

The role of university curricula in moderate religious guidance and moral support for the students in sections of Qoraan science and Islamic education from the standpoint of teachers

*Asst. Prof. Dr. Saddam M Hameed, ** Lec. Dr. Salih I Salih

*Curricula and teaching methods, Department of Educational and Psychological Sciences College of Education for Human Sciences.

**comparative jurisprudence, Department of the Qoraan Science and Islamic Education, College of Education for Girls University of Al Mosul

Abstract

Aims of current research to know the role of university curricula to moderate religious instruction and moral support for the students sections in Qoraan and Islamic science education from the standpoint of their teachers, the sample consisted from the faculty who are teaching curricula of Qoraan and Islamic education sections for the academic year (2015-2016) in the colleges of education for human Sciences, basic education, and education for girls), their number (29) teachers, 17 of them have a doctorate degree ,and (12) have a master's degree, in order to achieve the goal of the research; a questionnaire prepared that consisted of (33) items distributed to two fields of moderate religious guidance that includes (17) items, while the field of moral support guarantees (16) items, followed by (3) alternatives which included in the curriculum (large, medium, and low), validity and reliability has been verified, the researchers used the means statistical following: the relative weight, independent t-test, via (SPSS) statistical program, after data collection and analysis They found the following:

1. a good percentage for the role of university curricula in moderate religious instruction in sections of Qoraan and Islamic education science students from teachers viewpoint.
2. a medium ratio for the role of university curricula in moral support among Qoraan sections, and Islamic education students from teachers viewpoint.
3. There is a statistically significant difference among the views of the teaching staff for the role of university curricula in the moderate religious guidance and moral support depending on the scientific graduation.

The researchers took a series of conclusions and recommendations and proposals.

Key words: curriculum, moderate religious guidance, moral support

Introduction:

The curriculum of Islamic sciences one of the Chief principles of educational process and to achieve the desired goodness, these proceeds from the Qoraan and the Sunnah, whether it's linked to their curricula or prepare students as teachers in the future or meaningful activities that promote its mission blessed aimed.

Second International Conference of the Forum for Moderation Assembly for Thought and Culture, which was held in Kingdom of Jordan in(2006) explained the importance of moderate teaching culture in the universities, and preparation a textbook for this target, also the conference called to develop curricula to enhance the upbringing of generation to assimilate moderate Islam principles and the integration of different aspects. also conference which held in Kuwait (2005) titled (moderation way of life) state that, the importance of adopting Islamic moderation is an important human values, employing education highlighting this High curriculum. (Abu Jaber 2014 : 4)

Alghatm (2015) confirmed to take advantage of these approaches, when contributing for achievement of good contributes to clarify the role of Islam in any cases of the life, namely a moderate religious instruction as well as moral support, religious Directive in Islam covers all aspects: beliefs and worship, morality and transactions, that are balance between the orders and prohibitions on one hand and between the guidance and support on the other hand, emphasize the development of tolerance, coexistence, solidarity, values of dialogue and moderation and the rejection of violence, hatred, and has allocated a course in social behavior in Islam.(Browsing history 11/04/2016 ([Www.alayam.com/alayam/local](http://www.alayam.com/alayam/local)))

Most of researchers emphasize the importance of teaching the fight against terrorism and extremism in educational institutions, including the university and the role of the university in preparing a generation has consciously integrated the dangers of extremism, the consequent corruption of the community and the threat to the security of the citizens in all aspects of economic and social life. The university has a great role in general guiding of students behavior, and prepare them to become leaders and decision-makers in their own countries. also to introduce students to the pathways of extremism makes it a direct partner in the development of appropriate solutions, as the role of universities were a complementary for educational institutions, so it must be

taken into account in the preparation of curricula and the distribution of roles according to age groups in order to have positive repercussions on the graduates students. Teaching of terrorism phenomenon due to the dangerous of this phenomenon on the security of society in general, specially the students , that necessitates the development of appropriate curriculum for each stage. Browsing History (26/02/2016).
www.nauss.edu.sa/Ar/Departments/UniversityDepartments.

Our belief in the seriousness of the misconception among a lot of students in general and university grades as special in the current circumstances, with the seriousness of thoughts of many thinkers and informative of satellite channels, this needs a search of the seriousness of university curricula that may contain ambiguity and vagueness and deliberate lack of clarity.

So this research aimed to answer the following questions:

1. What's the role of university curricula in moderate religious instruction and moral support for the students sections Qoraan and Islamic Science Education?
2. The role of university curricula in moral support to students sections Qoraan and Islamic Science Education?
3. If there is significant difference between the mean value of the teachers views in the moderate religious instruction according to gender?
4. Are there any difference between the mean value of the views of teaching staff in the moral support according to gender?

Research problem :

Through of researchers to the reality of science students, by virtue of their experience in teaching sections Qoraan science students in this era of the emergence of extremism among university students, is that attitudes in the interpretation of Qoraan verses stones and the Hadith, especially in university curricula that are taught to students sections Sciences Qoraan and Islamic education.

