



Religious Schooling and Social Integration: A Sociological Analysis of the Islamic Sciences Curriculum in Algerian Secondary Schools

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Abstract : This article examines the use of religious education in Algerian schools to facilitate the social integration of youth. Religious education in schools plays a critical role as a prominent social institution. The political authorities view it as a means to shape religious values and ensure the state's involvement in cultural matters. They believe that religion, being culturally significant, must be cultivated and preserved. The study found that the Islamic sciences curriculum supports religious education in schools, which is essential for social integration. This support is considered in the context of various social, health, economic, and political values.

Keywords: Islamic sciences, religious education, schools, secondary education, social integration

Enseignement religieux et intégration sociale : une analyse sociologique du programme d'enseignement des sciences islamiques dans les écoles secondaires algériennes

Résumé : Cet article examine l'utilisation de l'enseignement religieux dans les écoles algériennes pour faciliter l'intégration sociale des jeunes. L'enseignement religieux dans les écoles joue un rôle essentiel en tant qu'institution sociale de premier plan. Les autorités politiques le considèrent comme un moyen de façonner les valeurs religieuses et d'assurer l'implication de l'État dans les questions culturelles. Ils estiment que la religion, étant culturellement importante, doit être cultivée et préservée. L'étude a révélé que le programme des sciences islamiques soutient l'enseignement religieux dans les écoles, qui est essentiel à l'intégration sociale. Ce soutien est envisagé dans le contexte de diverses valeurs sociales, sanitaires, économiques et politiques.

Mots-clés : sciences islamiques, enseignement religieux, écoles, enseignement secondaire, intégration sociale

Introduction

Social integration is a recurring theme in discussions and debates, especially when focusing on youth. It is crucial for understanding the conditions of any political system. Social integration is a goal for all political systems, which strive to achieve it through their various institutions and policies. Governments create public policies to address societal needs while expecting active and positive participation from their citizens. Education plays a vital role in implementing policies aimed at social integration. Public schools, both public and private, are key institutions in this process. According to Durkheim's perspective, schools have two main roles: first, to foster social cohesion as institutions of socialization, and second, to prepare individuals for the division of labor, thus facilitating social integration.

In Algeria, the modernization process has impacted various levels—political, institutional, social, and economic. Concerns about social integration have increased, particularly since the October 1988 events and the subsequent move toward pluralism. The most significant of these events, often referred to as the "black decade" or "bloody years," led to a crisis for individuals and institutions alike. Indicators such as increased violence, religious extremism, rebellion, moral decline, growing official and unofficial immigration, indifference, failure to fulfill duties, and reluctance to participate in elections reflect new challenges in social and political integration. The school, as a central institution of socialization, is tasked with addressing these issues by fostering cohesive perceptions amid social, cultural, religious, and political differences. The goal is to enhance social integration by creating a common ground where individuals can coexist and contribute positively to society.

In this context, the National Education Directive Law of 2008 outlines the goals of Islamic education throughout the educational journey. This law aims to guide youth towards a correct and humane understanding of Islam and its core teachings (National Education Directive Law, 2008, p. 8). It also emphasizes that Islamic education should develop behaviors that promote social integration, improve social relations, foster social and environmental cohesion, and reinforce family values, respect for guardians, and key Islamic principles such as tolerance, generosity, ethics, diligence, and intellectual commitment (National Education Directive Law, 2008, p. 8).

0.1. *Research Question:*

Our study is guided by the following key question: How does school-based religious education, specifically Islamic education, help in promoting

social integration? To what extent does social integration function as an educational outcome within its religious context?

0.2. Objective of the Study:

This study aims to examine the role of the modern Algerian school in fostering social integration amidst various internal challenges, including cultural, social, political, and economic issues. We will explore how the values of social integration are reflected in the curriculum, particularly within Islamic education. The focus is on how Algerian students receive religious education and training within its official framework.

