



The Degree To Which The Concepts Of Peace Are Represented In The Music And Chants Curriculum For The First Three Classes In Jordanian Schools

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ABSTRACT

The current research aims at determining the level of representation of the values of peace in the music and chants curriculum for the first three primary classes in the schools of the Hashemite Kingdom of Jordan. Music and chants have a profound impact on the establishment of this positive value and they have a reflection on the behavior of students in the way they deal with each other and with those around them. In light of the conflicts and wars taking place worldwide, and in light of what is presented by the media, it has become necessary to conduct a comprehensive review to analyze what the basic music curriculum holds for the first primary stages of basic education Jordan. It is also important to understand what these books need to contain from the various values of peace. This is crucial as Jordan lives in a region that is surrounded by conflicts, and this makes it necessary to be aware of the content and values of the music curriculum, given that music has a major and effective impact on guiding behavior and upholding the values of humanity and tolerance. The importance of such a notion arises from the fact that for more than 20 years, there has been no effort on developing the target curricula to keep pace with the developments of this century and its terminologies.

Keywords: Concepts, Peace, Music, Chants Curriculum

Introduction

The curricula in their general format include topics that are closely related to the life of students and what surrounds them from senses of their environment. Gradually, these curricula start to progress as the students' mental and emotional abilities develop into morale, as students are prepared for it. It has become known that an educational curriculum in school life is a way of keeping a child from becoming violent, breaking the order, and having bad behavior. This leads the students to accept this curriculum as they learn and practice it with the other colleagues. As the students perform what they have learned, they will feel like part of a school-based community, thus, this would derive them to work in an attempt to elevate the status of this school among the other schools in the neighborhood and the country (Huaysat and Suilem, 1999).

In the light of the above, the curriculum of music and chants in general, similar to other school curricula, must take into account the needs, circumstances, and capabilities of students that correlate with the stages of their growth and development. This curriculum must take into account the developmental characteristics of primary school students. Students at this stage tend to be reconnoitering, and for this purpose, they use all of their senses including hearing. Therefore, the curricula' terminologies must be specified in the primary stage of schooling and they need to be progressed under such developmental characteristics of growth. The curricula should be used in this age stage of students to incorporate good values that contribute to the creation of a decent generation (Saad, 1992).

Given the current situation of the nations and the wars, conflicts, and crises that they are experiencing, in addition to the impact of such factors on the spirits of students, especially children, it is necessary to direct the attention towards education to raise awareness among students about the need to reject all these conflicts and extremism. This can be achieved through the consolidation of the concept of peace among these students, which is called for by our true religion. There is no doubt that education towards peace is the responsibility of all educational institutions, starting with the family, followed by the role of school and its curricula and activities. However, curricula, in particular, have a strong impact on the minds and conscience of individuals, and hence, the curricula's role is to emphasize the importance of education for peace and the need to instill it in students' spirits.

The problem of the Study

Arab and international nations are going through circumstances marred by wars, conflicts, murder, and destruction. Extremism and the attempt to achieve personal interests are the basis of those conflicts. The world has become in need of achieving peace in all regions of the world because the maintenance of the status quo will contribute to more cases of killing, displacement, and desertion. By linking the concept of peace with the establishment of this concept in the minds of humans from the very beginning until it is profoundly present in them, it has been found that educational institutions, where an individual spends many years in, are the most worthy and capable of deepening the concept of peace among individuals and groups in an attempt to instill it in them. Music as the language of the world is an important means of disseminating and supporting the concept of peace among the world's various nations. For this reason, the researcher has decided to emphasize the curricula of music and chants on Jordan. Despite that nearly twenty years after the construction of the curriculum, there has been no thoughtful evaluation of the values that call for the establishment of peace concepts that call for love, endearment, rejection of violence, extremism, and other discriminatory habits that encourage murder and destruction. The curriculum of music and chants has special aims to establish the concept of peace, but the conformity of the goals and the content of the curriculum may not be achieved yet. The researcher has focused on the music and chants curriculum for the first three classes. This is because students in this age stage respond to music sentimentally, emotionally, mentally more than at any other age stage. Researches on growth have proven that the student at this stage is considered as a fertile environment, by which, it can be used to learn music, gain its vocabulary, and establish it in the mind easily. Since this age stage is considered the most suitable stage for receiving a steady education, a desire has been generated in the researcher to conduct the current study which has the following questions.

