتضمنة في مناهج الدراسات الإسلامية للصفوف الابتدائية العليا في المملكة العربية السعودية للعام الدراسي 2020. وقد استخدم تحليل المحتوى من خلال جدول ترميز يتكون من 39 فقرة مصنفة حسب المجالات الخمسة الرئيسية لحقوق الطفل، وهي الحقوق المتعلقة بالجوانب الاجتماعية والفكرية، والنفسية، والاقتصادية، والسياسية. وقد أظهرت نتائج الدراسة أن الحقوق الاجتماعية كانت هي الأكثر تضمناً في المناهج موضوع الدراسة، ثم جاءت الحقوق الفكرية والنفسية والاقتصادية والسياسية بشكل أقل في كثير من الأحيان، وكانت هذه الحقوق موزعة بشكل عشوائي في الكتب المدرسية التي تم فحصها، نظراً لأن توزيعها لم يأخذ في الاعتبار التقدم المعرفي والتكامل والاستمرارية عند تقديم حقوق الطفل. كما أظهرت الدراسة عدم وجود فروق ذات دلالة إحصائية ($\alpha \leq 0.05$) بين النسب المئوية لكل مجال من مجالات حقوق الطفل المتضمنة في مناهج الدراسات الإسلامية بالمرحلة الابتدائية في المملكة العربية السعودية تعزى لمتغير مستوى الصف. وعليه فإن الدراسة توصي بإعداد وتطوير مناهج الدراسات الإسلامية وفق منهج علمي هادف، فضلاً عن وجوب تضمين المناهج الدراسية لحقوق الأطفال الصريحة أو الضمنية بنسب مناسبة، على أن يؤخذ في الاعتبار التقدم والتكامل عند بناء الخبرات المعرفية وتصميم الأنشطة الإثرائية التي تدمج محتويات البنية المعرفية وحقوق الطفل. الكلمات الدالة: حقوق الطفل، دراسة تحليلية لمناهج الدراسات الإسلامية.

* Corresponding author:

ataldossari@iau.edu.sa

1. Introduction and Theoretical Framework

Childhood is one of the most important stages in human development because it is the foundation upon which the beliefs, ideas and future directions of humanity are built. Therefore, throughout the ages, human beings have been concerned with raising children because they are the human capital, and the wheel that moves the future. It is they who pass the history and civilization of their nations to future generations.

Unsurprisingly, the issue of children's rights occupies such an important position on the map of international affairs that it has become one of the most important global issues and a major concern for societies, individuals and institutions. This focus reflects a positive trend towards defining policies and laws that aim to protect children and ensure their rights (Lieble, 2012). In this sense, the welfare of children is no longer the direct responsibility of parents, family and society alone, but now commands international attention. Towards this end, most countries of the world have signed numerous international covenants and agreements that guarantee children's rights. The concept of children's rights means the provision of benefits and protection by legal rules in order to allow children to develop mentally, physically, emotionally, socially, morally, economically, independently, decently, healthily and normally (Uçuş, & Dedeoğlu, 2016).

The International Convention on Children's Rights

The International Convention on the Rights of the Child was issued in accordance with United Nations General Assembly Resolution 44/25 on 20 November 1989. This agreement was based on the principles proclaimed in the Charter of the United Nations, which recognises the inherent dignity of all human beings. The Convention, which consists of 54 articles that revolve around a set of laws and rights specific to children at both the family and country levels, aims to promote cooperation between countries to protect and nurture children. The most important principles of the Convention are the elimination of discrimination between children; joint efforts for the best interests of the child; the assertion of the right of children to live, to survive, to grow up, and to be respected (Grugel, 2013). The Convention on Children's Rights includes rules that govern children's rights in four major groups, such as civic, economic, social, and cultural spheres, and the "concept of Children's Rights", in the largest meaning, is a concept that includes social, philosophical, moral, and legal dimensions (Meray, 2012). They are also can be listed as survival rights, and development rights; Survival rights are the rights providing basic needs such as living, having proper life standards, medical care, nutrition, sheltering. Development rights are the rights such as education, games, recreation, knowledge acquisition, freedom of religion, conscience and thoughts that are necessary for a child to realize himself pre-eminently. Participation rights are the rights aiming at providing the child to gain an active role in the family and society. These rights are pointed out that expressing opinions, taking part in the decisions process concerning children issues, setting an association and collecting in peace. Protection rights are the rights providing the child to be protected against every kind of negligence, misuse, and exploitation. (Uçuş, & Dedeoğlu, 2016). In school, teachers need to increase children's awareness of how to protect themselves, through a variety of programs, including family life education, parent-child book-reading sessions, and child protective service, from kindergartens all the way to high schools. encourage parents to read with their young children. In general, kindergartens and in particular primary school teachers provide an abundant resource of brining to life valuable joint part-child book-reading programs, which encourage better communication and relationships between parents and children (Hung, 2006).

