



Islamic Education And Religious 'Islamic' Formation For Algerian Students (Content Analysis Of The Islamic Education Book For The Fourth Year Primary School As A Model)

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Abstract: Through this study, we aim to identify the extent to which the stated educational and religious value objectives are linked to the Islamic educational content presented in Algerian schools. The written content should constitute the substance that contributes to transmitting and consolidating the religious values that the learner must acquire during a specific educational stage, to ensure proper Islamic upbringing and build an integrated religious identity in its three dimensions: belief, worship, and religious culture. To verify this, we turned to the school books, specifically the Islamic Education textbook for the fourth primary year, using the content analysis technique, to determine the extent to which the analyzed book contributes to producing a student firmly attached to their authentic religious values and identity.

Keywords: Islamic education book; religious identity; the Algerian student; content analysis.

Introduction

1. Preface

Considering that the school represents the optimal field in terms of the production and identity formation of the student, it is the social space in which the process of religious identity formation takes place. This formative aspect preserves the society's religious identity and culture. Religious values constitute an important element of identity, even the living essence within it. There is no culture or identity without values, and no society can exist without the presence of these elements at the core. Therefore, the individual's acquisition of these values of a religious and identity-related nature undoubtedly leads to the preservation of that society's culture, its continuity, and the assurance of safeguarding its identity and protecting it from disappearance. At the same time, the religious values of the Islamic society preserve its distinctiveness from other societies.

The achievement of this is accomplished by relying on educational institutions and their multiple roles, with the aim of developing concepts and values that consolidate the foundations of religious identity among youth. This is done through their curricula and the implementation of various educational methods and approaches, with the goal of building and forming a citizen who takes pride in the features of their Islamic religion, which distinguishes and differentiates them from other peoples and societies. Therefore, in addition to instilling values in general, school textbooks are also required to emphasize

concepts related to religious identity, particularly in its creedal and worshipful dimensions, and to develop these among students, as these values seek to produce Muslim citizens through the positive religious behaviors they exhibit, reflecting their Islamic affiliation.

Based on this, we pose the following problematic question:

To what extent does the Islamic Education curriculum presented in the primary stage contribute to shaping the Islamic identity of the student?

2. Content Analysis Technique

In this study, we relied on the content analysis technique, as it is one of the most prominent techniques specialized in searching for the meaning and message conveyed by texts. It is, thus, "a technique that assists the researcher in deducing, understanding, and analyzing information, while avoiding any intervention of subjectivity" (Roger Mucchielli, 1988: 18). Therefore, our aim in using it is to describe the apparent written content and identify the value domain and set of religious knowledge contained in the analyzed Islamic Education textbook, as well as to attempt to provide a reading of the written text and extract its true meaning.

○ Dimensions of the Analysis Grid

This tool was built by following these steps:

Defining the Purpose of the Analysis: The aim of the analysis process is to identify the values of religious identity included in the Islamic Education textbook for the primary level, prescribed by the Ministry of National Education, and then to record and analyze these occurrences. Through this technique, we relied on:

- ✓ Content category
- ✓ Units of analysis

➤ Content Categories

"These categories are used to answer the question: What? Meaning what was said, what was heard, what was seen in the document under analysis. The purpose of asking this question is to determine the content material, ideas, and meanings it contains" (Lamia Mirtad Nafoussi, 2016: 151). In other words, what are the meanings and ideas contained in the document? We selected some of the content categories, which were represented by the following categories: Value category, Subject category.

▪ Value Category

Through this category, we will extract the various values carried by the study sample, in other words, our reliance on the religious values of all kinds that the text carries as a category for analysis. Therefore, a set of values addressed at the level of the book can be identified: such as moral values and religious values.

▪ Subject Category

The subject category adopted in this study is identity, and hence the identification of religious identity values in particular. "The subject category helps in revealing the centers of interest in the content" (Lamia Mirtad Nafoussi, 2016: 152), which we divided into the

following: The Creedal Dimension, The Worshipful Dimension, The Religious Culture Dimension.