Muhammad (2012) confirms that, there is a problem and causes of educational chauvinism, extremism and militancy that affect the moderate behavior of the student; and this may due to individual, environmental or external reasons, and could those reasons because of the following :

- 1.No example within the family; a student shall be established on the behavior of his father and imitate him in the way he talks, his thinking; it applies emotions of anger revolution and calm.
- 2.Some fault in the curriculum of Applied Sciences.
- 3.The strong bias to the group or sect to which he belongs mostly student.
4. Emotional religious discourse without enough information and knowledge. (Mohammed 0.2012: 4)

On the other hand, the appearance of wrong ideas and opinions in solving many cases, as well as, the existence of half-hearted personal style and careless of social, religious and educational role, perhaps an important factor.

So the problem of current research by answering the following question:

"What is the role of university curricula in the moderate religious guidance and moral support for the students sections Qoraan and Islamic science education from the standpoint of their teachers"?

Research importance :

The importance of the current research related to the importance of Islamic curriculum of the university, which are derived from Islamic religion, the man who was honored by "ALLAH" and gave him responsibility on the ground to fill it with and seek the paths to educate, ethics, manners and morals, and rise him to the approved humanitarian supreme.

To make him the ultimate human insured the ability of God to overcome all the solutions, and to minister to the benefits the community in which he lives and being able to take advantage of all areas of religious and secular life.

So public education and university curricula are subject both to the number of modification, improvement and development in the various communities in search of the finest and better to improve the coherence and consistency between what is my opinion and what is a field practical. As a result, it appeared effective educational curricula define the areas and levels of work. (Bo Anaqh, 2000: 119)

So the curriculum is a vital element, and the critical elements of the educational system. This is because the curriculum is an essential component of this system. The most effective means of achieving educational purposes within the community. The curriculum reflects in turn the philosophy of the community to which it belongs, is the sponsor formulate objectives that aspires to rearing its members on them, and represent the nervous system approaches in the body of the educational process. Hence curriculum called safety valve against the cons of non-humanitarian factors, and their impact on the educated and intellectual and cultural invasion multi his ways. (al-Dulaimi and Abd al-Rahman 2008: 8)

Curricula of Islamic instructed to moderate religious guiding and that "GOD" in a lot of Qoranic verses honest, and determine the relationship between Islam and other religions type, even audited consider many of

those verses "There shall be no compulsion in religion; the right way has become distinct from the wrong way". (the heifer(256),also" Invite to the way of your Lord with wisdom and good advice, and debate with them in the most dignified manner" (the bee: (125). And many other Qoranic verses context that informed the wisdom and most powerful lessons to people all especially scientists, including specialists taught them clear principles of tolerance and moderate dialogue and peaceful coexistence and forgiveness and the lesser roads and soundest explanation obligation to ensure the security and safety of communities and ensure good goals.

Browsing history (28/2/2016) (www.elaph.com/Web/opinion)

The Qoraan contains, in many verses a moral support (psych -ological) of the servants of God who sows hope and satisfaction and tranquility in the hearts of believers, and the apostles. reflecting the natural need urgently to this support, but it needs as well as the normal incentive them the performance of their duties and their roles successfully without limitation, addressed the Almighty Nabih Moussa Almighty peace be upon him and his brother Haron. "He said, "Do not fear, I am with you, I hear and I see". (Ta-ha: (46) "whenever guidance comes to you from Me, whoever follows My guidance, will not go astray, nor suffer". (Ta-ha : (123) GOD provides psychological support to them, accompanied by the attribution of material and procedural. (Riyadh 2008: 55)

Moral support in particular is essential and important pillar in the community, it is a continuous process of education concerned with the student depending on the clarity of the goals he has legitimacy and its rise as a result of this, self-censorship in all that play work (in word and deed) is in its own interest or in the public interest for the Muslim community. (Yahya 2006: 31)

The researchers thought that, the moral support effectively impact of psychological students in sections of Qoraan science, and Islamic education and in order to help them undoubtedly complete the scientific process and this confirmed by the Holy book in many Qoranic verses, for example, he says " God has given you victory in numerous regions; but on the day of Hunayn, your great number impressed you, but it availed you nothing; and the land, as spacious as it was, narrowed for you; and you turned your backs in retreat. Then God sent down His serenity upon His Messenger, and upon the believers; and He sent down troops you did not see; and He punished those who disbelieved. Such is the recompense of the disbelievers". repentance(26-25). Through university curricula in Islamic sciences.

So moderate guidance and moral support comes in response to the rapid development of society and concepts of structure, and values. The need of moderate religious guidance to take an effective role in this process because it is one of its components, and it's the main columns, that made all potential seeks to help students cope with their problems, particularly religious and secular, and overcome obstacles to the future of his career (Aldahri, 1990: 297).

The researchers believed that Islamic education university curricula must proceed from the fundamentals and the pillars of Islam religion, the objectives it was necessary characterized by moderation, and through the interest of Islam to all aspects of human nature (body-mind-spirit), balance and moderation among them, particularly for undergraduates.

