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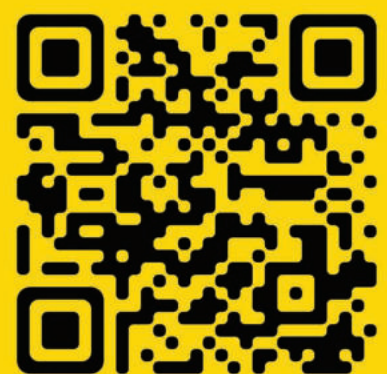
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Investigating Male and Female Teachers' Perceptions of Character Education in High school Islamic Studies Curricula in Saudi Arabia

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Abstract. The present study scrutinizes the perception of male and female Teachers of character education in high school Islamic studies curricula. The main objectives of the present study are to explore the Islamic studies high school male and female teachers' perceptions of character education in Islamic studies textbooks and analyze Islamic studies high school male and female teachers' opinions on character education and how can be gained through the content of the curricula. The study's central question is what are the Islamic studies high school male and female teachers' perceptions of character education in Islamic studies textbooks?The results of this study are expected to fill the dearth of knowledge about how male and female teachers perceive character education in high school Islamic studies curricula in Arabs contexts in general and in Saudi high school contexts in particular. High school Islamic studies male and female teachers' perceptions of character education in high school Islamic studies curricula were scrutinized by using a five Likert-type questionnaire of twenty items which were assayed quantitatively utilizing descriptive data. The participants of the study were a hundred high school Islamic studies male and female teachers in the Asir region. The foremost results of the investigation indicated that responses of high school Islamic studies male and female teachers to the statements in the questionnaire were positive. The study revealed that the use of character education in high school Islamic studies curricula is beneficial. Based on the findings, the study recommended exploring the role of character education in other textbooks on social studies, languages, and the like.

Keywords. Character Education, Islamic Studies Curricula, Male and Female Teachers, High school, Investigating

Introduction

Research in the last few years proves a manifest raise in crimes in societies such as narcomania, burglary, immorality, sexual assault, cruelty, cheating, lying, theft, the breaking of natural rights and the growth of civic problems increase the case of producing moral individual and making the values come from the past a current problem again. (Alwadai, & Alhaj,2022, Alwadai, 2014). All these conclusively proposed requirements to enhance people as better individuals, make them have the fundamental criteria of assessment, and have a good character.

(Yolcu, & Sari, 2018; Çağatay, 2009). Moral values cannot be only conveyed by way of parents and society, everyday morality, and character education have obtained significance. Consequently, educational institutions have to shoulder the responsibility of transmitting both academic goals and moral values that are thought to be needful to the students. (Demirel, et al., 2016; Davidson, & Stokes, 2001; Mathison, 1999).

The implementation of character education values in teaching and learning in an educational environment, and the role played by the teacher is very crucial and expedient. It is called indispensable because, in the education process in educational institutions, the teacher becomes a pivotal figure, expert, and good example in an exertion to identify, comprehend and acclimatize the application of character education values. It is called critical, because the role and accountability make the power of a teacher's fundamental interaction with his/her students very significant. The day-to-day teacher can come together and become the major focus of students in the class (Pradan, et al., 2020; Rohendi, 2016; Hignasari, & Wijaya, 2020).

Character education is a new issue in contemporary times to improve students' ethical conduct. The upshot of character education has been seen in the ongoing support and planning of a solid education for the pioneers of the future. (Nucci, & Narvaez, 2008; Davidson, et al., 2007). The advancement of character education should not just be that of mouth honor but should be followed-up with a specific action plan that will bear the passage of time. That is to say, educational strategies should take the initiative to effectuate moral education. (Hunter, 2008; Turiel, 2002; Tappan, 1998)