Questions of the Study

1. What are the most important values of peace that are included in the music and chants curriculum for the first three classes of Jordanian schools?
2. What is the level of the true representation of peace values in the music and chants curriculum for the first three classes of Jordanian schools?
3. Has the content of the music and chants curriculum achieved the general and specific goals of that in terms of peace values?

Objectives of the Study

1. To define the most important values of peace that are included in the music and chants curriculum for the first three classes of Jordanian schools.
2. To learn about the true level of representation of the values of peace in the music and chants curriculum for the first three classes of Jordanian schools.
3. To trace the extent to which the content of the music and chants curriculum has achieved the general and specific goals of the values of peace.

Significance of the Study

The significance of this study lies in it highlighting the most important values of peace that are included in the music and chants curriculum for the first three classes in Jordanian schools. The values of peace are demonstrated through the lyrics of the chants found in the curriculum, and the extent to which they achieve the general and specific goals desired is traced. These goals call for developing the values of peace among students. The significance of the current study is demonstrated through it is the basis for other researchers who can build further analysis based on the results of this study that can aid in creating additional researches and studies focusing on this subject area or one of its aspects.

Terms of the Study

1. Curriculum: "It is a group of activities that are planned by The Ministry of Education, and through such activities, opportunities to interact, learn, and grow are provided in an attempt to develop the abilities of students and to meet the needs of such active members of the society" (Abdul Qader, 1994: 12).
2. The curriculum of music and chants: "It is the purposeful and vital tendency in developing the musical culture in general, and the musical learning capabilities in particular, in a progressive way that ensures the development of students' emotional response to music, understanding and interacting with its content" (Al-Darres and Gwanmah, 1997: 2).
3. Values: It is "a group of morals that creates the Islamic character and makes it an integral one that is capable of interacting with society" (Qameha, 1985: 41).
4. Values of Peace: "A set of attitudes, behaviors, and lifestyles that reject violence and prevent conflicts by addressing their root causes to solve problems through dialog and negotiation among individuals, groups, and nations" (Abdelkefi, 2006: 32).

Limitations of the Study

The study's scope is limited to the following:

- The curriculum of music and chants for the first three grades (first, second and third primary classes) in Jordanian schools and the curricula of music and chants for the other grades are not included.
- The analysis of the values of peace found in the content of the music and chants curriculum for the first three classes of Jordanian schools, without addressing the aspects of format, production, or linguistics of the curriculum's books.

Conceptual Framework

First: The concept of values of peace

Peace is not only the absence of differences or conflicts, but it is also a positive, dynamic and participatory process that is inextricably linked to the realization of the values of democracy, justice and development for all. This ensures respect for differences, encourage dialog, and turn conflicts, continuously through non-violence, into new ways of cooperation. Thus, the singular elements of the culture of peace are non-violence, the emphasis on respect for human rights, solidarity among nations, intercultural dialog, linking peace to democratic participation and sustainable human development, the free flow and sharing of information and knowledge, and the contribution to conflict prevention (AlJuhaini, 2007).

Based on the foregoing, by analyzing the broader and more positive meaning of peace, the values of peace shall be a set of values, attitudes, traditions, customs, and modes of behavior and lifestyles. These values demonstrate the expression of the rejection of conflicts, the aspiration to respect for life, the respect for human beings and their rights, the rejection of violence in all its forms, the recognition of the equal rights of men and women, as well as the recognition of the right of everyone to freedom of expression, expression of opinion, access to information, adherence to the principles of democracy, justice, freedom, development for all, tolerance, solidarity, pluralism, acceptance and understanding of diversity among nations, religions, ethnic groups and other categories and individuals.

Second: Basic principles of Peace Values

Al-Said (2010: 25) has defined the fundamental principles of the culture of peace, as the language of diplomacy and as the language of everyday behavior, based on the multiple definitions of the concept of peace values as follows:

- Respect for life in all its forms: to respect the life and the dignity of every human being without discrimination and prejudice.
- Rejection of violence: to not get engaged in positive violence and to reject all its forms: physical, sexual, psychological, economic, and social violence, especially against the most vulnerable and underprivileged, such as children and adolescents.
- Sharing and giving: to share time and money and to practice generosity to put an end to political and economic oppression and tyranny.
- Listening is the path of understanding: to defend freedom of expression and cultural diversity, to always follow the path of listening and dialog, and never to be drawn into intolerance, slander, and rejection of others.
- Safeguarding our planet: to call for responsible consumption behavior and to a developmental pattern that takes into account the importance of the life of all kinds and preserves the balance of the planet's natural resources.
- Renewed solidarity: to contribute to the development of society without exclusion of women, and with respect for democratic principles, so that new forms of solidarity can be invented.

