

The Level of Inclusion of Moral Values in the Music Education Curriculum for the First Three Grades in Jordanian Schools

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Research Article

The Level of Inclusion of Moral Values in the Music Education Curriculum for the First Three Grades in Jordanian Schools

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Abstract

This research aims to identify the level of inclusion of moral values in the music education curriculum for the first three grades in Jordanian schools. Music and songs have a profound impact on inculcating these positive values and their reflection on the behavior of students when they communicate with each other, and with people around them. This is in light of the evident shifts in the behavior of individuals and societies as a result of the overall development and change taking place at all levels of life in the era of globalization and digital development; which have affected the behavior of the individual and the group when communicating with people around them. It should be noted here, that since more than twenty years these curricula have not been developed to keep pace with the developments of the era and its terminology.

Introduction

School books occupy a special place in the educational process as an important component of building the curriculum, which aims to achieve the desired goals of education. Curricula are the ideal means to provide useful information and knowledge, as well as instilling moral values to future generations, as they are the builders of the future and hence must be nurtured and cared for, so that they grow and yield results successfully.

Highly developed countries have given considerable attention to the subject of music within schools, due to its great impact on future generations, much like the attention other educational subjects such as science, mathematics, and language have been given. In this regard, Sharman (2007, 455) stresses that "the educational function of music aims at physical, mental, emotional and social integration of children, so that they can be good citizens in their society. Hence, the music education curriculum is an important subject to enrich the student's culture and knowledge & skill development, and improve his human values ". Upon the aforementioned, the Jordanian

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Ministry of Education, as well as education and music specialists, are encouraged to develop the music education curricula that achieve the desired goals from linking music, which contains noble goals and values, to educational stand-alone sciences.

Given the importance of various types of values (social, ethical, scientific and political) in the lives of individuals, and the necessity of including them in the school curricula, this aspect has received attention from officials, program planners, and developers of education strategies various countries as well as the Arab world. Educational researchers are therefore required to conduct studies to examine to what extent educational curricula include all types of values.

The Research Problem

Although nearly twenty years have passed since the development of the music education curricula for the first three grades in schools of Jordan, there has been no serious evaluation of the moral values contained therein that are meant to be consistent with the general and specific goals of these curricula. The researcher has focused on the curricula of the first three grades, as students in this age group respond to music emotionally, physically and mentally more than any other age group. Further, growth studies have shown that a student at this age group is a fertile environment that can benefit from music and consolidate its lyrics in his mind easily. This is since it is the most appropriate stage of growth to receive structured education. Thus, the researcher has sought to conduct this study, whose findings will be provided after answering the following questions:

Questions of the Study

1. What are the most important moral values included in the music education curricula for the first three grades in schools of Jordan?
2. What is the level of true inclusion of moral values in the music education curricula for the first three grades in schools of Jordan?

Objectives of the Study

1. To identify the most important moral values included in the music education curricula for the first three grades in schools of Jordan.
2. To identify the true level of inclusion of moral values in the music education curricula for the first three grades in schools of Jordan.

Significance of the Study

This study is significant since it highlights the most important moral values included in the music education curricula for the first three grades in schools of Jordan based on lyrics of songs contained in such curricula. This study is also significant as it highlights the role played by music education curricula in developing moral values among students. Also noting that the study urges researchers to build upon and conduct further research and studies on the subject matter of this study or an aspect of such subject which may refer to it.

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Terminology of the Study

1. Curriculum: "A set of diverse activities planned by the Ministry of Education, through which students get opportunities to interact, learn and grow according to their abilities, and to meet their needs as active members of society" (Abd-Al Qadir, 1994: 12).
2. Music Education Curriculum: "A purposeful and important orientation(s) in developing the musical culture in general, and the musical learning capabilities in particular, in a gradual and progressive manner, in order to ensure the development of students' emotional response to music, understanding it and interaction with its content" (Al-Darras and Ghawanameh, 1997: 2).
3. Values: "A set of morals that builds the Islamic personality and makes it integrated and able to actively interact with society" (Qmeiha, 1985:41).
4. Moral Values: "The values derived from religious values that represent judgments made by a person about something by referring to a set of principles and criteria established by Sharia to define the desirable and undesirable various behavior patterns" (Murtaja, 2004:10).