Nowadays, as we come into the twenty-first century, fathers and educationists are again worried about the moral development of the young. Educating students to stick to the moral values of society has been the rudimentary goal of education in the Kingdom of Saudi Arabia (Almakhalid, 2012; Altorki, 2000; Bedaiwi, 1998). Teachers in high schools hoped to teach their students Islamic lessons through Islamic studies curricula that were fundamental to outgrowth and progress as good Muslims. (Berglund, 2010; Al-Otaibi, 1997; Hossain, 2013). The education of the young was concerned with the moral elevation of the student or the pupil and the Holy Quran and the as-Sunnah (Al-Qur'an and the Al-Hadith) were the prime source for these Islamic studies curricula. (Kabir, Imam, 2016; Hashim, & Langgulung, 2008; Kasim, & Yusoff, 2014). Spiritual and moral raising in Islam is attributable to strongly holding to what Allah the Almighty has commanded and refraining from what Allah has prohibited. Consequently, Allah's consciousness and self-actualization are interrelated. Thus, from an Islamic perspective fusion of the material and the spiritual-moral life causes a mental harmony that is the source of balance of mind and psychic health that led moral values. (Abdullah, 2007; Jafari, 1993; Haque, 1998).

The critical question of this research paper is the perceptions of male and female teachers of character education in high school Islamic Studies curricula in Saudi Arabia. The findings of this research paper are expected to fill the gaps in the knowledge about how male and female teachers of high school perceive character education in high school Islamic studies curricula in Saudi Arabia contexts in general and in King Khalid University's contexts in particular. The main objectives of the present study are to explore the Islamic studies high school male and female teachers' perceptions of character education in Islamic studies textbooks and analyze Islamic studies high school male and female teachers' opinions on character education and how can be gained through the content of the curricula. The researchers applied searching data to determine how male and female teachers perceive character education in Islamic studies textbooks character education in high school Islamic Studies curricula s, that is within Saudi universities. In the subsequent sections, the two researchers examine scholarly

articles, books, and other sources regarding character education, then show and talk about the findings of their current study. To attain the research aims stated in the current research, the consecutive questions were embossed:

QR1: What are the Islamic studies high school male and female teachers' perceptions of character education in Islamic studies textbooks?

QR2: What are Islamic studies high school male and female teachers' opinions on character education and how can be gained through the content of the curricula?

Review of Literature

The Concept of Islamic education

The primary goal of education from an Islamic perspective is the equalized and inclusive growth of persons. Education in Islam epitomizes an approach that targets to lead to an ideal and rational individual. (Hashim, 1999; Ahmad, 2008; Ahmad, 2007).). The training of an individual in general being should ineluctably be geared towards his/her spiritual, intellectual, rational, and physical facets, to encircle man's dual type of spirit and body (Hashim 1999; Wernick,2001; Elias,2001). The spiritual faculty known as the root (also known as spirit ' , soul, or breath of life is used in the Holy Quran in various ways referring to metaphysical entities such as angels, revelation, or divine inspiration. It is also used to signify the inner human nature or soul, which is the constituent that gives life to the mind and body by spreading throughout the physical limbs. It drives the feelings, thoughts, behaviors, and volition of human beings. Its essence is different from that of the physical body, and once the soul is removed, the physical body ceases to function (Badri, 2018; Utz, 2011 Husain,2020). aql (mind or intellect), or nafs (self), Another term that is used more often in the Holy Qur'an for the soul or psyche is nafs (pl. anfus or nufoos). This term has two meanings: the human soul and the self, depending on the context. Sometimes it is used to refer to the soul or spirit, and at other times it refers to that which is associated with the body or the self. This interchangeable use of the term seems to emphasize the inherent connection between the soul and the self. Qalb (emotion) is mentioned many times in the Holy Quran, either about itself or to the chest that contains it. The root of the word 'galb' refers to changing quickly and often. (Alhaj,2022; Utz, 2011).

In the Islamic framework, the heart is associated with more than mere affection and emotions. It is also the seat of intellectual and cognitive faculties and understanding, volition, and intention. It is a 'super-sensory organ' that is cognizant of metaphysical truths. The heart is connected to the soul as an integral component, although the exact nature of this connection is unknown. As mentioned, the heart is capable of both emotion and reasoning. The heart's capacity to reason and understand is expressed in several Qur'anic verses:(the Holy Quran, 22:46). The 'Aql (mind or intellect), which is rare to mankind, raise them above the other of creation (The Holy Qur'an, 95:4). The soul could be raised to the most honorable of places but it could also be degraded to the lowest of the low (The Holy Qur'an, 89: 25; 95:5) (Al-Jayyousi, 2016; Badri, 2018; Zarabozo, 2007).