Third: Peace values derived from the Holy Quran and the Prophet's Sunnah

Of course, recognizing the values of the peace ordered by the Almighty and his noble Prophet makes the individual closer to understanding their nature. Sindi (2008) has summarized the values of peace derived from the Holy Quran and the Prophet's Sunnah as follows:

- The values of peace for Muslim self-dealing: sincerity of intention, patience, and contentment.
- The values of peace when dealing with Muslims: compassion, forgiveness (humility, altruism), and strength of will (patience, forgiveness).
- Peace values for Muslim treatment of non-Muslims: charity (human equality, forgiveness, collaboration) and love and recognition of forgiveness (justice, honesty, respect for covenants and charters).
- The values of peace for the Muslim's treatment of animals, plants, and inanimate (the environment): for example, an animal requires mercy and attention, and plants need to be treated with care and reflection, while inanimate (the environment) requires restructuring, leniency, and attention.

Forth: The importance of peace values in education and curricula

The scholars of education have agreed that educational facilities have a crucial role in shaping the inner personality of the child and his social psychological and cultural perspectives. From this fact, most countries have paid special attention to the upbringing of the child and to the creation of his personality and spirituality to become reflected in the patterns of his behaviors in his society. Their curricula and schools have included materials related to the ethical aspect of the child intending to develop his behavior to be far from aggression, violence, and delinquency (Albazim, 2010).

Based on this, the role of educational institutions and the various modes of upbringing such as the family, mosque, kindergarten, media, clubs, and other facilities become apparent in fighting the extremism and in upraising our children spiritually and psychologically by directing them using the Islamic traits that are characterized by peace and tolerance. The school, especially the primary one, has a special role to play in this process, as it is often the first separation of the child from his mother. Hence, the subject of the current study is to highlight the role of the school in raising the child based on the values of peace, based on the Islamic education that is derived from the Quran and Sunnah (Sundi, 2008).

Education scholars agree that the education and teaching of peace values can be included in the curricula of all schools in the world. These curricula must contain the skills and values that have shaped the essence of peace while taking into account the challenges of this age of multi-conflict and multi-form warfare by focusing on the various options and alternatives to violence and other forms of anti-peace (Al-Saeed, 2010).

Fifth: Music and chants curriculum in Jordanian schools

The Jordanian Ministry of Education has outlined a program for music and chants to meet the basic needs of children, to align them with the goals and philosophy of education, and to highlight them with the general guidelines of basic education. The guidelines for this program have been set up at this stage in the following order: the general and specific goals of the curriculum for teaching music and chants, building and implementing the curriculum of music and chants, the school plan for music and chants, the specifications for the teacher's guide for music, chants, school books, pamphlets and cassette tapes, the methods and activities for teaching music and chants, the evaluation and development of the curriculum of music and chants, and the preparation and training of the teaching staff (Malkawi, 20115).

It is worth noting that the basics of music and chants are based on the first plan, which was developed by the National Curriculum Team based on the recommendations of the First Educational Development Conference. The researcher believes that the music and chants curriculum has been based on multiple psychological and social factors, taking into account the development characteristics of students, both physical and mental, and was based on the nature of music and chants, their practical characteristics and theory which deeply emphasizes the philosophy of education in Jordan.

Sixth: General goals of the Music and Song Curriculum

The curriculum of music and chants aims to achieve many general goals, including those related to the values that this platform seeks to establish and develop. Such goals are raising awareness among young people that music is an important social function, instilling good qualities in students, such as perseverance, self-confidence, respect for the work of others, good treatment of others, familiarity with the system, and understanding of other people through recognizing their music. The curriculum has aimed at endorsing the emotional and sentimental aspects of the student with appropriate chants, to strengthen the sense of

belonging to the homeland and the nation to preserve and support the Islamic and Arab values and behaviors (The Music and Chants Curriculum and its Broad Lines, 1991: 9-11).