Limitations of the Study

- The music education curriculum for students of the first three grades in schools of Jordan, where the music education curricula for other grades are excluded.
- Analyzing the ethical values available in the content of the music education curriculum for the first three grades in schools of Jordan without dealing with the formal and directorial aspects or the linguistic aspects of the textbooks.

Theoretical Framework

First: Concept of Moral Values:

When combining the concepts of values and morals, it becomes possible to extract a number of definitions of moral values. This term can be defined as the standards or principles used to judge the validity of the actions we do; a set of principles, rules and ideals that people believe and agree upon where they use them to weigh their actions and judge their material and moral behavior (Tahtawi, 1996). Accordingly, moral values can be defined in this study as a set of values and principles that encourage students in schools to be virtuous and to demonstrate ethics, and are used as a standard by which they judge their behavior and all actions.

Second: Importance of Moral Values:

Moral values are of great importance in various areas of life, as they are one of the most important factors for the advancement and stability of societies, where absence of them inevitably causes the disintegration of and collapse of these societies. It should be mentioned here that education scholars believe that the refinement and evaluation of morals and becoming accommodated to virtuous manners derived from them will certainly contribute to preparing young people for a life of sincerity and purity. This is due to living such type of a life is one of the lofty goals that the science organizations seek to achieve. Moreover, individuals must be characterized by moral values regardless of their position in order for their personalities to be

steady and integrated on the one hand, and for the social life to continue and progress on the other hand (Murtaja, 2004).

Third: Sources of Moral Values:

Naturally, recognizing the sources of moral values makes the individual closer to understanding its nature. These sources are derived of Islamic law itself, which distinguishes them from other values whose source is the creature and not the creator. This makes them applicable since they are consistent with human instinct, they are realistic and they are applicable in every time and place. Al-Shamlati (2010: 66) summarizes the sources of moral values as follows:

- The Holy Quran: The verses of the Noble Qur'an are replete with provisions calling for adherence to many moral instructions that control the behavior of Muslims individually and collectively.
- Noble Sunnah: It is the second source of the derivation of moral values; it contains many Hadiths calling for adherence to moral values.
- Independent Reasoning and Unanimity: Independent reasoning is an important source of moral values exercised by trustworthy Muslim scholars who exert mental effort to reach matters that serve the public interest and spread goodness, justice and equality. Muslim jurists assert role of moral in preserving the Muslim community, and solving the ethical problems faced by such community.
- Analogic Reasoning: If a provision indicates a ruling in a certain moral incident and the reason for such ruling is known by one of the accepted methods, and then another new incident emerges and such new incident and the stipulated incident have the same reason, then the ruling for the stipulated incident applies to the new one.
- Tradition: This source defines the moral standards that can be derived from it, which is a reference framework for experience, perception, social attitudes and ethical social behavior that makes it possible to judge people and what can be and their behaviors in the group and society.

Fourth: Moral values in education in general and curricula in particular:

The importance of morality in the teaching profession is vital, since this profession has a special sanctity, as it is the profession of prophets and messengers. In this regard, it must be emphasized that education is the greatest responsibility and the most profound impact on the future of the nation and its life. It is the profession that is able to guide minds and souls properly for a prosperous future. Accordingly, work in the field of education needs an abundant moral increase, especially when we are in an era in which materialism overwhelms everything in human life (Murtaja, 2004).

Badawi (1983: 21) asserts that one of the most important elements of the teaching profession is the existence of moral values, as they must exist in order for it to be considered a profession. Today, we urgently need to return to religious education to control the motives of the men of science, guide them and guide their behavior in various practical life styles. The reality proves that science flourishes completely the more religion and ethics increase.