The Concept of Character Education

The word character is derived from ancient Greek and means "to engrave," which highlights the embedded characteristics that will influence us to behave in specific manners (Quinn,2007; O'Sullivan, 2004; Bones, 2010; Trout,2008). A character with good behavior is an idea that comprises knowing virtuous, encircling good, and successful. (Agboola, & Tsai,2012; Katilmis, & Ozturk, 2011). Character is the alloy of psychological traits that allow the person to work as a good agent, virtuous behavior, ethical values, moral personality, pure

emotion, correct reasoning, moral character, and foundational attributes. Berkowitz,1997; Maxwell,2008; Hobhouse,1916). The widespread belief of character education is from mental and thoughtful perspectives that ethics can be taught and learned using a good education (Lockwood, 2015; Cooley, 2008; Sanderse, 2012). Character education is the intended, determined effort by educational institutions to infuse in their students, important core, morality such as understanding, integrity, justice, duty, self-respect, and respect for others. (Pala, 2011; Singh, 2019.). Character education comprises a wide range of ideas such as good school refinement, ethical framework, just societies, caring school groups, social-emotional, education, good young person development, civic education, and cooperative learning. therefore, through education for citizenship, character education values can be inculcated in students. (Hanum, 2021; Jackman, & Muha,1984; Durkheim, 2012; Narvaez, 2006).

Previous studies

There have been somewhat very few research studies investigating male and female teachers' perceptions of character education in Saudi high school Islamic studies curricula in general. To date still, there is no independent study that explores the issue. Therefore, there is a rarity in such studies and some researchers have been confined to conducting studies in exploring teachers' perceptions towards the content of secondary school Islamic studies curriculum, character education in preservice education, structural analysis of character education, the male Islamic studies teachers' perceptions of the extent of including national values in high school courses (Alwadai& Alhaj, 2022). For example, Tuff, (2009) explores teachers' understanding of character education, their viewed role in developing curriculum, application efficiency, and their pedagogical methods. The study displayed that teachers were commonly unconscious of the board's curriculum prospects of the eleven-character traits to be learned in school. There were contradictory responses about who was accountable for teaching character education: Some considered the parents who shouldered the responsibility, while others perceived all adults should take over the responsibility. Salahuddin (2011) studies character education in Muslim School Curricula in America. The findings of the study showed that Muslim school stipulates their character education curriculum mainly through Islamic studies textbooks. Findings also indicated that the school's focus on a code of ethics, morality, and piety was instrumental in their teaching character. Demirel, et al., (2016) examine the perceptions of elementary school teachers of character education. In line with the results, it was shown that elementary school teachers described character education as ethical values required to be taught to persons and conduct for the development of the personality. the majority of teachers think that students having negative stereotypes such as telling fibs, deception, and demonstrating rude manners can be modified through assistance and support. Nearly all teachers think that at present, students lack consideration, lack of civility, and accountability, and they hold that character education guided at schools is not enough for students. Katilmi, et al., (2011) study the adequacy of a character education program based on obvious values of Turkish 7th-grade social studies lessons. The results manifested that the character education curriculum influences the students positively and significantly to obtain cultural implications, and procure the value of being just and peace value. Quinn (2007) investigates strategies to teach character education through children's literature. The study manifested that so many of the students were able to produce more advanced answers characterizing facets of the feature after being taught the researcher discovered that the students liked the lessons of the unit and learned a lot about personal characteristics. This indicated that not only were students grasping the knowledge being taught, but they were also implementing the information in their everyday

lives. There was a raise in recognition in the classroom and a whole positive environment. They truly accepted what they were taught to heart and soul and their conversion in standpoint and conduct was obvious. Yolcu, & Sari, (2018) probe teachers' qualities and self-efficacy perceptions in character. The results displayed that female teachers had higher grades concerning both significance level and self-motivation conception of character education; proficient teachers' self-motivation conception was higher compared to less skilled teachers who graduated from baccalaureate completion programs, academic institutions and secondary schools of education perceived more efficient through character education in contrast to graduates of the other courses.