➤ **Creedal/Unseen Dimension, Represented in**

- ✓ The Pillars of Faith (Belief in God, Angels, Books, Messengers, the Last Day, and Divine Preordainment)

➤ **Worshipful/Practical Dimension**

- ✓ The Pillars of Islam (The Two Testimonies, Prayer, Zakat, Fasting, Hajj)
- ✓ Other Acts of Worship such as (Reciting the Quran, Supplication, Gratitude, Contemplating God's Creation, Obedience to God, Fear and Sincerity, The Beautiful Names of God)

➤ **Religious Culture Dimension**

○ **Units of Analysis**

The unit of analysis adopted in the subject is the idea, which can be, as defined by Burleson, a word, sentence, paragraph, character, term, standard unit, or time unit. In our study, we relied on the sentence and paragraph as a unit of analysis, and the frequency as a unit of counting.

3. Description of the Research Population and Sample

Since the main objective of this study is to investigate the content of the Islamic Education subject and its role in the identity formation and religious shaping of the Algerian student, the research population here is represented by the books of the aforementioned subject. To better focus our research topic, we have chosen the books of the primary level, meaning the sum of the educational units (lessons) covered in the Islamic Education textbook for the primary level. Our selection of this particular level is due to the importance it holds and the impact it has on the student's psyche, as this period coincides with the early years of their life, during which the child is a blank slate and more receptive to shaping and absorbing all the religious values and standards imparted to them.

Our sample consisted of the Islamic Education textbook for the fourth grade of primary school, adopted after the latest reform adopted by the Algerian educational system, meaning the sum of the educational units (lessons) contained in the book. In making this selection, we relied on the typical purposive sampling, anticipating that it would be beneficial for what we aspire to achieve.

4. Study Concepts

4.1. Content Analysis

4.1.1. Analysis

Bertrand Russell says about analysis: "It is to start with something vague and perplexing, something that is undoubtedly true but difficult to express precisely. I then perform an operation similar to seeing something with the naked eye, then examining it under a microscope, and I find that it has revealed to me, by concentrating attention on

subdivisions and distinctions that were not previously clear." (Rushdi Ahmed Taaimah, 2004: 59)

4.1.2. Content

It refers to "everything that the book contains in terms of information, facts, ideas, and concepts, carried by linguistic symbols in order to achieve a specific goal. This goal could be to provide others with novelty on a particular topic, or to change what they know about this topic to align with what the author wants, or to help them realize the importance of certain ideas" (Rushdi Ahmed Taaimah, 2004: 59).

In this study, we relied on the content analysis technique, as it is one of the most prominent techniques specialized in searching for the meaning and message conveyed by texts. It is, thus, "a technique that assists the researcher in deducing, understanding, and analyzing information, while avoiding any intervention of subjectivity" (Roger Mucchielli, 1988: 18). Therefore, our aim in using it is to describe the apparent and implicit written content, identify the value domain and set of religious knowledge contained in the analyzed Islamic Education textbook, and attempt to provide a reading of the written text and extract its true meaning. Considering that content analysis "is no longer limited to the apparent level but transcends it to the implicit level, which cannot be grasped directly, except after analyzing and breaking it down into its elements, thus revealing the latent content and associative relationships" (Lamia Mirtad Nafoussi, 2016: 97).

Our current study holds great importance, as it relates to analyzing the content of the Islamic Education textbook in order to determine the extent to which it considers Islamic religious values and to extract the pattern of religious identity discourse contained in its texts and lessons.

4.2. Islamic education

The definition of Islamic education as a subject is closely tied to the Islamic religion, and all the values it contains are derived from the Quran and Sunnah with the aim of forming an intellectually and behaviorally disciplined individual. Thus, it is defined as "those specialized curricula for teaching religious sciences, and accordingly it is a subject among the subjects included in the school curriculum, and it is given several names, including: Islamic Education, Islamic Religious Education, or Religious Sciences. The curricula of this subject consist of a set of religious knowledge that includes recitation, interpretation, Prophetic hadith, creed, jurisprudence, biography, and ethics and discipline" (Majed Zaki Al-Jallad, 2011: 23).

"It is an educational factory that can shape the individual and place them in the light of lofty ideals and values. It is an education that provides them with an opportunity for multifaceted growth and provides them with the means for balanced maturity. It shapes them in a way that harmonizes their behavior with their beliefs and values, in addition to providing individuals with what protects them from deviation and informs them of the path of guidance and righteousness. It endears good qualities and doing good to their souls. In this lies the cohesion and strength of society" (Muhammad Mahmoud Abdullah, 2011: 27).