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Considering the curricula, as one of the most important elements of the educational process, it is necessary to include in them the moral values that are derived from the system of moral values derived from the Holy Quran and the noble Sunnah. It worth noting that there is agreement among researchers on these values, which calls for the establishment of an educational system that includes the moral aspect since these curricula are the nucleus that form generations and adapts them according to their goals and content.

Fifth: Music Education Curriculum in Schools of Jordan

The Jordanian Ministry of Education has laid out the outlines of the music education curriculum to meet the basic needs of children, and to harmonize with the goals and philosophy of education, especially in the stage of basic education. The outlines of music education curriculum have been developed in the following order: foundations of the music education curriculum, general and special objectives of teaching music education, building and applying the music education curriculum, the music education study plan, the specifications for the teacher's guide of music education, textbook, pamphlets and cassette tapes, methods, means and activities related to teaching music education, music education curriculum development and evaluation, teaching-staff preparation and training (Malkawi, 2015).

It is worth noting that the foundations of the music education curriculum can be recognized through the first outline, which was developed by the national curriculum team based on the recommendations of the first conference on educational development. The researcher believes that the music education curriculum has relied on a set of foundations that emerged from psychological and social factors, and took into consideration the characteristics of a student's physical and mental development. These foundations have stemmed from the nature of the fields of music and songs and their practical and theoretical characteristics. They focus deeply on the philosophy of education in Jordan.

Sixth: General Goals of the Music Education Curriculum

The music education curriculum aims to achieve many general goals, including those related to the values that this curriculum seeks to establish and develop; such as educating young people that music is a profession with an important social function. These values also include instilling good qualities in the hearts of students such as perseverance, self-confidence, respect for the work of others, and good behavior in treatment, getting used to discipline, and understanding of other peoples by getting to know their music. This curriculum also aims to reinforce the emotional side of the student with appropriate songs, to strengthen the sense of belonging to home and the nation to preserve and support Islamic and Arab values and behaviors (Music Education Curriculum and its Outlines, 1991: 9-11).

Seventh: Special Goals of Music Education Curriculum

The music education curriculum also aims to achieve several special goals. The values that the curriculum seeks to establish and develop include developing a student's relationship with his colleagues through the practice of group singing and playing musical instruments. They also include strengthening a student's relationship with his community, respecting its qualities in innovative and traditional songs and chants, strengthening his relationship with Allah and the teachings of the Islamic religion through learning some composed praises and prayers as well as some teachings of the Islamic religion in the form of chants, strengthening his bond with his

homeland, and fostering the national pride of Arab and Islamic world through learning the national songs. This curriculum also aims to develop students' peace values that are included in the lyrics of songs and chants contained in the curriculum (Music Education Curriculum and its Outlines, 1991: 12-14).

Literature Review

First: Arabic Studies

Jalhoom (1983): This study aims to identify the moral values included in the reading books in elementary schools in Egypt. Findings of the study show that there are different ratios of values among books, where there is a difference in the relative weights of the moral values included in reading books and song books, as well as a difference in the relative weights from the expert point of view regarding the values included in the books.

Hozayen (2001): This study aims to identify the extent to which the moral and social values are included in the content of the general information book and environmental activities book for the first four grades of basic education. To achieve the objective of the study, the researcher analyzed the aforementioned books. Findings of the study show that these books largely include vocabulary, sentences, phrases and paragraphs, all of which contribute to the development of moral and social values among students.

Al-Khalifa (2004): This study aims to identify the moral contents that should be included in the Arabic language books should include in the first three grades of the basic education in the Arab Gulf states. Findings of the study show that the Arabic language books referred to above include all the moral contents mentioned in the list, even if the degree of their availability varies from one class to another, and from one country to another, and that there is an imbalance in presenting the moral contents in these books, where it is focused on certain contents, while other contents are neglected.