Methodology

Design of the study

A descriptive study design was employed by the two researchers for the reason that it discussed the examination of the perceptions of high school male and female teachers toward character education in high school Islamic studies curricula in Saudi Arabia. The two researchers gathered surveyed, organized, and sorted data about perceptions of high school male and female teachers toward influences of character education in high school Islamic studies curricula in Saudi Arabia. (Oyaid,2009; Balakrishnan, 2009; Roberts,2010).

Participants

The premeditated sample of the investigation is about a hundred male and female teachers and females of high school at Asir district high schools who joined this study at their will. The total number of participants is considered satisfactory to give positive or negative perceptions on the role of character education in high school Islamic studies curricula in Saudi Arabia. Finally, participants were asked to answer a questionnaire of twenty items.

Study Variables

The independent variable included in this study was infusing character education in high school students. The dependent variable included in this study was the perceptions of high school male and female teachers toward character education in high school Islamic studies curricula.

Research Instrument

taking into account that the recent investigation intended to interpolate perceptions of high school male and female teachers toward character education in high school Islamic studies curricula in Saudi Arabia, the two researchers employed one of the most suitable tools to attain this target which is the opinion poll prepared by them to have participators' perception. It was the chief and only accumulation of data instruments in this research paper. The opinion poll was composed of twenty items confined to the perceptions of high school male and female teachers toward character education in high school Islamic studies curricula in Saudi Arabia. The opinion poll demanded the participants display their agreement to each item in a five Likert-type questionnaire: (strongly agree, agree, neutral, strongly disagree, and disagree.). To test the validity of the opinion poll, the opinion poll was revised first by four expert professors from King Khalid University who were asked to review the tool or content and face validity. To the improve validity of the tool, the tool was pilot tested with a group of thirty of high school male and female teachers. The amendments in the opinion poll were made by the two researchers based on the recommendations of four expert professors from the university. At the end of the

semester 2021/2022, about a hundred male and female teachers and females of high school at Asir district high schools joined this study at their will. were given the questionnaire and were asked to provide their exact responses through a Google Form. All the participants hundred percent responded to the questionnaire.

Table 1: Reliability Statistics of the opinion poll(the questionnaire)

Topic	Items-number	the value of Cronbach's α for all items
Investigating Male and Female Teachers' Perceptions of Character Education in High school Islamic Studies Curricula in Saudi Arabia	1-20	0.80

As seen in table 1, the value of Cronbach's α for all items (1-20) was high (0.80). The overall alpha reliability coefficients for the perceptions of high school male and female teachers toward character education in high school Islamic studies curricula in Saudi Arabia.

Table2. The perceptions of high school male and female teachers toward character education in high school Islamic studies curricula in Saudi Arabia. (N:100)

Ser No.	Statement		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Std. Deviation	Rank
1	The high school curricula pinpoint activities of citizens that promote the community, such as respecting property, assisting neighbors, and participating in community service.	Freq.	47	32	15	3	3	4.17	1.00	11
		%	47.0	32.0	15.0	3.0	3.0			
2	The high school curricula offer the chance for students to analyze numerous Islamic role models and take the Prophet and his companions as role models.	Freq.	62	34	4			4.58	0.57	1
		%	62.0	34.0	4.0					
3	The high school curricula introduce students to different schools of thought that influence current attitudes toward Islam and Muslims in today's world.	Freq.	12	25	17	28	18	2.85	1.31	20
		%	12.0	25.0	17.0	28.0	18.0			
4	The high school curricula explain obviously how Islamic history content channelizes culture and heritage and stipulates models of human character.	Freq.	35	31	19	9	6	3.80	1.19	18
		%	35.0	31.0	19.0	9.0	6.0			