Seventh: Special goals of the Music and Songs Curriculum

The curriculum of music and chants also aims to achieve many specific goals such as those related to the values that the program seeks to establish and develop, such as the development of the relationship between students and their colleagues through the practice of group singing and playing, in addition to strengthening the student's relationship with society, respecting its characteristics with innovative and traditional chants. It also aims at strengthening the student's relationship with the Creator and the teachings of the Islamic religion by learning some of the praises and sermons, and some of the Islamic religion basics with the form of chants. Additionally, the curriculum has the aim of strengthening the student's bond with his country and to cherish it and the Arab and Islamic world by learning patriotic chants. The program also aims to develop several moral values for students, including chants and songs that were included in the program (The Music and Chants Curriculum and its Broad Lines, 1991: 12-14).

Literature Review

First: Arabic studies

Shukri (1994) conducted a study that aimed at explaining the aspects of Islam in peace in light of the Holy Quran and the Prophet's Sunnah, proving that peace is an integral part of the essence of Islam, and responding with evidence to the claim that Islam has eliminated the role of the sword. The results showed that peace in Islam speaks of the greatness of Islam and that its spirit of love and mercy, that peace in Islam is based on justice and dignity and not on submission and surrender, and that Islam regulates the relationship of the Muslim state with others and the relationship of the Muslim individual with others to spread peace on earth.

Sindi (2006) developed a study that aimed at identifying the role of primary school in raising children on the values of peace derived from the Quran and the Sunnah. The results showed that the values of Islamic peace organized the relationship between the Muslim and the whole existence, including his relationship with himself and his creator, his relationship with other people, and his relationship with what is around him, whether it is an animal, a plant or an inanimate. The results also indicated that the school has the greatest role in raising children on the Islamic values in general and the peace values in particular. At the end of the study, the researcher recommended that attention should be paid to children's moral education because it is the basis on which the success of Islamic education is built on to achieve its goals.

Al-Said (2010) has aimed at introducing the concepts of a culture of peace in children's stories and to analyze the rate, location, the most prevalent aspect of these concepts, how they are presented, the language used in their presentation, the identification of the frameworks that addressed these concepts, and the pivotal figures in the stories that presented these concepts. To achieve the goals of the study, the researcher used a media survey approach. The study has attested multiple results, the most prominent of which are that the stories "the subject of the study" contained nine concepts that together constitute the concept of a culture of peace. These concepts are dialog, tolerance, the glorification of peace, the rejection of violence, the preservation of the environment, the building of peace, solidarity, human rights, and democracy.

Al-Abdullah (2010) intended to know the values included in the books "Our Arabic Language" for the first three grades in Jordan, and the extent of their compliance with the modified Arab-Islamic value system. In light of the analysis of the content of these books, the results showed that the sub-values were distributed across six areas of values: physical, intellectual, cultural, and social values. The basic values are distributed among economic, national, and patriotic values. Two features are highlighted by the analysis of the content of these books and these are the focus and neglect on some sub-values.

Al-Adwan and Al-Tafaliha (2011) have aimed at revealing the most important values included in the social and national education books of the primary education stage in Jordan. The study used the descriptive curriculum (content analysis) as the sample of the study, which consists of three books: social and national education books for the first three grades. The study has concluded that there is an availability of environmental values in social and national education books of the first and second grades, and the book with the highest emphasis on the field of environmental protection against pollution was the one for the third grade. It was also shown that there is a correspondence between the distribution of environmental values in the social and national education books for the primary level classes in Jordan.

Al-Ansari (2011) identified the values proposed to be included in the books on social and national studies developed for public education students in the Kingdom of Saudi Arabia to aid the development of the value system and its impact on the behavior of students. The study used the descriptive curriculum (content analysis) on a sample of the social and national studies books developed for students of public education for all school levels printed in the school year (2011). The study's tool has been limited to a list of values proposed to be included in improved social and national studies books. The most important results of the study were the design of a list of values distributed across seven areas: religious, social, intellectual, cultural, national, patriotic, environmental, health, and economic values. The results have also indicated that the inclusion of values in social and national studies books focused primarily on religious and social values.

Al-Fifi (2012) traced the values included in the third year of secondary school's English course and aimed at developing a proposed conception of what a third-year secondary course should be. To achieve the objective of the study, the researcher used the descriptive curriculum (content analysis). One of the most prominent results of the study was that the order of values in the English language syllabus (the sample of the study) had the following order: environmental values, economic values, scientific values, social values, religious values, national values, health values, and cultural values.