Musa et al. (1992) defined it as "the development of personal, Islamic, emotional, physical, and social aspects altogether, and the organization of behavior based on the principles and teachings of Islam, with the aim of achieving the objectives of Islam in various spheres of life" (Abdulrahman Abdulhashimi, 2011: 52).

4.3. Religious Identity: (Islamic)

It is composed of religion, religiosity, and religious culture. If religion represents the unseen belief of firm faith in all that is invisible from unseen forces, such as belief in God, His angels, His books, His messengers, the Last Day, and Divine Preordainment, then religious identity is the belonging to the religious group (Islam) or to that religion and what that sense of belonging produces in terms of a feeling of the need to participate in religious traditions, rituals, and worshipful practices, which embody for us the concept of religiosity. This can be defined as "a social act created by the practice of a group of human beings, and it is subject to their behavior, conception, geographical and political environment, and previously their heritage. This act falls within the relative domain, as it differs from one group to another and from one heritage to another. As for (religion), it is the absolute teachings and beliefs whose source is the One God without partner. Through observing the history of religions, we note the process of transforming religion into religiosity and the transformation of religiosity through practice into habits and commitments" (Abdulghani Immad, 2017: 95).

Therefore, given the status that religion occupies in the life of nations and peoples, and based on the foregoing, religious identity can be defined as "that feeling of belonging to the group in terms of its religious context, as religion is considered one of the main components of identity in its general form, alongside other components such as race, language, history, heritage...etc. Thus, religious identity becomes all that distinguishes the individual and the group from others in religious terms, including the nature and degree of beliefs and practices" (Hadri, Fadil, 2013: 189). Hence, it can be said that religious identity is that conception that the individual forms, which enables them to know the controls and values that govern and guide them towards righteousness. Dressler and Corns argue "that satisfying religious needs generally gives the individual a framework for orientation, subjects, and fields to which they dedicate their life, and the religious factor is thus considered a facet of personality structure, until the human's identity unites with what they dedicate themselves to" (Hadri Fadil, 2013: 194). In this sense, religious identity becomes a continuous construction that the individual constantly works on building to achieve distinctiveness and difference. It is in continuous modification and development through social exchanges and relationships that the individual forms with society, and through processes of social normalization and socialization, with various mediators such as the family, school, mosque, media, and others.

5. Reliance on Islamic Identity in Islamic Education Curricula:

The role of educational curricula in developing Islamic values among Algerian students and building a citizen firmly attached to their religious identity with its three dimensions embodied in: creed, worship, and religious culture that reflects the identity of Algerian society, as these are the components and pillars of Algerian identity. To preserve these components, the Algerian state had to work, through its policy, to adopt an educational strategy to ensure their continuity and survival. This is achieved by emphasizing the role of the school as one of the institutions of social upbringing, which, as we mentioned before, undertakes the process of consolidating and establishing the foundations of religious identity among Algerian students. This is done by relying on one of the most important pillars of the educational process, which is the textbook, containing lessons aimed at instilling Islamic values in the souls of students and providing them with the complete knowledge and awareness that produces that generation firmly attached to the

components and features of their religious identity "through knowledge of the moral values of Islam and the values of the cultural and civilizational heritage of the Algerian nation" (General Curriculum Framework, 2009: 26).

Additionally, the objectives of Islamic upbringing are determined by raising children and youth on knowledge of religion and good manners, maintaining religious rituals such as prayer, fasting, zakat, and Hajj, and establishing fraternal bonds between individuals, and forming the righteous worshiper. On the other hand, it aims to develop certain ethics in the human being, i.e., developing sound habits in accordance with Islamic thought. Its objective can also be summed up in one word: virtue (Saadoun Al-Samok, Huda Ali Al-Shammari, 2006: 34-35). For example, the morals and behavior advocated by the Islamic religion are essentially based on the principle that interactions should be founded on numerous religious values that the individual must uphold with their Lord, such as fear of God, obedience to Him, glorifying Him, and staying away from His prohibitions, as well as those positive values that the individual should embody with those around them in their social environment, such as affection, mercy, cooperation, honesty, trustworthiness, keeping promises, justice, kindness, and avoiding harm, among other moral values.