Ser No.	Statement		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Std. Deviation	Rank
5	The high school curricula infuse and inculcate Islamic values and ethics in high school students.	Freq.	38	38	24			4.14	0.78	14
		%	38.0	38.0	24.0					
6	The high school curricula play a significant role in teaching students to behave ethically (refinement of character).	Freq.	42	31	8	11	8	3.88	1.29	16
		%	42.0	31.0	8.0	11.0	8.0			
7	The high school curricula have a positive impact on the students in terms of appropriate knowledge, morals, customs, and behavior, as in representing them as ideal human models within the Muslim community.	Freq.	34	34	12	11	9	3.73	1.29	19
		%	34.0	34.0	12.0	11.0	9.0			
8	The high school curricula inculcate and infuse the noble concepts of justice and Islamic work ethics, dedication, cooperation, responsibility, social relations, and avoiding extremism among the students.	Freq.	49	30	18	2	1	4.24	0.89	7
		%	49.0	30.0	18.0	2.0	1.0			
9	The high school curricula accentuate the spiritual, humanitarian, and consolidated social factors of the all-around development of the person and the community.	Freq.	41	40	18		1	4.20	0.80	9
		%	41.0	40.0	18.0		1.0			
10	The high school curricula emphasize the inculcation and internalization of the noble values found in Saudi society, based on Islam, traditions, and culture.	Freq.	61	30	9			4.52	0.66	2
		%	61.0	30.0	9.0					
11	The general objective of the high school curricula is the development of a person who understands and internalizes his/her role as a responsible decision-maker.	Freq.	48	35	4	10	3	4.15	1.09	12
		%	48.0	35.0	4.0	10.0	3.0			
12		Freq.	47	34	13	3	3	4.19	0.98	10



Ser No.	Statement		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Std. Deviation	Rank
	The high school curricula help teachers consolidate values and ethics in their teaching in the classroom.	%	47.0	34.0	13.0	3.0	3.0			
13	The high school curricula include several Islamic values related such as integrity, being charitable, the concept of shouldering responsibility, and self-control.	Freq.	44	34	22			4.22	0.79	8
		%	44.0	34.0	22.0					
14	The high school curricula internalize values of revelation through the Holy Quran and the Prophetic Hadith which present the Prophetic biography to be taken as a role model.	Freq.	63	23	14			4.49	0.73	3
		%	63.0	23.0	14.0					
15	The high school curricula have topics aimed at promoting loyalty to the person's own country.	Freq.	41	49	10			4.31	0.65	5
		%	41.0	49.0	10.0					
16	The high school curricula enable students to encounter the dynamic, technological, and materialistic world.	Freq.	34	31	22	9	4	3.82	1.12	17
		%	34.0	31.0	22.0	9.0	4.0			
17	Islamic values were found throughout the Islamic Studies curriculum items of high school curricula.	Freq.	36	42	16	5	1	4.07	0.90	15
		%	36.0	42.0	16.0	5.0	1.0			
18	The high school curricula have a positive impact on teachers' knowledge of ways of teaching and the content of national education and also raise the high school Student Information outstandingly.	Freq.	38	52	10			4.28	0.64	6
		%	38.0	52.0	10.0					
19	The high school curricula work to support the students to cause a change in the community for a better future.	Freq.	44	44	12			4.32	0.68	4
		%	44.0	44.0	12.0					
20	The high school curricula help the students identify the rules and regulations in high school and	Freq.	41	42	10	5	2	4.15	0.94	12
		%	41.0	42.0	10.0	5.0	2.0			

Ser No.	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Std. Deviation	Rank
	community such as to promote safety, order, and good citizenship.								
Mean* for total							4.11	0.27	

* The mean of 5 degrees

Data Analysis

Evaluating the collected data from the given opinion poll assisted the two researchers to come to an overall conclusion about the perceptions of high school male and female teachers toward character education in high school Islamic studies curricula in Saudi Arabia. . To gain data the two researchers utilized a purpose-built opinion poll. About a hundred high school male and female teachers participated with a horde of enthusiasm and zeal.