1. Methodology:

To achieve the study's objectives, we employed a descriptive analytical approach. We utilized curriculum analysis to review the lessons provided to Algerian students, specifically those recorded in their Islamic sciences notebooks during secondary education. This analysis was based on the annual guidelines and implementation mechanisms issued by the Ministry of National Education in 2021. These guidelines instruct teachers to adhere to definitions aligned with the Maliki school of thought. We chose to analyze lessons rather than textbooks because textbooks are rarely used in class. The secondary education stage was selected because it prepares students for either university or the workforce after obtaining their baccalaureate degree.

1.1. Significance of the Study:

The topic of religious education and its link to social integration has garnered significant attention from researchers. Various studies have explored Islamic education and its relationship to concepts like identity and citizenship.

Our research builds on previous studies to clarify the problem and explore its dimensions. These earlier works provided valuable insights and explanations that helped shape our understanding and interpretation of the study's results.

1.2. Related Study:

A relevant study by Al-Mustari (2011), titled "Religious Identity in the Algerian School: The Book of Islamic Education in Secondary School as a Model," addresses the discourse of religious education within educational institutions. This study questioned whether the religious education discourse aligns with the principle of "moral integration" or if it reflects a more tactical, defensive, and ideological approach. The study found that Algerian religious education aims not to create specialists in religious knowledge but to foster a sense of religious

identity among students. It highlighted two main characteristics of the school's religious discourse: veneration and selectivity. According to Al-Mustari, these features reinforce the presence of an official ideological discourse, defining the school's role in religious education (Al-Mustari, 2011, pp. 1-14).

The second study, titled **"School Religious Education and the Process of Religious Communication"** by Abdelkader Kaddouri, explores concepts related to school, religious education, and religious communication. The study addresses several questions: What are the concepts of school, religious education, and religious communication? What role does the school play in religious education? How is this connected to religious communication?

The research highlights the importance of effective religious communication for achieving psychological balance and social stability. It argues that religious education in schools should do more than just instill spiritual values (faith and devotion). It should also reinforce principles aligned with human values promoted by Islam, such as tolerance, generosity, brotherhood, altruism, and solidarity. These values help build strong, lasting human and social relationships within the community (Kaddouri, 2020, pp. 81-90).

In contrast, the study by Hisham Boubaker and Naim Bouamoucheh, titled **"Religious Discourse and Its Role in Spreading Religious Awareness in Socialization Institutions: A Field Study on the Youth of Some Neighborhoods in Jijel"**, examines how religious discourse contributes to religious awareness among Algerian youth. The study found that religious messages from mosques, religious media, and schools all play a role in enhancing religious awareness among young people (Boubaker & Bouamoucheh, 2022, pp. 59-79).

Muhammad Balrachid's study, **"Subjects of Religious Reference and Citizenship Education: A Study of the Case of Islamic Education and Thinking in the Tunisian Educational Curriculum"**, focuses on the role of Islamic education in the preparatory and secondary stages. It examines how Islamic education and thinking align with the goals outlined in the Directive Law of Education and School Education. This law emphasizes educating students on good morals, behavior, responsibility, and initiative, as well as fostering a sense of citizenship. The study explores how Islamic education contributes to the development of civic values, respect for collective values, and the principles of living together (Berrashed, 2021, pp. 323-345).

This study investigates the role of Islamic education and thinking in citizenship education. It asks how religiously oriented curricula contribute to building citizenship and what dimensions they focus on.

The study concludes that religious education in educational institutions cannot be limited to religious education alone. Citizenship education offers a

chance to renew religious subjects, preparing students to enhance values of coexistence among young people. Citizenship education benefits from diverse approaches, and Islamic education gains from integrating citizenship education at both national and global levels (Berrashed, 2021, pp. 323-345).

2. Defining Concepts

2.1. School

Systemic analysts view the school as a complex social institution that links educational experiences with broader social experiences (Watfa, 2004, p. 16). Frederick Hasten describes it as a complex system of organized behavior aimed at fulfilling specific functions within the existing social framework (Watfa, 2004, p. 17). This study considers the school to be a formal developmental institution that embodies society's educational policies. Its goal is to preserve and transmit cultural values across generations by providing educational opportunities that promote physical, mental, emotional, and social growth in alignment with societal expectations.

2.2 Religious Education

Religious education focuses on fostering religious awareness and encouraging adherence to religious practices. It is the process through which religious values and traditions are passed down from one generation to the next to ensure their continuity. Sherkat defines it as an interactive process between social institutions and individuals, influencing the religious beliefs of these individuals.