Then, these rights took a developmental curve; in response to the specificity of the social environment and educational interactions, especially in the course content (Brantefors, Tellgren, and Thelander, 2019).

The importance of enhancing children's quality of life became a priority that should be focused on, especially those rights related to intellectual, psychological, social, economic, political, and recreational fields. These fields of activity form the articulated nucleus from which other rights emerged. These rights are compatible with twenty-first century skills and the requirements of sustainable development (Maguire, 2007).

Saudi Arabia, which has an important position in the regional and international arenas, ratified the International Convention on the Rights of the Child in 1995. It also participated in drafting the Covenant on the Rights of the Child in Islam, issued by the Organization of Islamic Cooperation in 2005. This triggered significant changes in the media, social and educational fields. Saudi Arabia was among the first countries to achieve the goals of these international and regional

agreements and to apply them in line with the principles and laws of Islam.

Since the sixth century, childhood has received unrivalled attention in Islamic civilization and its legislation. Notably, Islamic legislation established religious and worldly rights for children, in line with their developmental characteristics, inclinations and needs. Those needs include rules laid down in Islam in relation to the formation of the family, such as the proper choice of a spouse, the care of the mother and the foetus during pregnancy and after childbirth, and a wide range of rights for children at all stages of their lives. Islam was keen to establish these rights with the aim of nurturing an Islamic generation that adheres to Islamic morals and can interact positively with the surrounding environment.

It should be noted that under Islam, responsibility for the care of children is not restricted to the family, but includes all social institutions and all children, regardless of their gender, race, colour, social or economic classroom, mental ability, etc. Islam also has enacted special rules that give full care to orphans and children with special needs. One related study aimed to: Clarify the principles and objectives related to the school rights of the child as it came in the Convention on the Rights of the Child in comparison with it in Islamic education and criticize it in light of Islamic education. The study reached many results, the most prominent of which are the following: The rights of the child in Islamic education are commands that must be implemented, such as: the principles of equal opportunity. The rights of the child, which is considered a legitimate and acquired right for children, guaranteed by all international norms and covenants, guaranteed also in Islamic education. All aspects of the human psyche, such as social, religious, psychological, devotional, and moral (Al-Baqawi,2020). Another related study aimed to uncover the educational rights of the child in Islamic education and pragmatic philosophy, the study concluded that Pragmatic philosophy agrees with Islamic education on: (1) Freedom for the child, even though this freedom is in parenting Islamic is not absolute. (2) The child is a social being and that education is a social and human phenomenon that applies on all people, including children. (3) The necessity of moral training for the child through free and disciplined activities. (4) The need to pay attention to bringing up the child in two psychological aspects that are specific to the child's desires and his tendencies, and the other is specific to society in its traditions, controls and style. (5) The importance of moral education for the child. (6) The principle of justice and equal opportunities for children, and gender equality education. (7) Realizing the principle of individual differences to achieve the comprehensive, integrated growth of the child in various aspects of his personality. The study recommended Conducting further studies to reveal the rights of the child under Islamic education and other human philosophies (Hijazi, & Al-Hayajneh, 2018). It is similar to the Universal Declaration of Human Rights that can be gathered under four primary groups as survival rights, rights to development, rights to protection, and the rights of participation. The right to survive includes the rights that provide the most fundamental needs such as to life itself and the existence of sufficient standards of living, the avoidance of discrimination by social institutions, and the possession of a name, medical care, nutrition, and accommodation. The right to development refers to the rights such as education, play, rest, information, religion, and freedom of conscience and thought. The right to protection includes rights to be protected against any kind of abuse and exploitation. These are the rights that protect children in the judicial system and from use as soldiers, child labour, physical, emotional, and sexual abuse, drug addiction, and special care for refugee children. The right to participation refers to the rights that provide children with an active role in family and society (Merey,2012).

In line with these international, regional and local trends which consider childhood more important than ever, many new studies started to call for children education and their right to learn (Ünal, 2013; Al-Tamimi, 2012). School curricula are among the most important means through which to strengthen children's rights, as they are designed to provide students with knowledge and experiences and instil in them positive attitudes and values. Furthermore, these curricula reflect the educational philosophy of society, as well as its ideas, beliefs, values and trends.

Mindful of this mission, many studies have indicated a need to incorporate children's rights into the school curricula, starting from kindergarten. Including these rights in the curricula, implicitly or explicitly, gives them a power that surpasses the obligations and covenants that countries ratify, because the curricula directly reflects and has a fundamental impact on the lives of students (Hamdan, 2019). If children's rights education is given successfully, it is certain that children will have big awareness, knowledge about children's rights and protection. It is a well-known fact that preventative implementations are very important regarding child abuse and neglect. In that sense, children's rights education can be a preventative work

about child abuse and neglect (Uçuş, & Dedeoğlu, 2016).