This is what we will attempt to address by analyzing the Islamic Education textbook, which is the study sample, and identifying the nature of the discourse contained within it and the religious meanings and concepts this discourse carries that can be subjected to sociological analysis, as shown in the following table:

Table. 1 The distribution of creedal values in the Islamic Education textbook for the fourth grade of primary school

Sub-values	Sub-sub-values	4 th year		
		Frequenc y	%	Rank
Creedal Values	Belief in God	01	3.03	05
	Belief in Angels	09	30.30	02
	Belief in Books	10	36.36	01
	Belief in Messengers	07	24.24	03
	Belief in the Last Day	02	6.06	04
	Belief in Divine Preordainment	00	00	06
	Total	29	100	

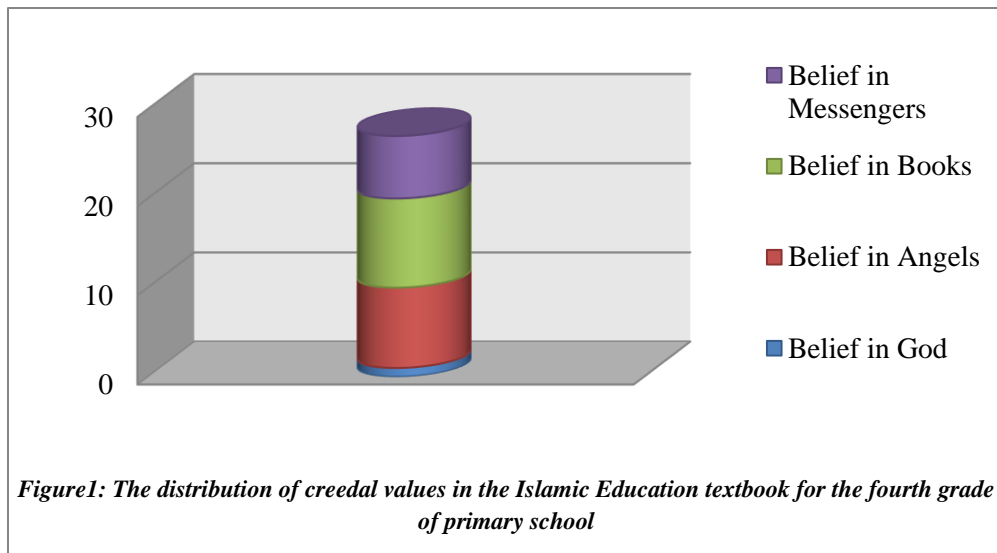
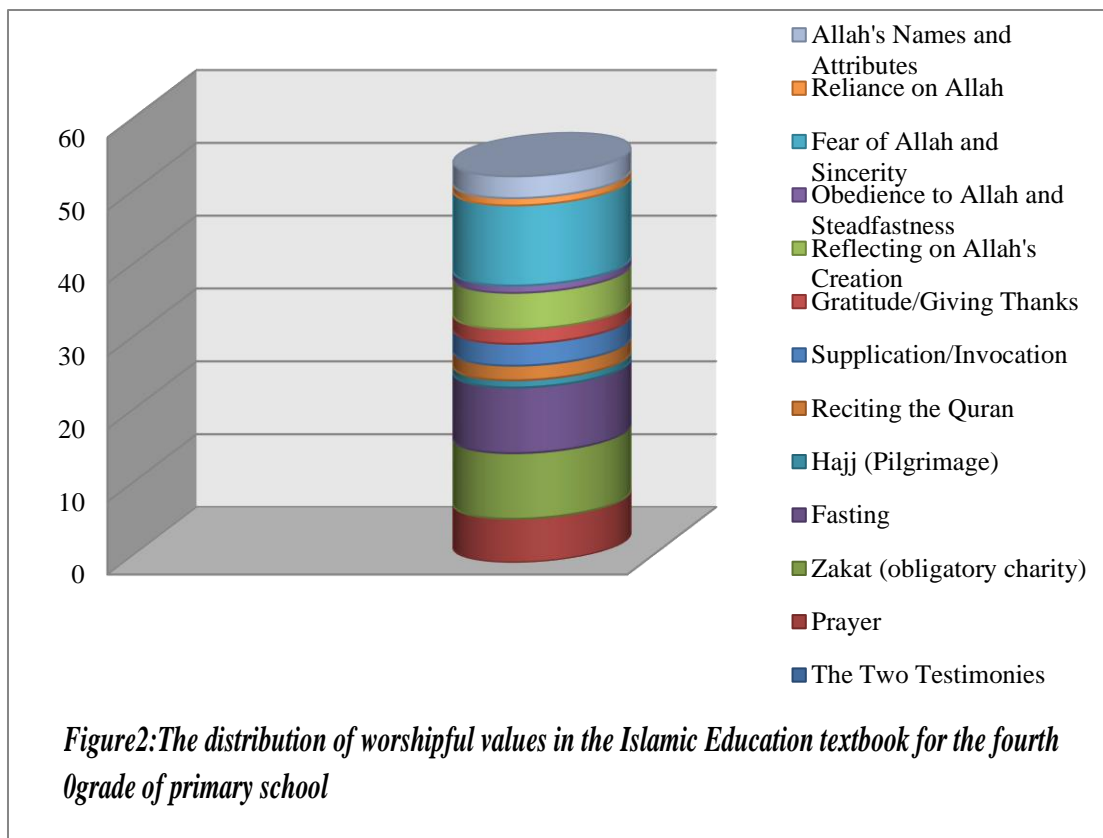