Slout (2005): This study aims to identify the most important areas of the concepts of values that are required in the songs presented to students of the lower basic education in Palestine, and to define the most important concepts of values that need to be available in those songs, as well as define the level of their availability. The study shows that the songs contained in the three books include all fields of concepts of values identified by the researcher. It also shows that social, aesthetic, moral, scientific, political, spiritual, environmental, and economic concepts are largely included. The level of representation of these concepts is high, save the political concepts whose level of representation is low.

Shafiq and Rishawi (2008): This study aims to identify the national and moral contents of the Modern History Book for 5th grade students in Iraq in the following aspects: inculcating national and national concepts in students' minds, developing the national unity and accustoming them to national pride and respecting other nationalities. The findings of the study show that the most repetitive ideas in the national and moral spheres are: (patriotism, loyalty to homeland, national unity, justice, and commitment), where ratios of these ideas exceed the overall average. As for other moral ideas and principles such as: (sacrifice and altruism, ethics, honesty,

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trustworthiness), they are rarely mentioned in a manner that is not commensurate with the size and topics of the textbook, nor with the age of students, as they desperately need such moral principles.

Mezien (2009): This study aims to identify the moral values contained in the Arabic Language Books for first three grades and their availability in the content of the book in Palestine, as well as identify the level of students' acquisition of those values. To achieve objectives of the study, the descriptive analytics method was used. The findings of the study show that the book includes moral values at a high rate, and that the level of students' acquisition of these values is medium and comparable between males and females.

Shamalti (2010): This study aims at revealing the individual moral values contained in the Islamic Education books assigned for the middle school in the Kingdom of Saudi Arabia and their presentation methods. The sample of the study consisted of (12) twelve Islamic education books assigned for the middle school in the Kingdom of Saudi Arabia. Findings of the study show that the number of individual moral values included in the Islamic education books assigned for the middle school are (55) individual moral values out of (68) which should have been available in these books with a percentage of(80.9%).

Second: Foreign Studies

(Sharp & Wood, 1992): This study aims to prepare a list of moral values to be included in primary school books by analyzing the content of social studies textbooks in the state of Texas in the United States of America. The findings of the study show that social studies textbooks included 75% of the values to be learned, while reading books included 50% of the values to be learned. The researchers recommended that curriculum designers and education policy makers should pay attention to moral content and integrate it appropriately into primary school curricula with a view to inculcating moral values in minds of students at this stage.

(Scott and Oulton, 1998): This study aims to identify the role of the British curricula for the primary school in developing environmental values among students. A random sample of primary school students was chosen. The findings of the study show the importance of environmental values in the moral and behavioral development of students. The study also shows that the environmental values contribute to improving environmental behavior. The study provides a number of possible guidelines for environmental education to inculcate values and develop correct environmental behavior in the students' minds.

(Williams, 2001)This study aims to identify how to teach contents of human rights in high school textbooks in Alberta, Canada. To achieve the objective of the study, the researcher conducted a qualitative analysis of a number of social studies books used in teaching, and designed a conceptual framework on principles, issues and skills based on international human rights. The findings of the study show that the contents of the books do not serve the true spirit of students or teachers. The study recommends that the books should be provided with additional resources on the concepts of human rights education about their reality.

(Mintrop, 2003)This study aims to identify the content of the values that should be included in the subject of national education from the viewpoint of specialists, teachers and students in 28 countries, and the expected impact of these values on the behavior of students. The study shows

that the vast majority of teachers (80%) in most of the 28 countries believe that this subject is feasible for students and the state. The study also shows that the teachers' views are not identical on the importance of inclusion of values in traditional subjects in national education such as national history, compliance with the law, and engaging in political parties, global federations and military service. However, their views highly agree on the importance of including the most recent topics of international nature in the national education, which are strikingly consistent with the trend of contemporary issues of national education, such as human rights and environmental & political values.

(Orguro, 2008): This study was conducted in Japan. It aims to identify the extent to which Japanese English books include aspects of Japanese local culture and environment. To achieve the objective of the study, a sample of (32) reading texts was chosen from different English language books for the different school stages approved by the Japanese Ministry of Education. The population of the study consisted of all foreign language books approved in the country. The study shows that the percentage of correlation of curricula with the local environment decreases as the school stage increases.