AlKahlan (2016), for example, concluded that it is important to include participation rights, responsibility and citizenship in school curricula. Similarly, Skalar (2010) advocates teaching children's rights at an early stage to develop positive thinking and self-understanding, while Lundy (2006) urges the inclusion of children's rights in school curricula because this is an important means of community interaction and problem solving away from disagreement, division, fight and conflict.

Many researchers believe that because of their nature, the Islamic studies can bear some content on the rights of the child since they are able to integrate such a topic explicitly or implicitly starting from the first classrooms. Al Kahlan (2016) agrees, arguing that the Islamic studies curricula can effectively prepare students for leadership and give them positive energy when dealing with the current changes and life problems. Al Ghafri (2013) argues that integrating children's rights into the curricula of Islamic studies is essential for raising children to become good citizens who assume responsibility, have self-understanding, and develop their own thinking.

2. Importance of the Study

A number of studies were conducted in Saudi Arabia on the rights of the child in different curricula, one of these studies aimed to identify the rights of the child in the books of the Arabic language for the stage of the primary grades in the kingdom of Saudi Arabia. The results indicated that the principles that came in the top three are: the right to be open to the world and to know the importance of peace, friendship and human brotherhood, the right to live with parents or extended family, and the right to free education and all kinds of technology. The principles that occupied the last three positions are: the right of a clean environment, the right to freedom of thought, and the right to protection from drugs and substances affecting the mind (Abdul Razzaq and Al-Saadi, 2019). Another study aimed to identify the availability of child rights areas and standards in the Family education textbooks at the primary stage in the Kingdom of Saudi Arabia. The results showed that the areas and standards of child rights in the family education textbooks available for the upper three grades of elementary school in the Kingdom of Saudi Arabia with a moderate degree, according to the results of the content analysis of the three books. The researcher recommended that a review be made in family education textbooks at the primary stage in terms of their inclusion of areas and standards of Child Rights (Abu Aba'a, 2019). An important study related to the current study aimed to identify the inclusion level, distribution, and balance of child's rights in Islamic education textbooks for the first three elementary grade stage at the kingdom of Saudi Arabia. The results showed that there was an imbalance in the distribution of child's rights in Islamic education textbooks for the first three elementary grades stage, the religious rights domain reported the highest inclusion percentage compared to the other domains (financial, belonging, and participation). The second grade textbook (Fiqih) included health and psychological domains with adequate levels (Al Khlan, 2016).

The results and recommendations of the relatively few studies conducted in the Kingdom of Saudi Arabia indicate that there is a need to conduct more studies on including the rights of the child in the curricula at different educational levels, And the extent of child rights areas at different grade levels, in other words; the fields of the children's rights included in the curricula of the Islamic studies in the upper primary stage, especially in the primary grades, and to complete the picture in relation to this topic, the importance of this study is in dealing with children's rights in the higher primary grades (4-6) of Islamic studies in the Kingdom of Saudi Arabia, that are newly developed by the Ministry of Education in the academic year (2019/2020). This is the first study in the Kingdom that deals with this topic for this age group.

This study directs the attention of those in charge of setting educational policy and preparing and developing school curricula to give children's rights their appropriate weight. This may contribute to extend the child's knowledge and perception to meet the challenges and prospects of our time. especially that the school curricula in the Kingdom of Saudi Arabia may be considered a model to be adopted in the countries of the Middle East, and benefit in reference checks in the Middle East region. School curricula in the Kingdom of Saudi Arabia receive consideration and attention, due to the position the Kingdom of Saudi Arabia in countries of the Arab, Islamic, and the whole world taking into consideration the scarcity of international studies that dealt with children's rights in school textbooks.

The educational curricula should focus on children's rights and make recommendations that address deficiencies or

shortcomings in the extent to which children's rights are included in the school textbooks. These recommendations may include finding specialized centres, institutes and societies that investigate the inclusion of children's rights by conducting meaningful studies and surveys in educational, media and social institutions. These institutions may help instil and give more attention to children's rights.

Finally, this study sheds light on children's rights in Islamic studies curricula as a model in the region that allows researchers around the world to view the findings of research on this topic on another side of the world.

3. Problem and Research Questions

Children constitute a large and important segment of Saudi society. Children under the age of 15 years comprise 30.3% of the population (General Authority for Statistics, 2019). Despite this, various scholars (e.g. Al Khlan, 2016; Abdul Razzaq and Al-Saadi, 2019, Abu Aba'a, 2019) have shown that Arab educational systems need to spend more attention about including children's rights in the curricula. The current study investigates the inclusion of children's rights in the Islamic studies curricula of Saudi Arabia. Towards that end, the study adopts analytical approach to answer the main study question: To what extent are children's rights currently included in Saudi Arabia's Islamic studies curricula? From this main question, the following sub-questions emerge:

1. How are children's rights distributed in the curricula of the Islamic studies in the upper primary stage in Saudi Arabia?
2. Do the fields of the children's rights included in the curricula of the Islamic studies differ in the upper primary stage in Saudi Arabia according to grade level?