Table. 2 The distribution of worshipful values in the Islamic Education textbook for the fourth Ograde of primary school

Sub-values	Sub-sub-values	Frequency	%	Rank
Devotional values	The Two Testimonies	00	00	08
	Prayer	06	11.32	03
	Zakat (obligatory charity)	09	16.98	02
	Fasting	09	16.98	02
	Hajj (Pilgrimage)	01	1.88	07
	Reciting the Quran	02	3.77	06
	Supplication/Invocation	03	5.66	02
	Gratitude/Giving Thanks	02	3.77	06
	Reflecting on Allah's Creation	05	9.43	04
	Obedience to Allah and Steadfastness	01	1.88	07
	Fear of Allah and Sincerity	11	20.75	01
	Reliance on Allah	01	1.88	07
	Allah's Names and Attributes	03	5.66	05
	Total	53	100	



We conclude from Table No. (02) that the worshipful dimension has been employed in the Islamic Education textbook for the fourth-grade level, albeit with varying degrees. The worshipful or practical dimension refers to all acts of worship that an individual performs to draw closer to Allah. In the Islamic Education textbook for the fourth grade of primary school, it appeared in the form of a set of lessons and titles, where the value of "Fear of Allah and Sincerity" topped the list by being repeated 11 times on pages 9, 15, 16, 36, 58, and 63. Following in second place are the pillars of Zakat and Fasting, each repeated 9 times, while the pillar of Prayer came in third place, being repeated 6 times.

Table. 3 Figure 3: The distribution of religious culture values and their frequencies in the Islamic Education textbook for the fourth grade of primary school

Sub-value	Sub-sub-values	Frequency	%	Rank
The Religious Culture Dimension	Studying the lives of the righteous	12	34.48	01
	Taking pride in and emulating the Prophets, righteous Companions	09	31.03	02
	The Prophetic Biography	12	34.48	01
	The Practices/Traditions	00	00	03
	Religious Festivals/Celebrations	00	00	03
	Total		33	100