Second: Foreign studies

Mc Naugt (2000) has aimed at exploring the role of the English curriculum in creating and supporting a culture of glorifying violence and making war inevitable. The researcher has studied war literature in the English curriculum (currently and historically) that is taught at Canada's Ontario Higher School and many Quaker Schools in Canada and the United States. The results showed that, historically, war literature has established a set of ideas like courage, heroism, patriotism, glory, sacrifice, and manhood. Thus, and in the context of these ideas, the English curriculum accepts war as if it is inevitable and often glorifies it.

Scoti and Oltan (1998) conducted a study with an aim at finding out the role of the British primary school curriculum in the development of environmental values in the school curricula of students. A random sample of primary school students was selected. The attested results have indicated that there is the importance attributed to the environmental values in the moral and behavioral development of students. The study also revealed the contribution of environmental values in improving environmental behavior. The study found several possible guidelines for environmental education to instill values and develop correct environmental behavior among students.

William's (2001) study was developed to learn how to teach the content of human rights in high school textbooks in Alberta, Canada. To achieve the objective of the study, the researcher conducted a qualitative analysis of many social studies books used in teaching and designed a conceptual framework on principles, issues, and skills based on universal human rights. The findings of the study are summarized by mentioning that the contents of the books do not serve the true spirit of students or teachers. The study has recommended that books must be provided with additional resources on the conceptual teaching of human rights and their reality.

Mintrop (2003) analyzed the content of the values that need to be included in the topics of national education from specialists, teachers, and students in 28 countries, and traced the expected impact of these values on the behavior of students. The study revealed that the vast majority of teachers (with 80%) in most of the 28 countries see this topic is useful for students and the state. The study showed that the teachers' perspectives were not consistent with regards to the importance of retaining the inclusion of values in traditional topics in national education, such as national history, compliance with the law, involvement in political parties, international federations, and military service. Nevertheless, their views, with a high degree of correspondence, adhered to the importance of including the most modern topics in national education and in a global character, which remarkably corresponded to the perspective of contemporary topics on national education, such as values in the field of human rights, environmental values, and political values.

Brooks (2006) has questioned the possibility of teaching the culture of peace through a holistic education system, through a case study at the Robert Muller School (the former United Nations Assistant Secretary-General). This school uses a holistic education curriculum, which builds the whole personality by taking into account the spiritual, mental, and emotional development of the child. The researcher concluded that this model is an attempt to build a culture of peace and reject violence as it gives special attention to the education of peace with emphasis on healing psychological pain, developing communication, solving problems, and conflict resolution skills that are suitable for

life without violence and democracy. The curriculum also gives attention to global education by emphasizing the range of cultures and the planet of earth.

Kim (2012) conducted a study aimed at exposing the social and cultural issues in the books of English as a second language for Korean students. To achieve the study's goal, the researcher used the analytical prescriptive method. The results showed that there is 60% of Korean culture in these books, such as portraying women as housewives and focusing on the traditional dress and Korean names. As for cultural activities, there has been an inclusion for western activities such as dancing, computer, and trips. The curriculum was kept away from national events and trips. The study recommended that a survey should be conducted on a sample of teachers and supervisors to recruit the social and cultural issues in these books.

McKinley (2007) aimed at identifying the conflict forms and images that occur in early childhood and peacemaking forms. The researcher collected data through the observation of early childhood. The study's sample consisted of 12 children aged with an age range of 4 to 5 years raised in a rural area, and the fieldwork lasted approximately 10 weeks. The study has identified five types of conflicts in early childhood: getting into play, role play, taking things, taking a role, and being hurt. The study has found that the act the developing peacemaking behavior has been regarded as rare in early childhood.

The researcher's comment on previous studies

Despite the clear difference in the title of the current study when compared to other reviewed studies, and based on such differences, the objectives of each study differed and their methodology varied. In more details, the current study is similar to the previous studies in the following areas:

- The current study examines the degree to which peace values are represented in the music and chants curriculum of the first three classes of Jordanian schools, and thus, shares many of the aforementioned previous Arab and foreign studies.
- Benefiting from the scientific methodology of previous studies, in terms of the steps taken to conduct the study, the implementations of selecting the sample of the study, the presentation of the theoretical framework, the analysis of the previous studies, the selection of the problem in coordination with its methodology and the appropriate procedures to achieve its objectives. Moreover, benefiting from the theoretical frameworks of previous studies in the preparation of the theoretical framework for the current study is also considered crucial. The tools of the previous studies can be used to build the current study's tool, and the same studies can be used to direct the researcher towards multiple studies and researches that are considered as suitable.