3.1 Research Objectives

The study has two objectives: (1) to investigate the extent to which children's rights are included in the Islamic studies curricula for primary stage in Saudi Arabia; and (2) to identify the degree of progression, integration, and continuity of the fields of children's rights in the curricula of Islamic studies at the primary stage according to grade level.

3.2 Study Terms

- **Curricula of Islamic Studies:** the newly developed textbooks of the Islamic Studies for the primary stage in Saudi Arabia. These Curricula include: books of hadith (prophetic traditions), monotheism, jurisprudence (understanding the principles of Islam), and interpretation (of the Quranic texts), for the fourth, fifth and sixth grades of primary school. The total number of these curricula are (24) books. Educators in Saudi Arabia call these books "Islamic Education Curricula "as well.
- **Children's Rights:** the set of fixed demands necessary for the child and binding for others, which achieve their well-being, and are compatible with the skills of the twenty-first century as well as the requirements for the sustainable development of the individual and society (AlKahlan, 2016). In this study, these rights are reflected by the study coding table include 39 paragraphs divided into five areas. The coding table was built after a comprehensive review of the educational literature and a survey of related researches, as the study of (AlKahlan, 2016; Abdul Razzaq, Al-Saadi, 2019), in addition to the International Convention on the Rights of the Child, the Arab Charter on the Rights of the Child, and the Covenant on the Rights of the Child in Islam. The most important and clear rights were adopted, especially those that are appropriate for the target age in the current study, and in a way that balances between the rights of the child in Islam on the one hand, and the rights of the child in international treaties, agreements and covenants on the other hand, these rights were as follows:
 - *Intellectual rights:* aim to develop the child's mental and creative capabilities, giving him the opportunity to contemplate, imagine, conclude, make decisions, solve problems, and build epistemological thinking frameworks.
 - *Psychological rights* concern the emotional aspects of the child so as to develop their positive, balanced, and optimistic emotions and feelings. They aim to control emotions and their balance and develop the child's emotional independence.
 - *Social rights* qualify the child to adapt positively to their environment. These depend on the child's personal competencies such as self-awareness, self-confidence, and social competencies like empathy, good communication and

positive social relationships.

- *Economic rights* provide the child with economic experiences that enable them to earn, invest, spend and save money in a way that is compatible with Islamic law (Shariah). The ultimate goal of these rights is to enable children to lead good lives, make progress to their countries and worship their Lord.
- *Political rights* aim to develop love of Islam whether in belief or behaviour. These rights aim to make children righteous, proud of their Islamic civilization, keen to preserve man's dignity, the right to life, protection, freedom and security, equality in front of the law, patriotism, citizenship and nationality, affiliation and active participation and the right to freedom of expression.

4. Limitations & Methodology

A- Limitations

The study is limited to the intellectual, psychological, social, economic, and political rights of children. It is also limited to the curricula of Islamic studies, that is, to the newly developed Islamic sciences textbooks used at the primary stage of education in Saudi Arabia. Finally, the study is time bound in that it was conducted in the second semester of the academic year 2020.

B- Methodology

4.1 Method of Analysis

The researcher used the comprehensive survey methodology, where all Islamic education curricula books were subject to as a tool to obtain the required data. The study adopted the *theme* as a unit for content analysis because it is the most appropriate in this field (Erbaç et al., 2012). Frequency was adopted as a unit to count the occurrences of rights in the Islamic Studies curricula in the primary stage in Saudi Arabia.

4.2 Study Population and Sample

The sample of the study consisted of the study population itself, which are the Islamic Studies curricula for the upper grades (4-6) of the primary stage in Saudi Arabia. The number of textbooks analysed was 24 including curricula of both semesters. The books were *hadith* books, monotheism, jurisprudence, and Quran interpretation for the fourth, fifth and sixth grade. These are the newly developed curricula adopted by the Ministry of Education in Saudi Arabia in the academic year 2020.

4.3 Study Instrument

The instrument used in this study was the content analysis through a coding table that the researcher conducted to investigate the fields of children's rights in the target curricula. The researcher built the instrument after a thorough review of previous literature and related research as the study of (AlKahlan, 2016; Abdul Razzaq, Al-Saadi, 2019), in addition to the International Convention on the Rights of the Child, the Arab Child Rights Charter, and the Covenant on the Rights of the Child in Islam. In its final form, the instrument included 39 paragraphs distributed on five fields: intellectual, psychological, social, economic and political rights.

4.4 Validity and Reliability

To ensure the validity of the study instrument, and after reviewing the relevant studies and theoretical literature related to the research topic, the researcher built a list of children's rights that were initially formed of five fields, with a total of 47 paragraphs. The instrument was presented to five experienced and specialized reviewers. Changes made following feedback from these reviewers included merging similar phrases and deleting phrases which did not correspond to Islamic Studies curricula in particular or more generally to the Saudi environment. Thus, in its final form, the coding table contained five fields with a total of 39 paragraphs.