Mikhlafi (2006) confirms the importance of undergraduate which is important and vital stage of study situated at the end of the educational ladder, which requires the completion of which emphasize a college student need to deepen communication and expanded religious concepts because the student needs a religious moderate guidance and moral support to provide him with the Islamic faith correct and get rid of the desires of polytheism, doubt and deviation and fads that is because of the doctrine of the influence and authority over all the student intake and exercised in his life (Mikhlafi, 2006: 1).

Hence the importance of the role of university curricula in religious instruction and moral support is not a solution impulsive much as it is a comprehensive act begins in the design and steps controls that rely on the fact evaluate to reach the goals .

Aim of the research:

The aims of current research are to identify the role of university curricula in the moderate religious guidance and moral support to the students of Qoraan science & Islamic education from the viewpoint of teachers, by answering the following questions:

1. "if the university curricula included moderate religious guidance and moral support for the students of Qoraan sections and Islamic science education from the standpoint of teachers?"
2. "Is there a significant difference between the average value of teachers views, that had doctoral or master's degree about university curricula to include moderate religious guidance?"
3. "Is there a significant difference between the average value of teachers views, that had doctoral or master's degree about university curricula to include moral support?"

Research limits :

The current research is determined by:

1. lecturers of Qoraan and Islamic education sciences who are teaching in colleges of education (for Humanities sciences, basic education, and education for girls) at Mosul University for the academic year (2015-2016) as well as lecturers from Imam Azam College.

2. curricula of Qoraan and Islamic education taught in sections of the Qoraan and Islamic Science Education in Colleges of Education (for Humanities sciences, basic education, and education for girls) at Mosul University for the academic year (2015-2016).

Determine the terms:

First . University curricula (Islamic Education) defined by:

1. Al Qasimi (1998) as:

"The whole approach to life, and an integrated system for raising and caring for the young, it includes goals and philosophy and curricula and teaching methods, which are keen on the individual and society, is also keen on the physical, spiritual and moral values, and the balance between this life and the afterlife." (Al Qasimi, 1998: 54)

2. Jasm and fanan (2000) as:

"A set of interrelated consistent concepts values and actors at the same insured, and spirit, even if he was not fully aware of them or on an ability to formulate and arranged and displayed." (Jassim Fanan 0.2000: 7)

3. Ali (2000) as:

"All concepts that relate to each other in a frame of mind and one based on the principles and values that are enshrined in Islam, which draws a number of measures and practical modalities of implementation will be one behave in conformity with the doctrine of Islam." (Ali 2000: 11)

According to the mentioned definitions the researchers define the university curricula in Islamic education as: an integrated system of life of all the elements of the objectives, content and teaching methods and educational activities and teaching aids as well as assessment in which seeks to achieve the ultimate goal and the strengthening of faith in God and find a harmonious behavior and ideology of Islam, which included in the curricula.

Second: steering:

Guidance contained in the language of the Qoraan (So devote yourself to the religion of monotheism) The Romans (30)

"Follow the evaluable religion, means guide the people to their way." (Ibn Mandour, D.t: 558)

Guidance in the language:

1. Ibn Mandour (1987) state that:

"guided thing if to make the thing in one way, it said: guide the people, came out to the people to their way (Ibn Mandour, 1987: 858)

Idiomatically guidance:

1. Al Darraji (2002) define it:

"Action plans, includes activities and actions based on scientific bases, planned in order to help individuals who suffer from behavioral problems and social ; work to acquire the desired behavior to achieve proper social growth for them." (Al Darraji 2002: 19).

3. Al-Shammari (2005) that:

"Array of activities and events carried out by the curriculum, which includes modern methods and educational techniques and new goals, including protection of student from some unwanted behaviors religiously, educationally, and teaching him a social and cultural purpose methods to make students feel good and confidence in order to increase his education and the development of educational, psychological and ethical aspects ". (Al-Shammari, 2005: 13)

Religious instruction:

1. Bar et al. (1991):

"Interest in religious, moral and spiritual aspects as a preventative for psychological health of young people & students and to achieve sufficient amount of spiritual reassurance psychological, mental and social based on faith in God Almighty." (Bar et al., 1991: 22)

Procedural definition for religious guidance moderate:

A set of directives and instructions moderate religious and planned on according to religious and secular attitudes, which begins to recognize the interaction between university curricula and the student is understanding, in that, they understand Qoraan verses and the Hadith, dialogue, brainstorm and moderate interpretations, this done through the faculty response on

questionnaire prepared for the purposes of research.