Findings and Discussions

After proving the reliability and validity of the opinion poll, the results of the twenty items of the opinion poll have been examined meticulously and prudently. In response to the statement, "The high school curricula pinpoint activities of citizens that promote the community, such as respecting property, assisting neighbors, and participating in community service". The respondents perceived that the high school curricula pinpoint activities of citizens that promote the community, such as respecting property, etc., as 32.0% agreed, and 47.0% strongly agreed.

In response to the statement, "The high school curricula offer the chance for students to analyze numerous Islamic role models and take the Prophet and his companions as role models." The respondents perceived that the high school curricula offer the chance for students to analyze numerous Islamic role models and take the Prophet and his companions as role models. as 34.0% agreed, and 62.00% strongly agreed. In response to the statement, " The high school curricula introduce students to different schools of thought that influence current attitudes toward Islam and Muslims in today's world ". The respondents perceived that the high school curricula introduce students to different schools of thought that influence current attitudes toward Islam and Muslims in today's world as 25.0% agreed, and 28% disagreed. In response to the statement, " The high school curricula explain obviously how Islamic history content channelizes culture and heritage and stipulates models of human character ". The respondents perceived that The high school curricula explain obviously how Islamic history content channelizes culture and heritage and stipulates models of human character as 31.0% agreed, and 35% strongly agreed. In response to the statement, " The high school curricula infuse and inculcate Islamic values and ethics in high school students. The respondents perceived that the high school curricula infuse and inculcate Islamic values and ethics in high school students 38% agreed, and 38 % strongly agreed

In response to the statement, " the high school curricula play a significant role in teaching students to behave ethically (refinement of character),". The respondents perceived

that the high school curricula play a significant role in teaching students to behave ethically (refinement of character) 31% agreed and 42 % %strongly agreed. In response to the statement," the high school curricula have a positive impact on the students in terms of appropriate knowledge, morals, customs, and behavior, as in representing them as ideal human models within the Muslim community." The respondents perceived that the high school curricula have a positive impact on the students in terms of appropriate knowledge, morals, customs, and behavior, as in representing them as ideal human models within the Muslim community as34% agreed and 34 % %strongly agreed. In response to the statement," the high school curricula inculcate and infuse the noble concepts of justice and Islamic work ethics, dedication, cooperation, responsibility, social relations, and avoiding extremism among the students.". The respondents perceived that the high school curricula inculcate and infuse the noble concepts of justice and Islamic work ethics, dedication, cooperation, responsibility, social relations, and avoiding extremism among the students as30% agreed and 49 % %strongly agreed. In response to the statement," The high school curricula accentuate the spiritual, humanitarian, and consolidated social factors of the all-round development of the person and the community.". The respondents perceived that the high school curricula accentuate the spiritual, humanitarian, and consolidated social factors of the all-round development of the person and the community as 40% agreed and 41%strongly agreed. In response to the statement,". The high school curricula emphasize the inculcation and internalization of the noble values found in Saudi society, based on Islam, traditions, and culture.". The respondents perceived that the high school curricula emphasize the inculcation and internalization of the noble values found in Saudi society, based on Islam, traditions, and culture. as 30% agreed and 61% strongly agreed.

In response to the statement," The general objective of the high school curricula is the development of a person who understands and internalizes his/her role as a responsible decision-maker ". The respondents perceived that the general objective of the high school curricula is the development of a person who understands and internalizes his/her role as a responsible decision-maker as 35% agreed and 48 % %strongly agreed.

In response to the statement," The high school curricula help teachers consolidate values and ethics in their teaching in the classroom. ". The respondents perceived that the high school curricula help teachers consolidate values and ethics in their teaching in the classroom. As 34% agreed and 47 strongly agreed. In response to the statement, "the high school curricula include several Islamic values related such as integrity, being charitable, the concept of shouldering responsibility, and self-control." The respondents perceived that the high school curricula include several Islamic values related such as integrity, being charitable, the concept of shouldering responsibility, and self-control as 34% agreed and 44% strongly agreed. In response to the statement," the high school curricula internalize values of revelation through the Holy Quran and the Prophetic Hadith which present the Prophetic biography to be taken as a role model. ". The respondents perceived that the high school curricula internalize values of revelation through the Holy Quran and the Prophetic Hadith which present the Prophetic biography to be taken as a role model 23% agreed and 63% strongly agreed. In response to the statement, "the high school curricula have topics aimed at promoting loyalty to the person's own country.". The respondents perceived that the high school curricula have topics aimed at promoting loyalty to the person's own country as 49% agreed and 41% strongly agreed. In response to the statement," The high school curricula enable students to encounter the dynamic, technological, and materialistic world. The respondents perceived that the high school curricula enable students to encounter the dynamic, technological, and materialistic world as 31% agreed and 34% strongly agreed. In response to the statement," Islamic values were found throughout