The instrument (the coding table) was built after a comprehensive review of the educational literature and a survey of related researches, as the study of (AlKahlan, 2016; Abdul Razzaq, Al-Saadi, 2019), in addition to the International Convention on the Rights of the Child, the Arab Charter on the Rights of the Child, and the Covenant on the Rights of the Child in Islam. The most important and clear rights were adopted, especially those that are appropriate for the target age in

the current study, and in a way that balances between the rights of the child in Islam on the one hand, and the rights of the child in international treaties, agreements and covenants on the other hand.

Inter-Rater Reliability is demonstrated if the same results can be obtained more than once when the analysis is conducted by the same researcher at different times or when the analysis is conducted by one or more researchers at the same time, provided that they follow the same analysis rule. The researcher used the *theme* as a unit for analysis. The researcher analysed the research population more than once and calculated the reliability coefficient between the two analyses using the following equation (Ott and Longnecker, 2008):

$$\text{Consistency} = \frac{\text{No. of agreements between analysis 1 and 2}}{\text{No. of agreements} + \text{number of disagreements}} \times 100\%$$

Agreement between the two analyses was 79%. This indicates that the analysis list and method of have a reliable degree of consistency and that the instrument was appropriate for the purpose of the study.

5. Results and Discussion

First Question: How are children's rights distributed in the Islamic Studies curricula in the upper primary stage in Saudi Arabia?

To answer the first research question, "How are children's rights distributed in the Islamic Studies curricula in the upper primary stage in Saudi Arabia?", the frequencies and percentages of each of the five fields were calculated. The results are shown in Table 1 below.

Table (1). Results of the fields of children's rights in the Curricula of Islamic Studies of the upper primary stage in Saudi Arabia

Field	Grade						total	%
	4 th		5 th		6 th			
	1 st term	2 nd term	1 st term	2 nd term	1 st term	2 nd term		
Social	15	21	13	11	13	12	85	33%
Intellectual	9	13	20	14	12	9	77	30%
Psychological	8	6	7	6	8	7	42	16%
Economic	4	8	3	7	4	8	34	13%
Political	3	2	4	3	3	5	20	8%
Total	39	50	47	41	40	41	258	100%
Overall %	34.5%		34.1%		31.4%		100%	

As Table 1 indicates, the total frequencies of children's rights in the targeted textbooks was 258 as follows: The social rights of the child reached 85 frequencies at a rate of 33%, followed by the intellectual rights which recorded 77 frequencies at a rate of 30%. The psychological rights came in the third place with a total of 42 frequencies and a percentage of 16%, followed by the economic rights in the fourth place with 34 frequencies at 13%. The political rights of the child came in the last place with only 20 frequencies at the rate of 8%.

Figure 2 shows the distribution of the five fields of children's rights according to 'grade':

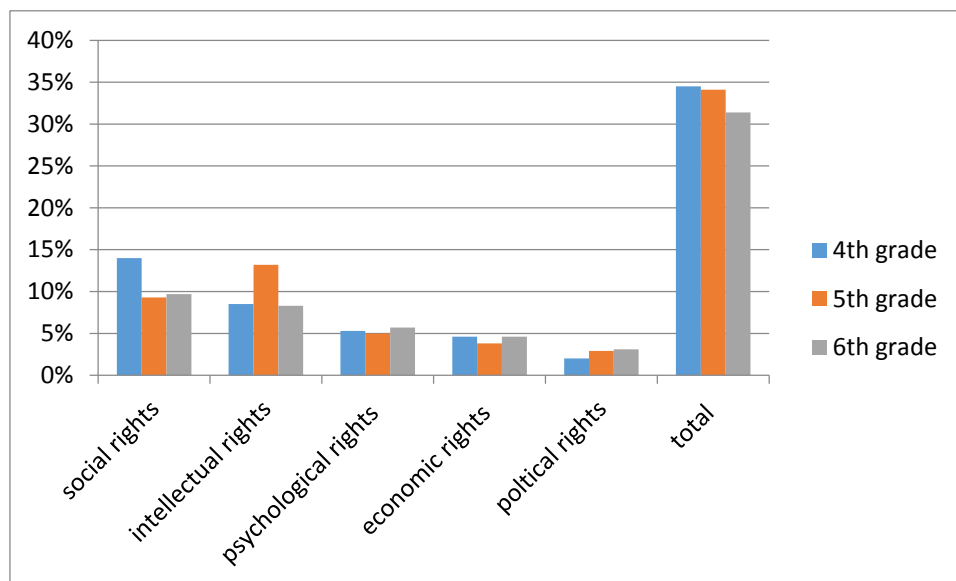


Figure 1: Distribution of children's rights in the Islamic Studies curricula for Grades 4-6.