Thirdly. The language of moral support:

1. nicola (1986):

"Support thing, lest tends assigned, or helped him and his strength." (Nicholas, 1986: 216)

2. Ibn Mandour (d. T.):

The bond of the cross, and everything, was assigned to anything, it's guaranteed and assigns to it, called supportive, supported the man means coming together. (. Ibn Mandour: 1257)

Moral support idiomatically:

1.radwan (2000):

"That's natural willingness and acquired that pushes the individual to enthusiastically turnout on the participation of colleagues in their activity, and therefore a sense of respect towards each other individuals and they feel toward their superiors and subordinates and to the community in which they work to him." (Radwan 2000: 147)

2.salamah (1995):

"Outcome of feelings, attitudes and emotions that guiding the actions of the individual, as the health refers to the physical condition, the moral refers to the psychological state of mind and general nervousness him" (salamah, 1995: 19)

Procedural definition of moral support:

Encourage students to commitment to ethical values that are enshrined in Islam religion and support of science and knowledge, along with worship, excellence and innovation in all areas of life and attention to talent and instilled in the student and strengthen the links among people of the same society as well as moral support for efforts to maintain economic stability and social justice, this done through the teaching staff answerd all the paragraphs of the questionnaire prepared for the purposes of research.

Previous studies :

1.Al-Sharaf study(2011).

This study was conducted in the State of Kuwait, College of Education, and aimed to evaluate the role of Islamic Education Textbooks in addressing global trends of hostility to Islam from the perspective of secondary school teachers in the State of Kuwait, sample formed from (290) teachers at the secondary level, the researcher developed a questionnaire consisted of (45) an item measures three dimensions are fraternity consist of 10 items, and personal freedom (19) item, tolerance in Islam (16) items, the researcher used the following statistical means: (t-test) for one sample, and (t- test) for two independent samples, and analysis of variance unilateral, researcher found the following results:

1.Large proportion of the books dealt with Islamic education for values such as (brotherhood in religion and belief, and open the way of repentance to God).

2.Small percentage of the books dealt with Islamic education concepts (such as the veil in Islam and the equality of the taxes.

3. There is a statistically significant difference between the mean value of teachers views, in the strengthening Islamic Education Textbooks for some of the values, that is larger value for male view (teachers).

4. No significant difference among the mean value of teachers views, in strengthening Islamic Education Textbooks for some values, for the variables (Kuwaiti non-Kuwaiti) and (school district) and (classroom) and (the number of years of experience). (Al-Sharaf: 2011)

3. Al - Juhani (2012).

This study was conducted in Saudi Arabia, aimed to find out the extent of the contribution of the book of Hadeeth and Islamic culture in promoting moderation values for second year students in secondary school, sample consisted of(26) supervisors of Islamic education teaching of the Holy City, researcher prepared tools, first content analysis and the second identification card, researcher found out the following results:

1. Book of Hadeeth and Islamic culture contains many of the concepts that promote the values of moderation significantly.

2.No significant difference between the respondents in their point of view about the contribution of the book of modern Islamic culture in promoting moderation values for secondary students is due to the following variables: (type of qualification, the nature of qualification, experience in the current work,& the number of courses passed by the educational supervisor) . (Juhani 2012) (quoting Abu Jaber 2014: 13-14)

4. Mahmoud& Saddam (2013)

This study was conducted in the Republic of Iraq / Mosul University / College of Education, and the goal is

to identifying the role of the school curriculum in guidance and educational counseling middle school from the perspective of teachers, sample consisted of (76), teacher in school with scientific and humanitarian specialists and who are teaching in intermediate school for boys and girls in the city of Mosul for the school year (2012-2013m). the researchers prepared questionnaire consisting of (28) paragraph distributed to(5) areas of the elements of the school curriculum are (objectives, content, teaching methods, educational technology, and calendar), after data collection and statistically analyzed using analysis of variance bidirectional, as well as the mean and standard deviation statistical program (spss), researchers found following results:

1. Good percentage for the effect of the school curriculum in the intermediate schools showed in counseling and educational guidance from the perspective of teachers.
- 2.No significant difference between the average effect of the school curriculum in educational counseling and guidance to members of the sample attributed to gender.
- 3.No significant difference between the average effect of the school curriculum in educational counseling and guidance to members of the sample attributed to the variable of scientific specialization.
- 4.No significant difference between the average effect of the school curriculum in educational counseling and guidance to members of the research sample depending on the interaction of the variables of sex and scientific specialization. (Mahmud and Saddam 2013)

Signs and indications from previous studies:

After reviewing a couple of previous studies to be indicators, indications of them as follows:

1.Aim:

Targeted earlier studies to identify the impact of counseling and guidance program and the extent of the contribution the book of Hadeeth and Islamic culture in promoting centrist values and the role of the curriculum in intermediate, secondary and university schools, the current research will be targeted to identify the role of university curricula in religious instruction moderate and moral support for the students sections Qoraan and Islamic Education Science viewpoint of lecturers.

2.The sample:

Varied sample of previous studies in terms of the study phase and type, as some were in the intermediate and secondary school level teachers and supervisors as well as university and college students, the current research will take the sample of undergraduate lecturer.

3.The tool:

Represented tool in all previous studies by questioner, the current research will depend identify the role of university curricula in the moderate religious guidance and moral support.

4. Statistical methods:

Varied statistical methods that were used in previous studies, according to the goals of these studies, it has been used (t-test) for one sample and (t-test) for two independent samples, equation Chi-square, statistical program (spss). The current research used data center reference, and (t-test) for two independent samples, with (spss) statistical program.