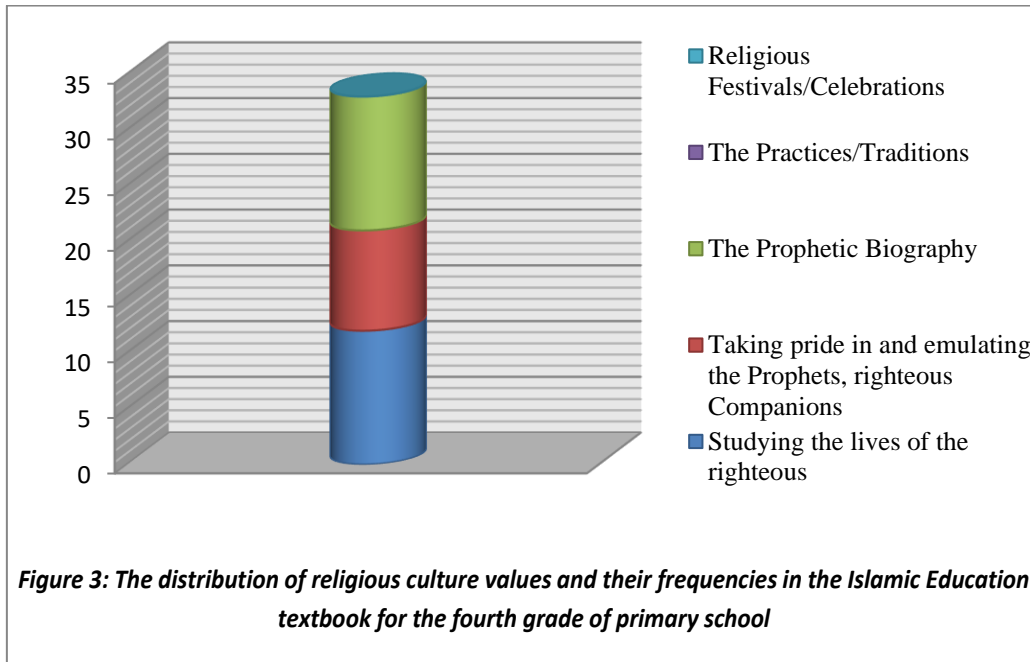


Table 03 and the previous figure show us that the Islamic Education textbook for the fourth grade of primary school has addressed the religious culture dimension 29 times, with this frequency value being equally distributed between the areas of "studying the lives of the righteous" and "lessons on the Prophetic Biography." This was done by covering the lessons "The Prophet's (peace be upon him) Call to His People" and "The Stance of Quraysh Towards the Prophet's (peace be upon him) Call" on pages 32 and 35, where the two lessons describe the moment of the revelation's descent upon our master Muhammad (peace be upon him) and who among his companions first believed in him. On the other hand, it describes the stance of Quraysh and their rejection of what he came with, as well as the harm inflicted upon our master Muhammad (peace be upon him) and how he faced it with patience, wisdom, and kind words. These lessons on the Prophetic Biography were accompanied by lessons introducing the student to some Islamic personalities, such as the Prophets and righteous Companions like the noble Companion Abu Bakr Al-Siddiq, Umar ibn Al-Khattab, our lady Khadijah (may Allah be pleased with them all), and the Prophets Yunus and Salih (peace be upon them). These lessons included the value of taking pride in these Prophets and righteous Companions, which we extracted to occupy the second rank. It encourages the student reader to emulate their noble characters, praiseworthy qualities, and to take pride in their great deeds that they offered for their nation, as stated in the book.

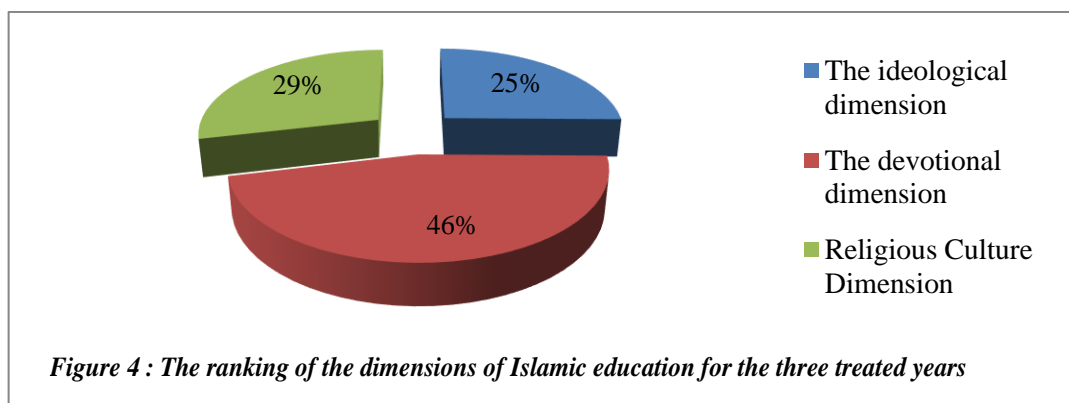
6. The Islamic Education Subject and Religious Discourse