Of the five fields, the social rights of the child ranked first, perhaps because the Islamic Studies curricula at this age stage focus on instilling good morals and discipline in the hearts of students. This, in turn, fuels interest in social rights, which address issues related to good morals, community service and good communication with others.

This result is consistent with the study of (Brantefors , Quennerstedt , Tarman, 2016), which investigated child rights in school textbooks, by studying the results of (28) published researches in international journals between (1990-2015), on child rights. These results revealed interest in children's rights socially compared to other fields.

Examples of lessons that dealt with social rights in the target curricula included appropriate behaviour, being good to neighbours, the rights of guests, animal welfare, humility, compassion, and generosity.

Among the examples (of paragraphs indicating this, the set book of Hadith and Sirah (Prophetic Traditions and Biography of the Prophet Mohammad Peace Be Upon Him) for the sixth primary grade, p. 46: (Among the etiquette of majlis (meetings): greetings upon entering and leaving and avoiding divulging secrets).

In a lesson on rights of neighbors, p. 55, indicative paragraphs are as follows:

"The best neighbours whom Allah loves are those who are best for their neighbors.", and the Prophet Mohammad, (PBUH), said: "Those who foul their neighbours shall not enter Paradise."

In a lesson on honouring the guest, p. 80, indicative paragraphs are as follows:

The Prophet Mohammad (PBUH) said: "Whoever believes in God and the Last Day should honour his/her guest."and honouring the guest is a kind of worship.

In the Hadith and Shariah book (Prophetic traditions and biography of the Prophet Mohammad) of the fourth-grade primary, indicative paragraphs are as follows: "Etiquette requires seeking permission to enter houses, through knocking the door for three times, saying" Alsalam Alaykum" hello, and not to look inside the house. P.58.

Intellectual rights ranked second, perhaps because the target curricula included lessons about intellectual rights as Islam gave much importance to thought and thinking. People are responsible for their words and actions only if they were sane. Examples of lessons that addressed intellectual rights include contemplating the Noble Qur'an, the values and virtues of knowledge, evidence of the presence of God and types of monotheism.

Examples of paragraphs indicating this: In the set book of Tawheed (monotheism) of the fifth-grade primary:

P.9: Knowing the religion of Islam with evidence, so that the person well aware and informed.

P.16: The merit and importance of knowledge.

P.18: be keen on learning medicine, engineering, aviation, technology and mathematics.

In the set book of Tawheed (monotheism) of the fourth-grade primary, p. 12: Evidences for the existence of Allah.

The other three areas (psychological, political, and economic) came with a low inclusion rate for each of them, indicating a lack of effort to achieve the right amount of inclusion of children's rights in these fields in the target curricula. This could prevent children from adapting positively to their society or the surrounding environment, or even to other changes of their times. This, in turn, may put the Islamic Sciences curricula at odds with the principles of Islamic Shariah, which calls for firmly establishing all types of children's rights. It also is contrary to the local calls, and regional and international conferences, seminars and conventions that press for children's rights.

This lack of clarity may be attributable to the failure of the authors, designers and developers of the curricula to adopt specific standards by which they take into account the children's rights, whether according to the international standards or according to Islamic legislation. It may also be due to the belief among designers that there is no need to include the topic of children's rights in the Islamic studies curricula, because it is more appropriately considered in the context of other curricula, particularly the social sciences such as National Education. This is considered a shortcoming in preparing the Islamic Sciences curricula because these curricula, in essence, push students to accept the content communicated in them as they carry a supreme heavenly message. Thus, Islamic Sciences curricula need to pay more attention to presenting and integrating children's rights explicitly and implicitly.

A relevant study of (Borg; Fai Hui, 2017), that explored preschool children's knowledge and behaviors concerning the use of money, their willingness to share resources with friends and the sources of knowledge about economic issues. A total of 53 final-year preschool children, aged five to six, from 12 preschools in Sweden were interviewed. The data were analyzed using content analysis and the Structure of the Observed Learning Outcomes (SOLO) Taxonomy. The results show that children considered money to be used largely for the consumption of goods, while a few wanted to donate their money to the poor and to family members. With regards to sharing resources, most children wanted to share their candies with friends, and they viewed sharing as being a social responsibility or a moral obligation, or as being fair.

This is what was indicated in the study (Quennerstedt, 2011), in which children's rights are taught or included in the curriculum by specialists in knowledge fields, away from the participation of children in building and choosing the rights they need.

This finding is in line with results reported by Imad (2004), Amro (2011), Al Ghafri (2013), Al Kahlan (2016) and Abdul Razzaq and Al-Saadi (2019), which indicate low percentage of children's rights inclusion in the Islamic sciences curricula. This reflects a blurry vision of the children's rights in the target curricula.

Second Question: Do the fields of the children's rights included in the curricula of the Islamic studies differ in the upper primary stage in Saudi Arabia according to grade level?