The extent of benefit from previous studies in this area:

From previous studies, we got some indicators and signs, It must be given an importance to the current search in terms of identifying the problem and the tools as well as identifying and selecting the community & appropriate statistical means, then compare the results with the current search.

Research procedures:

First: the research community:

Society of this research consisted of lecturers of Qoraan & Islamic education science in colleges of education (for Humanities, basic science, and education for girls) Mosul University, number (57) lecturers distributed to (32) whom teach in College of Education for Humanities and (10) lecturers at the College of Basic Education and (15) lecturers at college of Education for Girls.

Second, the research sample:

The sample consisted of lecturers in Qoraan science & education, which consisted of (29) lecturers, (17)of them had doctoral degree, and 12 had master's degree.

Thirdly. Search tool:

The researchers prepared questionnaire (tool) to collect data, and through access to literature, educational and Islamic studies in this area, it has consisted of (33) items distributed to (2) two areas, namely: (religious moderate guidance, moral support) and by (17) paragraph of the field I and (16) the second paragraph of the field.

a . Believe tool:

The researchers relied on virtual honesty to extract the sincerity of the tool, Ebel (1972) said that, the favorite way to know the virtual truth is that the tool notes a number of specialists in the side to be measured to assess the validity of paragraphs to measure what was described to him. (Ebel, 1972: 555)

So the researchers show the tool to a group of specialists in the field of forensic science (Islamic) educational and Psychological Sciences, curricula and teaching methods. The researchers agreed to adopt the proportion (85%) of the agreement on the arbitrators paragraph to accept. In light of the comments and views on the paragraphs of the tool it has been excluded (3) paragraphs, then conduct linguistic amendments and drafting for some of paragraphs where the tool became consisting of 33 items distributed to (2) fields and three substitutes degree (large, medium, and low) .

B . The stability of the tool:

Was extracted firming tool factor in current research in a way re-testing, it has been applied to (13) lecturers, research community has been excluded from the core sample. And re-applied to the same lecturers two weeks after the initial application, and using the Pearson correlation coefficient emerged that the stability factor of the tool (0.83) is a good stability factor. Thus, the tool is ready for application after extracting the validity and reliability.

Fourthly . Quantization data:

After the completion of the application of the tool on the research sample and unloading data and responses were collected and analyzed statistically treated according to the following steps:

1. A(3) degrees give for the first alternative degree (great), (2) for the second alternative degree (medium) and (1) for the third alternative degree(Low).
2. the likely mean measured(the degree of sharpness, and relative weight)for each paragraph, then arranged in descending order during the interpretation of the results in every area of the tool.

Fifthly. Statistical methods:

The researchers used in the analysis of data on the following statistical methods:

1. Pearson correlation: To calculate the stability of search tool. (Al-Bayati, 2008: 140)
2. Likely mean: To calculate the sharpness for every paragraph. (Al- Bayati, 2008: 92)
3. The relative weight to determine the relative importance of the paragraph. (Al-Jubouri, 1992: 16)
4. T test for two independent samples: to know the moral differences depending on the variable of scientific testimony. (Al-Bayati, and Zakarya, 1977: 260)
5. SPSS statistical program for the purposes of statistical analysis.

Results and discussion:

After collecting the data and statistically analyzed, researchers found and discussed as follows:

Results related to the first question:

1. "What is the university curricula to include moderate religious guidance and moral support for the students sections Qoraan and Islamic science education from the standpoint of lecturers?"

To answer this question, the researchers extracted the Sharpness of paragraphs for the two fields, on sample of the teaching staff of the doctoral and master's degree holders individuals as well as finding the relative weights and then extracted the arithmetic average of each of those areas, as shown in Table 1.

Table (1)

The degree of intensity and the relative weight of the paragraphs of moderate religious instruction and moral support for Ph.D sample.