To the researcher's best knowledge, the current study is the first in terms of its purpose and objectives, as it addressed the values of peace in the music and chants curriculum of the first three classes of Jordanian schools.

Methods

Content analysis has been used as the method to reveal the values of peace available in the music and chants curriculum of the first three classes of Jordanian schools, as they are the subject of the study. This required the preparation of a questionnaire to enumerate the moral values that should be found in the content of the music and chants curriculum of the first three classes in Jordan's schools. This questionnaire was presented to some specialists in the field of the current study, and based on the notes of the arbitrators, and the researcher modified the questionnaire to make it more suitable.

The study population and sample

The study's population and the sample consisted of the music curriculum and the chants for the first three classes of Jordanian schools. The researcher was able to analyze the music and song curriculum that represented the original Jordanian community.

Results

Through the statistical analysis conducted by the researcher on the questionnaire's paragraphs, which included an analysis of the content of the music and song curriculum in Jordan concerning the peace values contained in those curricula, the study's questions were answered as follows in the forthcoming sections. The answer to the first question: What are the most important values of peace that are included in the music and chants curriculum for the first three classes of Jordanian schools?

Table (1): The number of occurrences of the values of personal peace (internal-peace) in the music and chants curriculum in the first three grades of Jordanian schools.

As shown in the previous table (Table 1) concerning the personal peace values (self-based values) as sentences, it is shown that the value of the request for knowledge was higher in the first grade with a (100%), while the value of the use of senses for discovering things was the most attested in the second grade with a (37%). The following highest value was the request for knowledge with a (25.9%), and the value of self-esteem with a (14%). Finally, the values of conscience development, moderation, balancing and respect for human dignity and human rights had a (7.4%) combined, while the values of acts of worship that call for the attainment of self-peace and the value of respect for human dignity and rights had a (50%) in the third grade.

As the values have been mentioned as paragraphs in the questionnaire, the value of using the senses to discover things was the most occurring in the first grade with a (50%), followed by the value of self-esteem and self-acceptance by (33.3%), followed by the value of demand for education by (16.7%). Nevertheless, the value of equalizing and balancing appeared once in the second grade, and the value for acts of worship calling for self-peace appeared twice.

Table (2): The number of occurrences of the values of family peace in the music and chants curriculum in the first three grades of Jordanian schools.

The table above shows that the value of respecting parents has appeared once as a sentence in the first grade, only twice in the second grade, while no other values appeared in the third grade in addition to all the grades as paragraphs.

Table (3): The number of occurrences of the values of community peace in the music and chants curriculum in the first three grades of Jordanian schools.

The previous table (Table 3) shows that in terms of the community peace values appearing as sentences, the value of cooperation with others was the most common in the first grade with (68.4%), followed by the value of sympathy with others with (26.3%), then the value of using polite words with others with (15.3%), while finally, the value of spreading greetings among others by (5.3%). The value of collaboration with others has been the most common in the second grade with (34.9%), followed by the value of spreading greetings among others with (25.6%), the use of polite words (16.3%), modesty with others (11.6%), sympathy with others (7%), values of tolerance with others and value of being against cheating deceiving others with (2.3%).

The most commonly attested value in the third grade in the form of a sentence was sympathy for others with a (33.3%), followed by the values of spreading greetings among others, cooperation with others, and tolerance of others with (16.7%) each. As for the values being attested as paragraphs, the value of compassion with others, cooperation with others, and forgiveness with others were found with a (33.3%) each in the first grade, while the value of cooperation with others appeared once in the form of a paragraph in the second grade. As for the third grade, the values of using nice, polite terms with others, and the value of respecting each other's beliefs only appeared once.

Table (4): The number of occurrences of the values of environmental and global peace in the music and chants curriculum in the first three grades of Jordanian schools.

As the previous table demonstrates the scientific and environmental peace values attested as sentences, it has been noticed that the value of preserving environmental resources was the highest in the first grade (75%), followed by the value of keeping the environment clean by (25%). The value of using force to respond to aggression was the highest in the second grade with a (58.3%), followed by the value of encouraging dialog to resolve conflicts with (16.7%), then the values of conservation of environmental resources, knowledge of human societies, and collaboration with human societies with (8.3%) each.

The values of the use of force to respond to aggression, the value of knowing other human societies, and the value of cooperation with human societies attested in the form of sentences in the third grade appeared with a (33.3%) each. As paragraphs, conservation of environmental resources was only attested once in the first and second grades, while none of the values appeared as paragraphs in the third grade.