(Kim, 2012): This study aims to identify the social and cultural issues included in English language books as a second language to be learned by Korean students. To achieve the objective of the study, the researcher used the descriptive analytics approach. The findings of the study show the presence of (60%) of Korean culture, for example: depicting a woman as a housewife, and focusing on traditional costumes and Korean names. As for cultural activities, they included Western activities, such as: dancing, computer and outdoor trips. Curricula do not include national events and excursions. The study recommends that a survey study should be conducted on a sample of teachers and supervisors on social and cultural issues included in the books.

(Martina, 2013): This study aims to identify the local cultural content in English language books for the basic schools in Indonesia. The study sample consisted of (5) books recently used after contracting with foreign publishers to teach them in grades five to ten. The findings show that the new curricula took into account the pattern of the local environment and the Indonesian culture with regard to places and events by (50%) with a focus on foreign names in the lessons. Further, the findings show that the Western culture concerned with customs and values, such as request and permission values, apology and others appeared more clearly than the local pattern.

The comments of Researcher on literature

Having reviewed the literature, and despite the clear difference between the topic of this study and the topics of previous studies, the present study is similar to these previous studies in the following points:

- This study examines the degree of moral values representation in the music education curriculum for the first three grades in schools of Jordan, and it is thus similar to many of the above-mentioned Arabic and foreign studies.
- Taking advantage of the scientific methodology of previous studies, in terms of the steps of conducting the study, methods of selecting the sample, presenting the theoretical framework, previous studies, selecting and defining the problem, its methodology and appropriate procedures to achieve its objectives.

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- Making use of the theoretical frameworks of previous studies in preparing the theoretical framework for this study.
- Making use of the study tools in developing tools of this study.
- Making use of findings of the previous studies in defining significance of this study.
- Benefiting from these studies in directing the researcher towards many appropriate researches , studies and references.

This study is distinguished from previous studies in that it is the first study - to the best knowledge of the researcher- in terms of its purpose and sample, as it examined the moral values in the music education curriculum for the first three grades in schools of Jordan.

Methodology of the Study

In this study, the content analysis method was used to reveal the moral values included in the content of the music education curriculum for the first three grades in the schools of Jordan "the subject of the study". This required the preparation of a questionnaire to limit the moral values that must be available in the content of the music education curriculum for the first three grades in schools of Jordan. This questionnaire was presented to a number of specialists in the field of study, and then the questionnaire was modified according to the specialists' comments.

Population and Sample of the Study

The study population consists of the music education curriculum for the first three grades in schools of Jordan. The sample of the study is the study population itself, where the researcher could analyze the music education curriculum that represents the original population.

Findings of the Study: Having applied the study tool to analyze the content of the music education curriculum for the first three grades in Jordan concerning the moral values included therein, the findings show:

Table 1: Frequencies of personal values in the music education curricula for the first three grades in the schools of Jordan

Personal values	Grades																	
	1 st Grade of basic education						2 nd Grade of basic education						3 rd Grade of basic education					
Value	Sentence			Paragraph			Sentence			Paragraph			Sentence			Paragraph		
	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree
Honesty	5	26.3	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Trustworthiness	-	-	-	-	-	-	1	2.1	5	-	-	-	-	-	-	-	-	-
Love	2	10.5	4	5	55.6	1	15	31.9	1	-	-	-	1	6.7	3	1	25	1
Contentment and satisfaction	-	-	-	-	-	-	1	2.1	5	-	-	-	-	-	-	-	-	-
Patience	-	-	-	-	-	-	1	2.1	5	-	-	-	-	-	-	-	-	-
Modesty	-	-	-	-	-	-	-	-	-	1	10	0	1	-	-	-	-	-
Altruism	-	-	-	-	-	-	1	2.1	5	-	-	-	-	-	-	-	-	-
Fulfillment of promises	-	-	-	-	-	-	-	-	-	-	-	-	1	6.7	3	-	0	-