no	The first field / moderate religious instruction	Sharpnes s	The relative weight	Sequence
	Paragraphs			
1	It supports curriculum to moderate religious discourse	2.235	0.745	5
2	renounce violence and religious intolerance	2.176	0.725	6
3	Promotes peace	2.294	0.764	4
4	Promotes tolerance	2.411	0.803	2
5	It includes enjoining good and forbidding wrong	2.352	0.784	3
6	Emphasizes good neighborliness with the owners of sects and denominations and other religions	2.176	0.725	6
7	We are encouraged to cooperate with everyone in order to achieve safety	2.235	0.745	5
8	Promotes the principle of treating others charity away from the national and religious affiliation	2.529	0.843	1
9	Emphasizes reconcile	2.352	0.784	3
10	The development of the principle of sincerity in a daily life	2.235	0.745	5
11	social solidarity way from the national and religious differences	2	0.666	7
12	Encourage the rejection of religious and national hatred and intolerance	2.176	0.725	6
13	It emphasizes the practical application of moderate Qoranic verses and the Hadith	2.352	0.784	3
14	Confirms to avoid controversy in the provisions of the legitimacy	1.882	0.627	8
15	Encourage issuing provisions of objectivity, not rigorous to specific opinion	1.823	0.607	9
16	Calls for tolerance of religious rites all the love and tolerance in a mutual respect	2	0.666	7
17	renounce extremism in precious interpretation of Qoraanic verses and the Hadith	2.235	0.745	5
	Overall	2.203	0.734	
no	The second area / moral support	Sharpnes s	The relative weight	Sequence
	Paragraphs			
1	Renounce of non-Islamic Ethics	2.529	0.843	1
2	It contains the development plans according Islamic teachings	1.8	0.607	8
3	Re-emphasizes the status of the Muslim nation in according based on Qoraan and Sunnah.	1.882	0.627	7
4	Raises to work and creativity in order to excel in different fields of life	1.823	0.607	8
5	Supports talent and recruitment of individual capabilities for that delves into the psychology	1.882	0.627	7
6	It emphasizes the status of scientists in scientific development	2.294	0.764	3
7	It supports the application of science and knowledge, along with worship	2.235	0.745	4
8	Concerned with the public cultural aspects	1.529	0.509	10
9	High strengthen moral values in public life	2	0.666	6
10	Emphasizes the contrast of cultures and the diversity of religions in terms of adhering to ethical values	1.882	0.627	7
11	It promotes the charity with the non-Muslims	2.176	0.725	5
12	Renounces some social manner (moral decay, material unruly, & cultural invasion)	2.411	0.803	2
13	Supports efforts to maintain economic stability and social justice	2	0.666	6
14	showing special priority to family connections	2.235	0.745	4
15	Enhancing women's participation in public life	1.647	0.549	9
16	Strengthen confidence in the political life	1.529	0.509	10
	Overall	1.992	0.664	

It is evident from Table(1) that the relative weights of the paragraphs of the first field (moderate religious instruction) for their role that exceeded the proposed medium which is (70%), and this shows that the university curricula include supports the principle of charity in treating others away from the affiliation national and religious tolerance., emphasizes the practical application as it encourages peace and support the religious discourse of moderate and cooperate with everyone in order to achieve safety and develop the principle of sincerity in daily life and the rejection of extremism and religious fanaticism, as well as it emphasizes the good neighborliness with the owners of the doctrines denominations and other religions, depending on point of lecturers view, the authors attributed this result, is that the viewpoint of the teaching staff are based briefed and well on the most important goals that a non-access to them as well as the content included in university curricula in sections Qoraan and Islamic education and their interpretation of the scientific and forensic moderate outlook for these approaches Sciences.

Regarding paragraphs that did not exceed the proposed mean (70%) of the support of social solidarity is far from the national and religious differences and accept religious rites all the love and tolerance in an atmosphere of mutual respect and avoid controversy, as well as the more rigorous for a particular opinion, depending on point view of the teaching staff of doctorate degree holders. The researchers attributed this result is that, the university curricula avoiding sensitive topics such as solidarity, especially in a mixture of nationalities and religions in the community and multi-confessional society, as well as the diversity and differences in religious rites and avoid legitimate debate and the likelihood of legal judgment on another.

The paragraph of second field (moral support), their relative weights exceeded the proposed mean (70%) and included in university curricula in sections of Qoraan and Islamic Science Education in renounces Ethics non-Islamic, cultural invasion and emphasis on the status of scientists in evolution of scientific and application of science and knowledge, along with worship, as well as to show the priority of family connection and the principle of beneficence with the other non-Muslims, according to the viewpoint of the teaching staff of doctorate degree holders, the researchers attributed this result from the viewpoint of the teaching staff to the nature of society and philosophy of the clan and tribe, customs and traditions that have a role and a great source of university curricula authored sections Qoraan and Islamic Science Education.

The paragraphs that their relative weights did not exceed the proposed mean (70%) of the support of the High moral values in public life and efforts in order to maintain economic stability, social justice and restore the status of the Muslim nation according to Qoraan and Sunnah, in order to deepen into the psychology with the differing cultures and plurality of religions in terms of adhering to ethical values and to support development plans, work and creativity in order to excel in different fields of life as well as promote the participation of women in public life. depending on point view of the teaching staff of doctorate degree holders, the researchers attributed this result and its cause, may be due to the ambiguity of the goals and content academic difficulty explain them to students in an understandable and clear as well as the attention to the scientific and attention to the emotional, which leads to moral support, particular university curricula in sections of Qoraan Science, that a lot of the teaching staff may understands it as a purely legitimate science.