To answer the second research question, "Do the fields of the children's rights included in the curricula of the Islamic studies differ in the upper primary stage in Saudi Arabia according to grade level?", a Chi-Square test was conducted to compare percentages of each child rights field included in the target curricula according to grade level, as shown in Table 2.

Table (2). Chi-Square test to compare the percentages of the inclusion of children's rights in the Curricula of Islamic Studies in the primary stage

Domain		4 th grade		5 th grade		6 th grade		Sum	%	Chi-Square	df	Sig.
		Freq.	(%)	Freq.	%	Freq.	(%)					
Intellectual	Observed	22	8.5	34	13.2	21	8.3	77	30	4.078	2	0.130
	Expected	25.7	10	25.7	10	25.7	10					
Psychological	Observed	14	5.3	13	5	15	5.7	42	16	0.143	2	0.931
	Expected	14	5.3	14	5.3	14	5.3					
Social	Observed	36	14	24	9.3	25	9.7	85	33	3.129	2	0.209
	Expected	28.3	11	28.3	11	28.3	11					
Economic	Observed	12	4.6	10	3.8	12	4.6	34	13	0.235	2	0.889
	Expected	11.3	4.33	11.3	4.33	11.3	4.33					

Domain		4 th grade		5 th grade		6 th grade		Sum	%	Chi-Square	df	Sig.
		Freq.	(%)	Freq.	%	Freq.	(%)					
Political	Observed	5	2	7	2.9	8	3.1	20	8	0.700	2	0.705
	Expected	6.7	2.6	6.7	2.6	6.7	2.6					
Sum	Observed	89	34.5	88	34.1	81	31.4	258	100	0.053	2	0.974
	Expected	86.0	33.33	86.0	33.33	86.0	33.33					

As Table 2 shows, there are no statistically significant differences ($\alpha \leq 0.05$) between the percentages of each of the children's rights fields included in Islamic Studies curricula at the primary stage in Saudi Arabia due to the grade level variable. In addition, there was no statistically significant difference at ($\alpha \leq 0.05$) between the grades in terms of the total sum of the percentages of children's rights fields included in Islamic Studies curricula in the primary stage in Saudi Arabia. In general, these results indicate that the fields of children's rights included in the Islamic Studies curricula at the primary level in Saudi Arabia do not differ according to grade level. This finding is consistent with those of previous researchers such as Imad (2004), Al Ghafri (2013), Al-Wadani (2018), Abdul Razzaq and Al-Saadi (2019), whose results indicate the randomness of building curricula experiences related to children's rights throughout the school stages.

This finding indicates that the children's rights were distributed in the target curricula in a manner that does not achieve integration, sequence, progression and continuity in building cognitive experiences, as they were prepared and integrated randomly and in a forced way away from the criteria of students' cognitive and psychological development. This shortcoming may be attributed to the failure of the authors and designers of the curricula to adopt sound criteria for the integration of children's rights. In other words, these rights were incorporated in an unplanned and unprepared manner that did not take account either of international or regional standards for children's rights, or of the sequence and continuity required to build cognitive experiences. This approach conflicts with the goals of teaching Islamic Studies subjects, which aim to build cumulative student experiences that may benefit students in life situations, and ultimately make them address future problems in an active and positive way.

Conclusion

The study revealed that the social and intellectual rights of children are strongly represented in the Islamic Studies curricula at the upper primary level, grades (4-6) in Saudi Arabia, whereas psychological, economic and political rights are not sufficiently covered. It is also noted that fields of children's rights were distributed unevenly in the target curricula since they did not take into account progression, complementarity, integration and continuity in presenting children's rights.

Recommendations

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

- More similar studies to the current study should be carried out to investigate the inclusion of children's rights in other curricula for all educational stages.
- Lessons may have titles directly referring to human rights in general, for example but not limited to, freedom of expressing opinion and the right to health care, especially that Islam supports such rights, being full of many situations stressing these rights. All called for human rights nowadays, have headings that reflect deeply rooted rights in Islam and Islamic culture.
- Teachers should be trained to be good example for students in practicing such rights.
- Finally, enriching activities should be designed to integrate the contents of cognitive progression and children's rights in the Islamic Studies curricula. Educators and policymakers should seek to benefit from international and Arab experiences in relation to children's rights and work to integrate them into the school curricula at all levels.