Grades																		The Value
Third Grade						Second Grade						First Grade						
Paragraph			Sentence			Paragraph			Sentence			Paragraph			Sentence			
Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	
-	-	-	-	-	-	-	-	-	2	25.9	7	3	16.7	1	1	100	3	Demand for education
-	-	-	-	-	-	-	-	-	1	37	10	1	50	3	-	-	-	Using senses to discover things
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Being original
-	-	-	-	-	-	-	-	-	3	14.8	4	2	33.3	2	-	-	-	Self-esteem and self-acceptance
-	-	-	-	-	-	-	-	-	4	7.4	2	-	-	-	-	-	-	Conscience development
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Self-discipline and staying away from deviance
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Being patient
1	100	2	1	50	1	-	-	-	-	-	-	-	-	-	-	-	-	Calling for acts of worship to reach inner-peace
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Keeping clean
-	-	-	-	-	-	1	100	1	4	7.4	2	-	-	-	-	-	-	Moderation and balancing
-	-	-	1	50	1	-	-	-	4	7.4	2	-	-	-	-	-	-	Respect for dignity and human rights
-	100	2	-	100	2	-	100	1	-	100	-	-	100	6	-	100	3	Total

Grades																		The Value
Third Grade						Second Grade						First Grade						
Paragraph			Sentence			Paragraph			Sentence			Paragraph			Sentence			
Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	
-	-	-	-	-	-	-	-	-	1	100	2	1	100	1	-	-	-	Respect or parents
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Tolerance with brothers and sisters
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Cooperation between brothers and sisters
-	-	-	-	-	-	-	-	-	-	100	2	-	100	1	-	-	-	Courtship of

Grades																		The Value
Third Grade						Second Grade						First Grade						
Paragraph			Sentence			Paragraph			Sentence			Paragraph			Sentence			
Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	
-	-	-	2	16.7	1	-	-	-	6	2.3	1	1	33.3	1	-	-	-	Tolerance
-	-	-	1	33.3	2	-	-	-	1	37	10	1	50	3	-	-	-	Sympathy for others
-	-	-	2	16.7	1	1	100	1	1	34.9	15	1	33.3	1	1	68.4	13	Cooperation with others
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Respect for the rights of the neighbor
-	-	-	2	16.7	1	-	-	-	2	25.6	11	-	-	-	4	5.3	1	Spreading greetings among others
-	-	-	-	-	-	-	-	-	6	2.3	1	-	-	-	-	-	-	Prevention of cheating and deceiving others
-	-	-	-	-	-	-	-	-	4	11.6	5	-	-	-	-	-	-	Humility
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Respecting the privacy of others
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Helping the poor
1	50	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Respecting the beliefs of others
1	50	1	2	16.7	1	-	-	-	3	16.3	7	-	-	-	3	15.8	3	Using nice and polite words with others
-	100	2	-	100	6	-	100	1	-	100	43	-	100	3	-	100	19	Total

Grades																		The Value
Third Grade						Second Grade						First Grade						
Paragraph			Sentence			Paragraph			Sentence			Paragraph			Sentence			
Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	Rank	%	Occ	
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	25	2	Keeping the environment clean
-	-	-	1	33.3	1	1	100	6	3	8.3	1	1	100	1	1	75	6	Conservation of environmental resources
-	-	-	-	-	-	-	-	-	2	16.7	2	-	-	-	-	-	-	Encourage dialog to resolve disputes
-	-	-	1	33.3	1	-	-	-	1	58.3	7	-	-	-	-	-	-	Using power to rebel aggression only
-	-	-	1	33.	1	-	-	-	3	8.3	1	-	-	-	-	-	-	Getting to know the humanitarian community
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Cooperation with the humanitarian communities
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Respect and preservation of holy places
-	-	-	-	100	3	-	100	6	-	100	12	-	100	1	-	100	8	Total

Recommendations

1. To promote the positive aspect revealed in the study's findings.
2. To engage other institutions of society, such as the mosque, family, and media, as well as social media, in the task of instilling in learners the values of peace.
3. To find other sources values of peace, other than the curriculum, which the student can resort to and acquire values from which call for peace that support what he has acquired from the curriculum.
4. To encourage other researchers to conduct other studies that seek to reinforce the concepts of peace in the music and chants curriculum.

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