Table (2)

The degree of intensity and the relative weight of the paragraphs of the areas of moderate religious instruction and moral support for the master sample

No	The first field / moderate religious instruction	Sharpnes s	The relative weight	Sequence
	Paragraphs			
1	It supports curriculum to moderate religious discourse	2.166	0.722	5
2	Went to renounce violence and religious intolerance	2.083	0.694	6
3	Promotes peace	2.25	0.75	4
4	Promotes tolerance	2.5	0.833	1
5	It includes enjoining good and forbidding wrong	2.416	0.805	2
6	Emphasizes good neighborliness with the owners of sects and denominations and other religions	2	0.666	7
7	We are encouraged to cooperate with everyone in order to achieve safety	2.333	0.777	3
8	Promotes the principle of treating others charity away from the national and religious affiliation	2.5	0.833	1
9	Emphasizes reconcile	2.333	0.777	3
10	The development of the principle of sincerity in a daily life	2.333	0.777	3
11	social solidarity way from the national and religious differences	1.916	0.638	8
12	Encourage the rejection of religious and national hatred and intolerance	2.25	0.75	4
13	It emphasizes the practical application of moderate Qoranic verses and the Hadith	2.333	0.777	3
14	Confirms to avoid controversy in the provisions of the legitimacy	2	0.666	7
15	Encourage issuing provisions of objectivity, not rigorous to specific opinion	2	0.666	7
16	Calls for tolerance of religious rites all the love and tolerance in a mutual respect	1.75	0.583	9
17	renounce extremism in precious interpretation of Qoraanic verses and the Hadith	2.166	0.722	5
	Overall	2.195	0.731	
no	The second area / moral support	Sharpnes s	The relative weight	Sequence
	Paragraphs			
1	Renounce of non-Islamic Ethics	2.583	0.841	1
2	It contains the development plans according Islamic teachings	1.916	0.638	7
3	Re-emphasizes the status of the Muslim nation in according based on Qoraan and Sunnah.	2	0.666	6
4	Raises to work and creativity in order to excel in different fields of life	1.916	0.638	7
5	Supports talent and recruitment of individual capabilities for that delves into the psychology	2.083	0.694	5
6	It emphasizes the status of scientists in scientific development	2	0.666	6
7	It supports the application of science and knowledge, along with worship	2.416	0.805	3
8	Concerned with the public cultural aspects	1.5	0.50	9
9	High strengthen moral values in public life	2.083	0.694	5
10	Emphasizes the contrast of cultures and the diversity of religions in terms of adhering to ethical values	2.083	0.694	5
11	It promotes the charity with the non-Muslims	2.166	0.722	4
12	Renounces some social manner (moral decay, material unruly, & cultural invasion)	2.5	0.833	2
13	Supports efforts to maintain economic stability and social justice	2.083	0.694	5
14	showing special priority to family connections	2.416	0.805	3
15	Enhancing women's participation in public life	1.583	0.527	8
16	Strengthen confidence in the political life	1.5	0.50	9
	Overall	2.067	0.689	

Table (2) shows the relative weights of paragraphs for the first field (moderate religious instruction) for

the role of university curricula, it exceeded mostly the proposed mean (70%), and this means that the university curriculum encourages tolerance and the principle charity on dealing with others away from the national and religious affiliation and cooperate with everyone in order to achieve safety and develop the principle of sincerity in the practical daily.

It promotes peace and non-religious, national hatred and intolerance as well as to emphasize the religious discourse of moderate and renounce extremism. The researchers attributed this result is that the viewpoint of the teaching staff are based on looking well at the most important goals that must reached on tolerance, and charity on dealing with others as well as content included in university curricula in sections Qoraan and Islamic education and their interpretation of the scientific and forensic and their view of the moderate to the curriculum and motivation in teaching students and a science effective.

The paragraphs that did not exceed the proposed mean (70%) of orientation the students to renounce violence and religious fanaticism and the emphasis on good-neighborliness with the owners of the doctrines denominations and other religions and not be rigorous for a particular opinion, as well as social solidarity is far from the national differences and religious all the love and tolerance according to view of teaching staff who obtained a master's degree. The researchers attributed this result in that, university curricula avoid include sensitive subjects, including violence and intolerance of the doctrine of Islamic doctrines, particularly in a mixture of nationalities community, avoid debate, and Fanaticism..

Paragraphs of second field (moral support), which their relative weights exceeded the proposed mean (70%) and included in university curricula in sections Qoraan, Islamic education and science of renunciation of non-Islamic ethics. the application of science and knowledge, along with worship as well as a special priority to family connection and the principle of charity with other non-Muslims, according to the viewpoint of the teaching staff of the master's degree holders, and attributed the researchers this result from the point of faculty, is due to the nature of society and philosophy of tribal, sectarian and correct habits and traditions that fit with Islamic law, which has a great role and a source of university curricula authored for sections of Qoraan Science and Islamic Education.

The paragraphs that their relative weights did not exceed the proposed mean (70) of the supporting talent and recruitment of individual capacities, and to emphasize the contrast of cultures and the plurality of religions in terms of adhering to ethical values and to support efforts to maintain stability, and social justice, work and creativity in order to excel in different fields of life as well as enhancing the participation of women in public life and attention to fundamentals cultural aspects and public confidence in the political life, and in the view of the teaching staff of the master's degree holders. The researchers attributed this result and cause may be due to the ambiguity of the goals and content academic difficulty explain them in an understandable and clear and avoid the faculty of expressing legitimate views, the fact that due to the different scientific backgrounds and legitimacy as well as the attention to the scientific and neglect the emotional side, which leads to adversely effect on moral support, particularly with regard to development and creative plans and consider women as not suitable for work in public places and their social status and to avoid the discussion of political issues for fear that calculates teaching to specific destination might bring him trouble and legal accountability, and this result agreed with the study of both Ender (1982), the study of Juhani (2012), the study of Mahmoud, & Saddam (2013).