References

- Abdul Razzaq, N. & Al-Saadi, S. (2019). Principles of Child Rights in Arabic Language Books for primary grades in Saudi Arabia, *Journal of the Faculty of Education*, Benha University. 30 (117), 279-320.
- Abu Aba'a. A. (2019). The rights of the child in family education textbooks at the primary stage in Saudi Arabia, *Fayoum University Journal of Educational and Psychological Sciences*, 11(1), 327-253.
- Al-Baqawi, S. (2020). Principles and objectives for children's school rights As stated in the UNICEF document "Convention on the Rights of the Child" A Critical Study in the Light of Islamic Education, *IUG Journal of Educational and Psychology Sciences*, 28 (5), 103 -132.
- Al-Ghafri, H. (2013) Children's Rights in the Islamic Education Books (1-4) in cycle (one) of basic education in the Sultanate of Oman, in the light of the purposes of Islamic Shari'a, *Arab Studies in Education and Psychology*, Arab Education Association. 36(3), 96- 110.
- Al-Kahlan, T. (2016). Children's rights included in Shari sciences Textbooks for the First Three Elementary Grade Stage at Kingdom of Saudi Arabia (Analytical Study), *International Journal of Specialized Education*. 5 (2), 232-348.
- Amro, A. (2011). Child Rights in the Textbooks of Islamic Education in the First Four Grades of Basic Education in Jordan, *Journal of Islamic University*, Gaza. 19 (2), 559-593.
- Al-Tamimi, N. (2012). The Right of Saudi Child to Enrol in Kindergarten in the Light of the State Efforts and Community Awareness, *Arab Childhood Journal, the Kuwaiti Association for Arab Childhood*. 14 (53), 9-45.
- Al-Wadani, F. (2018). Inclusion of the principles of children's rights in Islam in the objectives of the document of Sharia sciences subjects for the primary and middle stages, *College of Education Journal*, Banha University. 29 (113), 395-424.
- Borg, F; Fai Hui, S. (2017). Kids, cash and sustainability: Economic knowledge and behaviors among preschool children, *Cogent Education*, 4(1).
- Brantefors, L., Tellgren, B; Thelander, N. (2019). Human Rights Education as Democratic Education, The Teaching Traditions of Children's Human Rights in Swedish Early Childhood Education and School, *The International Journal of Children's Rights*, 27(4), 694-718.
- Brantefors, L; Quennerstedt, A; Tarman, B. (2016). Teaching and learning children's human rights: A research synthesis, *Cogent Education*, 3(1), 1247610.
- Erbaç, A; Alacaci, C. & Bulut, M. (2012). A Comparison of Mathematics Textbooks from Turkey, Singapore, and the United States of America, *Educational Sciences: Theory & Practice*. 12 (3), 324-2330.
- General Authority for Statistics. (2019). *Saudi Youth in Figures*, retrieved from: <https://www.stats.gov.sa-files>.
- Grugel, J. (2013). Children's rights and children's welfare after the Convention on the Rights of the Child. *Progress in Development Studies*. 13 (1), 19-30.
- Hamdan, A. (2019). *Analyzing the content of English for Palestine Textbooks of the First Four Grades in terms of the rights of children and framework proposal for their enrichment*, Master's Thesis, Islamic University, Gaza.
- Hijazi, A. & Al-Hayajneh, W. (2018). Child Rights in Light of Islamic Education and Pragmatic Philosophy, *Dirasat: Educational Sciences*, 45 (4), 343-353. Deanship of Scientific Research / The University of Jordan.
- Hung, C. (2006). The Integrated Curriculum Design for Early Childhood Education, Children's Rights and Children's Welfare, *International Journal of Learning*, 13 (2), 67-71.
- Imad, S. (2004). An Analytical study of child rights in Arabic Language Textbooks in the First Three Grades in Jordan, *King Saud's university Journal*, 17 (1), 199-247.
- Lieble, M. (2012). Children's rights as living rights: Why human rights only make sense if they are connected to the lives of children. *Social Work Review*, 9 (2), 13-26.
- Lundy, L. (2006). Mainstreaming Children's rights in, to and through education in as emerging from conflict. *International Journal of Children's rights*, 14(11), 339-362.
- Maguelr, S. (2007). *A Study of the Child Right Climate*, the UK's Department for international Development, London.
- Merey, Z. (2012). Children Rights in Social Studies Curricula in Elementary Education: A Comparative Study, *Educational*

Sciences: Theory & Practice - Special Issue, 3273-3284.

Ott, L. & Longnecker, M. (2008). *An Introduction to Statistical Methods and Data Analysis*, Sixth Edition, Gengage Learning, Brooks/Cole, Australia, U.S, and U.K.

Quennerstedt,A.(2011). The construction of children's rights in education – a research synthesis, *The International Journal of Children's Rights*, 19(4), 661–678.

Skalar, M. (2010). *Unprepared: Access to Preschool Education for Roma Children in Slovenia*, Central European University.

Uçuş, Ş. & Dedeoğlu, H. (2016). Preparation and Evaluation of Children's Rights Education Curriculum: An Action Research Regarding on Protection Rights Module, *International Journal of Progressive Education*, 12 (3), 91-109.

Unal, F. (2013). Children's Rights in Life Sciences Textbooks in Primary Education in Turkey, *Educational Research and Reviews*. 8 (16), 1470-1476.