the Islamic Studies curriculum items of high school curricula". The respondents perceived that Islamic values were found throughout the Islamic Studies curriculum items of high school curricula as 42% agreed and 36% strongly agreed. In response to the statement, "the high school curricula have a positive impact on teachers' knowledge of ways of teaching and the content of national education and also raise the high school Student Information outstandingly". The respondents perceived that the high school curricula have a positive impact on teachers' knowledge of ways of teaching and the content of national education and also raise the high school Student Information outstandingly as 52% agreed and 38% strongly agreed. In response to the statement, "The high school curricula work to support the students to cause a change in the community for a better future.". The respondents perceived that The high school curricula work to support the students to cause a change in the community for a better future as 44% agreed and 44% strongly agreed. In response to the statement, "The high school curricula help the students identify the rules and regulations in high school and community such as to promote safety, order, and good citizenship. The respondents perceived that "the high school curricula help the students identify the rules and regulations in high school and community such as to promote safety, order, and good citizenship as 42% agreed and 41% strongly agreed.

The qualitative statistics showed that most high school male and female teachers reveal positive perceptions. (Table2) when teaching character education in Islamic studies textbooks that conformed with the quantitative evidence (Islamic studies textbooks). The study results revealed that high school male and female teachers perceived that the high school curricula offer the chance for students to analyze numerous Islamic role models and take the Prophet and his companions as role models because this statement ranks (No One) It was also found that female and male teacher had positive thoughts about the high school curricula emphasizing the inculcation and internalization of the noble values found in Saudi society, based on Islam, traditions, and culture because this statement ranks (No two) The results of this research paper verified and ratified the findings of previous studies, which explored teachers' perception of elementary school teachers of character education (Demirel, et al.,2016), strategies to teach character education through children's literature (Quinn,2007), teachers' qualities and self-efficacy perceptions in character (Yolcu, & Sari, 2018)

The survey findings showed that all high school male and female teachers had positive perceptions towards character education in high school Islamic studies Curricula in Saudi Arabia (Table 2, all items except item 3 which ranks No 20) because respondents more disagreed than agreed to perceive that the high school curricula introduce students to different schools of thought that influence current attitudes toward Islam and Muslims in today's world as 28% disagreed and 25% agreed.

Conclusion

The main objectives of the present study are to explore the Islamic studies high school male and female teachers' perceptions of character education in Islamic studies textbooks and analyze Islamic studies high school male and female teachers' opinions on character education and how can be gained through the content of the curricula. The responses of the Islamic studies high school male and female teachers to all statements in the opinion poll echo overall positively and except for one statement (Table 2, statement 3) negatively. The study displayed that character education can be gained through the content of the curricula which is advantageous and can support the students to cause a change in the community for a better future. To conclude, it was also found that the selected Islamic studies high school male and female teachers female

considered character education in Islamic studies textbooks played a pivotal role in fostering high school students' moral values excellently and more adequately.

Pedagogical Implications of the Study

The findings of this study are very useful and fruitful to researchers because of the precious information they evinced about investigating male and female Teachers' perceptions of character education in high school Islamic studies curricula. The data will be beneficial and auspicious for carrying out further studies on character education. The study can be used as a previous study by future researchers. Based on the findings, the study recommended exploring the role of character education in other textbooks on social studies, languages, and the like.

Acknowledgments

The two authors offer their heartfelt gratitude and sincere thanks to the Deanship of Scientific Research at King Khalid University for funding this research paper through the General Research Project under grant number [G.R.P.1 /43/No 140, YP,1443)

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