Results for the second question, which reads as follows:

2. "Is there a significant difference between the average for the views of lecturers whom had doctoral and master's degree in university curricula to include moderate religious instruction?"

To answer this question, the researchers extracted the arithmetic mean and standard deviation and the value of T calculated as shown in Table 3.

Table (3)

The arithmetic mean, standard deviation, calculated and tabulated t for the view of moderate religious instruction.

Lecturers	No.	Mean	standard deviation	T value		Df	Significance level at) 0.05(
				Calculated	Tabulated		
Doctorate	17	73.471	6.243	0.118	2.045	27	non significant
M.A.	12	73.202	7.077				

Evident from the table (3) that calculated t at the first field (moderate religious instruction) was (0.118) which is lower than tabulated t (2,045) at the level of (0.05) and the degree of freedom (27) This means that there is no difference with statistically significant differences between the mean value for the views lecturers of

doctoral and master's degree holders, this result has shown that university curricula of the sections of Qoraan Science and Islamic Education in Colleges of Education (for human Sciences, basic Education, and Education for girls) includes moderate religious instruction has got the satisfaction of the teaching staff in their view, agreed with this conclusion Juhani study (2012), the study of Mahmoud, & Saddam (2013)

The researchers attributed this result to lecturers experience in those sections and their interest in delivering information, knowledge, and proper Islamic concepts as well as the moderate interpretation, and guide their students to moderation, not extremism, as well as that interest outputs of the educational colleges about teaching in the future and contribute to the building the community in line with the teachings and rulings of Islam.

Results for the third question, which reads as follows:

3. "Is there a significant difference between the average of the views of the lecturers doctoral and master's degree in university curricula to include moral support?"

To answer this question, the researchers extracted the arithmetic mean, standard deviation, and the calculated t as shown in Table 4.

Table (4)

The mean, standard deviation, the calculated, and tabulated t, to sample for moral support.

Lecturers	No	Mean	standard deviation	T value		df	Significance level at) 0.05(
				Calculated	Tabulated		
Doctorate	17	66.421	9.994	0.504	2.045	27	It is statistically significant
M.A.	12	68.277	10.807				

Evident from table (4) that the calculated t at the second field (moral support) was (0.504) which is lower than tabulated t (2,045) at the level of (0.05) and the degree of freedom (27) This means that there is no significant differences between the mean value in views lecturers of doctoral and master's degree holders in terms of moral support for curriculum university in sections of the Qoraan Science and Islamic Education in Colleges of Education (for human Sciences, basic Education, and Education for girls) this result showed that, university curricula include religious moderate direction has got a satisfied the faculty depending on their point of view.

The researchers attributed this result and match the points of view for the lecturers in those sections to the scientific background and knowledge legitimacy and their interpretations have converged especially that most of them have graduated from these colleges and carrying ideas and trends somewhat close, as well as the interpretation of information and knowledge in terms of moral support and guide their students to good manners and praise superiority and scientific interest in the output of the educational faculties about the future of teaching and support family values and interdependence of members of the same society, and this result agreed with the study (Al-Sharaf, 2011).

Conclusions:

The researchers concluded the following:

1. Good percentage for the role of university curricula in moderate religious instruction for sections of Qoraan science and Islamic education students from the viewpoint of lecturers.
2. A medium ratio for the role of university curricula in moral support among sections of Qoraan science & Islamic education and students from the viewpoint of lecturers.
3. There is a similarity in the views of the faculty for the role of university curricula in the moderate religious guidance and moral support to members of the research sample depending on the variable of scientific testimony.

Recommendations:

The researchers recommend the responsible authorities and concerned the following:

1. reconsider the scientific vocabulary for university curricula that are taught to students of colleges of education (for Humanities, basic education, and education for girls) and in particular the special field of moral support.
2. attention to the development of university curricula of the sections of the Qoraan and Islamic science education to keep pace with global challenges, which are reflected on the university educational process outputs.
3. the methods of teaching and training center to train university faculty and in particular a campaign for new master's degree in recruitment on the importance of moderate religious instruction and moral support to their students.

Suggestions:

Complementing the current research suggests researchers conducting future studies of the following:

1. The effectiveness of the training program for lecturers university curricula of the sections of the Faculty of Islamic Sciences at the University of Mosul and its impact on the achievement of their students.
2. Evaluate the Qoraan science the Islamic education curricula for moderate religious discourse according to Islamic quality standards.
3. Evaluate university curricula in sections Qoraan Sciences and Islamic education in light of the moderate Islamic standards.

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