As a comprehensive conclusion to what has been detailed previously, from the analysis of the three dimensions employed in the Islamic Education book for the analyzed year, represented in the doctrinal dimension, the worship dimension, and the religious culture dimension, we can say that the primary stage has addressed the religious identity of the Algerian student. This identity introduces the student to his Islamic belief and what it requires him to perform acts of worship that strengthen his faith in his Creator. On the other hand, it emphasizes the other side represented in forming the religious culture, by

acquainting him with the biography of the righteous companions, the stories of the prophets, and the Muhammadan biography, to enhance pride in them and their great morals and the sacrifices they made. Acquiring this culture strengthens in them that feeling of religious belonging. These values have been presented gradually, where the worship dimension ranked first with a percentage of 46.08%, followed by the religious culture dimension in the second place with a percentage estimated at 28.69%. As for the doctrinal dimension, it occupied the third place with a relative estimate of 25.21%, as shown in the following table:

Table. 4 Figure 4 : The ranking of the dimensions of Islamic education for the three treated years

	Frequency	%	Rank
The ideological dimension	29	25.21	03
The devotional dimension	53	46.08	01
Religious Culture Dimension	33	28.69	02
Total	115	100	



This leads us to say that the discourse directed to primary school students through the Islamic Education curriculum for the fourth primary year is a discourse that clearly carries its religious imprint based on religious, worshipful, magnifying, and warning standards. The second field dedicated to the worship aspect occupied the first rank to reflect this discourse in its worshipful hue, and it was given priority in employment, which pushes us to say that the Islamic Education book for this stage aims to highlight this dimension, given what it carries from embodying and practicing all that is worship, from prayer and zakat and fasting and Hajj and supplication and recitation of the Quran, and other those worships that were carried by the lessons of Islamic education where it determines for the student the relationship of the Muslim with his Creator, it is not enough for a person to believe in his creed, but he should also be a Muslim through his keenness to perform the acts of worship, which reflect the extent of his loyalty and sincerity to his Lord, and his obedience and magnification and performance of acts of worship with complete reverence, and distancing from sins and prohibitions and fear of Hellfire and standing before God on the Day of Resurrection.

In addition to the above, the religious discourse of the book, the study sample, clearly calls for the glorification and reverence of the Creator, and contemplation of His creation and the greatness of His power that is embodied in the creation of the heavens and the earth and what is on them from creatures, and thinking about His blessings and other sensations that lead the individual to fear God, and strive to perform the good work that pleases the Creator, Glory be to Him.

In conclusion, the Islamic education curriculum affirms the idea that 'Islam is a religion of monotheism and unity, and education should proceed within this context. Its foundation is the belief in Allah, the One, the Unique, Creator of the universe, and the necessity of pure worship of the Creator.' (Mohamed Mahmoud Abdullah, 2011: 29) This is exemplified in several lessons, including obedience, integrity, sincerity in worship, in addition to other titles that demonstrate the Creator's magnificence through the display of Allah's beautiful names and attributes, such as the Generous, the Forgiving, the Merciful, the All-Knowing, the Able, the Willing. Therefore, we can describe this discourse as one of veneration and worship, calling for submission to Allah through the performance of acts of worship and obedience. Conversely, it is a cautionary discourse against the punishment and torment of Hellfire for anyone who violates what the Creator has commanded. The employment of this type of discourse aims to achieve the uprightness and betterment of the individual and society, ensuring that the educated child is kept away from moral deviations, which in turn positively impacts society.

On the other hand, the third dimension related to "religious culture" topped the second rank. The highest frequency value was dedicated to lessons on the Prophetic Biography and studying the lives of the righteous. Speaking about the concept of biography as a term, it is "the translation of someone's life or their life history, and its plural is 'biographies.' The biography of the Prophet (peace be upon him) is the translation of his life (peace be upon him) as a Prophet and Messenger. This includes his sayings, actions, approvals, and moral characteristics, as well as his life before prophethood, his birth, childhood, youth, and marriage. It also includes discussing his era, homeland, and social, economic, and other conditions" (Majed Zaki Al-Jallad, 2011: 383). Therefore, he is an example of a good role model and a comprehensive educational model that should be followed in raising youth, as it has an impact on their future lives. He is the most prominent model that can be invoked in this field, and we will not find anyone better than him in character and virtues. The life of our noble Prophet has always been considered an ideal model, suitable for all times and places. On this basis, studying his biography is considered one of the important educational matters, as it provides lessons, advice, and insights from the life of his great personality. This is what is stated in the Almighty's saying after Bismillah ir-Rahman ir-Raheem: "And indeed, you are of a great moral character" (Surah Al-Qalam, Verse 4). The primary purpose of teaching the Prophet's biography is not merely to learn about the stages of this eternal personality's life or to become acquainted with the situations he went through. Rather, the goal is to derive the values and morals contained in these situations to be applied in life, so that behaviors and actions are imbued with the Islamic religious character that a Muslim individual and society should possess. This can be considered one of the most prominent educational goals that should be instilled in the youth in our schools today. In this regard, "the educational curriculum should enable learners to know and understand the Islamic identity of the society to which they belong. The school bears significant responsibility for the process of social upbringing, which means imparting a portion of society's culture to learners. If educational curricula lack this identity, they have failed to fulfill their function in social upbringing" (Saadoun Al-Samok, Huda Ali Al-Shammari, 2006: 160). The incorporation of the identity aspect in its