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Tolerance and forgiveness	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Decency	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Benevolence	2	105.	4	1	111.	3	2	4.3	4	-	-	-	-	-	-	-	-	-	-
Honoring and respecting human beings	-	-	-	-	-	-	1	2.1	5	-	-	-	1	6.7	3	1	25	1	
Testifying the truth	-	-	-	-	-	-	1	2.1	5	-	-	-	-	-	-	-	-	-	-
Courage	-	-	-	-	-	-	6	12.8	3	-	-	-	2	133.	2	-	-	-	-
Avoidance of bad words	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Respect and appreciation for parents	-	-	-	2	222.	2	2	4.3	4	-	-	-	-	-	-	-	-	-	-
Justice	-	-	-	-	-	-	2	4.3	4	-	-	-	-	-	-	-	-	-	-

Apprecia tion of Allah's greatness and His grace	3	15 8.	3	1	11 1.	3	7	14. 9	2	-	-	-	7	46 7.	1	1	25	1
Cleanlin ess	-	-	-	-	-	-	-	-	-	-	-	-	-	0. 0	-	-	0	-
Animal welfare	7	36 8.	1	-	-	-	2	4.3	4	-	-	-	1	6. 7	3	-	0	-
Respect for the rights of the child	-	-	-	-	-	-	1	2.1	5	-	-	-	-	-	-	1	25	1
Avoiding bad behavior	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Love of work	5	26 3.	2	-	-	-	2	4.3	4	-	-	-	1	6. 7	3	-	-	-
Perfectio n of work	-	-	-	-	-	-	2	4.3	4	-	-	-	1	6. 7	3	-	-	-
Total	19	10 0	-	9	10 0	-	47	10 0	-	1	10 0	-	15	10 0	-	4	10 0	-

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Social value	Grades
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To display the findings in wording, the above table clearly shows that value of animal welfare ranks first with a percentage of (36,8%), values of love of work and honesty rank second with a percentage of (26,3%), the value of appreciation of Allah's greatness and His grace ranks third with a percentage of(15,8%), while values of Benevolence and love rank last with percentages of (10,5%) each.

To display the findings in wording,in the 2nd grade, value of love ranks first with a percentage of (31,6%), the value of appreciation of Allah's greatness and His grace ranks second with a percentage of (14,9%) and the value of courage ranks last by (13,8%).

It is noted that percentages of many values are very low. As to inclusion of values in the 3rd grade, the value of appreciation of Allah's greatness

and His grace ranks first with a percentage of (46,7%) and the value of courage ranks second with a percentage of (13,3%). It is also noted here that percentage of many values are very low.

As to inclusion of values as paragraphs, in the first grade, the value of love ranks first by (55,6%), value of Respect and appreciation for parents ranks second with a percentage of (22,2%), and the value of appreciation of Allah's greatness and His grace ranks third with a percentage of (11,3%). It is noted that the value of modesty is mentioned once in the 2nd grade. As for the 3rd grade, values of love, Honoring and respecting human beings, appreciation of Allah's greatness and his grace, and Respect for the rights of the child are equally included with a percentage of (25%).

Table 2: Frequencies of social values in the music education curricula for the first three grades in schools of Jordan

Value	1 st Grade of basic education						2 nd Grade of basic education						3 rd Grade of basic education					
	Sentence			Paragraph			Sentence			Sentence			Paragraph			Sentence		
	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree
Showing sympathy to others	3	15	2	1	10	2	2	5.1	5	-	-	-	1	100	1	-	-	-
Doing good to people	-	-	-	-	-	-	1	2.6	6	-	-	-	-	-	-	-	-	-
Countering abuse with benevolence	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Helping people and distressed persons	-	-	-	1	10	2	3	7.7	4	1	25	2	-	-	-	-	-	-
Keeping secrets of others	-	-	-	-	0	-	-	0.0	-	-	-	-	-	-	-	-	-	-
Cooperation and teamwork	15	75	1	8	80	1	16	41.0	1	3	75	1	-	-	-	-	-	-

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Visiting patients	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Maintaining kinship ties	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Fair competition	2	10	3	-	-	-	-	-	-	-	-	-	-	-	-	1	100	1
Propagation of Virtue and the Suppression of Vice	-	-	-	-	-	-	1	2.6	6	-	-	-	-	-	-	-	-	-
Respecting professions	-	-	-	-	-	-	7	17.9	3	-	-	-	-	-	-	-	-	-
Anger management	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Welcoming and honoring the guest	-	-	-	-	-	-	9	23.1	2	-	-	-	-	-	-	-	-	-
Total	20	100	-	10	100	-	39	100	-	4	100	-	1	100	-	1	100	-

To display the findings in wording, the above table shows that value of cooperation and teamwork ranks first with a percentage of (75%), value of Showing sympathy to others rank second with a percentage of (15%), and the value of fair competition ranks third with a percentage of (10%).

In the 2nd grade, the value of value of cooperation and teamwork ranks first by (41%), the value of welcoming and honoring guest ranks second, the value of respecting professions ranks third with a percentage of (17,9%), and the value of helping people and distressed persons ranks last with a percentage of (7.7%). It is noted that percentages of many values are very low. The value of showing sympathy to others is mentioned once in the 3rd grade.

To display the findings in wordingof the values of the findings in the 1st grade, the value of cooperation and teamwork ranks first with

Scientific value	Grades
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a percentage of (80%), and the value of helping people and distressed persons ranks second by (25%). In the 2nd grade, the value of cooperation and teamwork ranks first with a percentage of (75%), while the value of helping people and distressed persons ranks second with a percentage of (25%). As to the 3rd grade, the value of fair competition is mentioned only once.

Table 3: Frequencies of scientific values in the music educationcurricula for the first three grades in schools of Jordan

The Level of Inclusion of Moral Values in the Music Education Curriculum for the First Three Grades in Jordanian Schools

Value	1 st Grade of basic education						2 nd Grade of basic education						3 rd Grade of basic education					
	Paragraph			Sentence			Sentence			Paragraph			Sentence			Sentence		
	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree
Preservation and protection of environment	3	37.5	2	4	100	1	2	66.7	1	1	20	2	1	100	1	-	-	-
Rationalization of water consumption	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Rationalization of electricity consumption	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Love of science	5	62.5	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Appreciation of teacher	-	-	-	-	-	-	1	33.3	2	4	80	1	-	-	-	-	-	-
Love of school	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Appreciation of scientific advancement	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	8	100	0	4	100	0	3	100	0	5	100		1	100	-	-	-	-

To display the findings the scientific values in wording, in the 1st grade, the above table shows that value of love of science ranks first by (62%), while the value of Preservation and protection of environment ranks second by (37,5%).

As to the 2nd grade, the value of Preservation and protection of environment ranks first by (66,7%), and the value of appreciation of science ranks second by (33,3%). The value of Preservation and protection of environment is mentioned only once in the 3rd grade.

To display the findings in wording, the value of Preservation and protection of environment is mentioned only once in in the 1st and 3rd grades. The value of Preservation and protection of environment ranks first in the 2nd grade with a percentage of (66,7%), while the value of appreciation of teachers ranks second with a percentage of(33,3%).

Table 4: Frequencies of national values the music education curricula for the first three grades in schools of Jordan

The Level of Inclusion of Moral Values in the Music Education Curriculum for the First Three Grades in Jordanian Schools

National values	Grades																	
	1 st Grade of basic education						2 nd Grade of basic education						3 rd Grade of basic education					
	Paragraph			Sentence			Sentence			Paragraph			Sentence			Sentence		
	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree	Frequency	Percentage	Degree
Loving and defending the homeland	8	100	1	-	-	-	-	-	-	-	-	-	1	100	1	-	-	-
Preserving the holy places	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	33.3	-
Maintaining public facilities	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Appreciating national heritage	-	-	-	4	100	1	-	-	-	-	-	-	-	-	-	2	66.7	-
Total	8	100 %	-	4	100 %	-	-	-	-	-	-	-	1	100 %	-	3	100 %	-

To display the values of the responses for the 1st and 3rd grades in writing, the table above shows that the value of loving and defending homeland is only mentioned once.