Islamic dimension was embodied in the Islamic Education textbook for Algerian schools, through encouraging the obligation of obeying the Prophet and emulating his character, dealings, and praiseworthy qualities, in fulfillment of the Almighty's saying after Bismillah ir-Rahman ir-Raheem: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often" (Al-Ahzab, Verse 21). This is achieved through teaching the Prophetic Biography, "with its essence carrying that precise account of the collection of events, incidents, and occurrences that happened with the Prophet (peace be upon him) throughout his life before and after prophethood, where the personality of the Prophet (peace be upon him) represents the central axis around which these events and incidents revolve, along with clarifying their connection to the elements of time and place" (Majed Zaki Al-Jallad, 2011: 383). On this basis, the study of the Prophetic Biography has been and remains of great importance in schools and through educational curricula, especially the Islamic Education textbook, which aims to form a well-rounded personality in all aspects. The Prophetic Biography constitutes the most important branch of this subject presented to students in the primary stage, by incorporating some lessons and titles that address the field of the noble Prophet's biography, in accordance with the student's age and intellectual level, in order to achieve the following objectives:

- Developing love for the Messenger of Allah (peace be upon him), love for his Companions, and emulating them.
- The student envisions the Prophetic biography in his mind, spirit, emotions, feelings, morals, and creed.
- Nurturing the religious sentiment among students and motivating them to adhere to the principles of religion as a result of being influenced by the pure biography.
- The student believes in everything that came in this biography.
- The student takes pride in the biography of the Chosen One (peace be upon him) (Muhammad Mahmoud Abdullah, 2011: 131, 132) And taking pride should be through emulating the Prophet Muhammad (peace be upon him), the righteous Companions, and following their example. This is mentioned in the fourth-grade book, specifically in the lesson titled "The Islam of Abu Bakr Al-Siddiq, may Allah be pleased with him," on page 49: "I love Abu Bakr Al-Siddiq and take pride in the great deeds he offered for his nation in the cause of Allah." Another statement reads: "I emulate Abu Bakr Al-Siddiq, may Allah be pleased with him, in his ethics and praiseworthy qualities." The same two statements are repeated regarding the noble Companion "Umar ibn Al-Khattab" on page 59.

7. Recommendations

Based on the results of the current study, we recommend the following:

- Ensuring the quality of curricula for the subject of Islamic education alone is not sufficient to produce the desired outcomes; rather, the concept of quality must encompass various elements of the educational process, especially concerning teacher competency and the quality of the school environment. The absence of quality education in any of the aforementioned elements may hinder the achievement of the ultimate goal, which is the formation of the student's religious identity.

- Reinforcing theoretical religious lessons with practical applications through activating school activities.
- The true religious identity should not be limited to mere definitions and slogans; rather, it must crystallize into behavior that the individual should acquire to translate it into practiced action, and enhance their identity-related and religious behavior. This concept is further reinforced if the appropriate conditions and circumstances are available to help implement it in reality, through concerned structures and institutions required to do this work.
- Ensuring that there is integration and cooperation between the school institution and the family institution to further reinforce religious behavior and solidify the religious identity of the Algerian student.

8. Conclusion

It appears evident that the educational system does not neglect the Islamic aspect of the student, as Islam is considered one of the most prominent components of the Algerian identity. This is achieved through instilling religious values in their three aspects: belief, worship, and religious culture, prominently in the Islamic Education textbook for the fourth grade of the primary stage. This contributes to the crystallization and formation of religious behavior and moral commitment among Algerian students.

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