As paragraphs, the value of appreciating national heritage is mentioned only once in the 1st grade and with a percentage of (66,7%) in the 2nd grade, followed by the value of preserving the holy places with a percentage of (33,3%).

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Discussion

The findings show the variance of the existing percentages of the different moral values. This variance is viewed with each class alone and within the three different classes. This corresponds to the findings of Jalhoum (1983), Al-Khalifa (2004), Shafiq& Al-Rishawi (2008), (sharp & wood, 1994), and (Williams, 2001). This may be due to the absence of a specific methodology adopted by developers of the music education curriculum with regard to dealing with and including moral values according to clear controls and standards within the range and sequence of the music education curriculum. The findings also show that inclusion of the values of cooperation, teamwork and sympathy ranks first among all values in all fields moral values.

This is due to the nature of the music, where the success of musical work, especially in the school context, bands and music group, requires cooperation and teamwork. Therefore, the emergence of this value with a focus is the highest due to the major requirement and component in the musical work itself and not as a result of a deliberate trend from developers of the curriculum. Moreover, the focus on the general value of love intentionally appears in the values of love of knowledge, love of country, love of work, helping others, animal welfare, appreciation of teacher, and appreciation of national heritage.

Upon the foregoing, it is obvious that greater attention should be paid to moral values in the music education curriculum for all grades in general and for the first grades in particular. This is since the findings of this study show that the inclusion of these values is still lower than expected.

Recommendations

It is recommended to:

1. Foster the positive aspect shown in the findings of the study.
2. Engage other organizations of society in inculcating peace values in the minds of learners, such as the mosque, family, media, and social media.
3. Develop other sources of values of peace other than the curriculum that can be used by a student to acquire values that call for peace in addition to the values provided in the curriculum.
4. Encourage researchers to conduct additional studies on fostering concepts of peace in the music education curricula.

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**Annex (1)
Final Draft of Curriculum Content Analysis Questionnaire**

Values		Available		Frequency
		Yes	No	
#	1. Personal Values			

1.1	Honesty			
2.1	Trustworthiness			
3.1	Love			
4.1	Contentment and satisfaction			
5.1	Patience			
6.1	Modesty			
7.1	AltruismAltruism			
8.1	Fulfillment of promises			
9.1	Tolerance and forgiveness			
10.1	Decency			
11.1	Benevolence			
12.1	Honoring and respecting human beings			
13.1	Testifying the truth			
14.1	Courage			
15.1	Avoidance of bad words			
16.1	Respect and appreciation for parents			
17.1	Justice			
18.1	Appreciation of Allah's greatness and His grace			
19.1	Cleanliness			
20.1	Animal welfare			
21.1	Respect for the rights of the child			
22.1	Avoiding bad behavior			
23.1	Love of work			
24.1	Perfection of work			
2. Social values				
1.2	Showing sympathy to others			

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2.2	Doing good to people			
3.2	Countering abuse with benevolence			
4.2	Helping people and distressed persons			
5.2	Keeping secrets of others			
6.2	Cooperation and teamwork			
7.2	Visiting patients			
8.2	Maintaining kinship ties			
9.2	Fair competition			
10.2	Propagation of Virtue and the Suppression of Vice			
11.2	Respecting professions			
12.2	Anger management			
3. Scientific values				
1.3	Preservation and protection of environment			
2.3	Rationalization of water consumption			
3.3	Rationalization of electricity consumption			
4.3	Love of science			
5.3	Appreciation of teacher			
6.3	Love of school			
7.3	Appreciation of scientific advancement			
4. National values				
1.4	Loving and defending the homeland			
2.4	Preserving the holy places			
3.4	Maintaining public facilities			
4.4	Appreciating national heritage			