2.3. Islamic Education

Islamic education consists of practical and verbal behaviors derived from the Quran, the Sunnah of the Prophet, or scholarly interpretations of these texts. It involves willingly practicing these behaviors to support personal growth, develop potential, direct abilities, and organize energies to achieve goals as specified by Islam (Abu Saleh, n.d., p. 8).

2.4. Islamic Education/Islamic Sciences:

Islamic education encompasses various types of knowledge and content taught to students, forming a part of the school culture alongside other subjects. It involves knowledge transferred from specific sources and organized according to objectives and criteria tailored to the characteristics of the target group.

2.5. *Social Integration:*

Social integration refers to the process by which individuals engage fully in their community, regardless of their narrow affiliations (e.g., religious sect, family, group of friends, profession). It involves adopting values and standards shaped by socialization processes to fit into society and build a relational and cooperative network based on social status. This study views social integration as influenced by the values and standards an individual holds. Indicators of social integration include volunteering, trust, and participation in various aspects of social life (economic, political, relational), especially interactions with diverse others.

3. The Challenges of the Algerian School and the Issue of Social Integration

The Algerian school has been the focus of significant attention from intellectuals and researchers, particularly during times of crisis. Many studies suggest that the school shares some responsibility for societal crises, especially during the 1980s and 1990s, periods marked by religious extremism and the rise of political Islam. During this time, the Algerian school was frequently discussed in the media and became a central topic of debate. Lamira Shtwani's study (2001), "A Discussion about the School in Algeria," highlights various headlines associating the school with failure and crisis, such as "Education: Reform at the Crossroads," "Time to Stop the Disaster," "The Bankruptcy of the Algerian School: Questionable," "The School File in the Heart of the Crisis," and "The Current Positivity of the Education Sector is Far from Adequate to Overcome the Country's Crisis" (Chetouani, 2001, p. 152).

Similarly, Ahmed Djebbar, in his article "Education and Society: The Case of Algeria," notes that the Algerian school has reflected the profound changes the country has undergone since independence. He argues that understanding its human structure, societal function, and educational curriculum is crucial for grasping the issues related to citizenship development in society (Djebbar, 1999, p. 45). Based on the situation in Algerian society, which we discussed earlier, education has become a top priority in the public policy of the ruling authority. The aim is to overcome the crisis and achieve stability by integrating development efforts across various sectors such as economic, political, and cultural. In the educational sector, several comprehensive reforms have been implemented. These reforms primarily focus on updating the content of curricula and programs to align with both local and global developments, acknowledging that Algerian society is not isolated from worldwide changes.

Former President Abdelaziz Bouteflika highlighted this in his speech at the inauguration of the National Committee for the Reform of the Educational

System at the Palais des Nations in Algiers on May 13, 2000. He stated, "Among the challenges of the future that we must address, the educational challenge is the most difficult and complex, but at the same time it is the most hopeful and most exciting. The future of the rising generations depends on lifting this challenge, as it determines the development of our society, its harmony and balance, as well as the development of our country in the economic, scientific, and technological fields and in the field of radiating its personality and culture to the world" (BAR, 2012). Given this context, we will explore the main challenges faced by the Algerian school system in fulfilling its complex role. One key challenge is local and internal, with the most prominent being the cultural challenge. This is particularly serious and complex because it is deeply intertwined with economic, political, and social issues. Additionally, there is a global external challenge, as the Algerian school is required by its guiding laws to embrace universal values.

4. Internal Challenges:

4.1. Cultural Challenge

Algerian society is culturally diverse and pluralistic, which complicates the school's task of integrating this diversity into its curricula and programs. The school must foster a culture that promotes unity in concepts, values, standards, and trends. The goal of school education is to integrate individuals into a culture of harmony, normalization, and community discipline. Managing cultural diversity involves political, social, and educational considerations. It aims to shape the identity and sense of belonging of citizens. If diversity management is neglected, it can lead to conflict and confusion, as divergent identities clash rather than converge. We believe that the contemporary Algerian state views its diverse cultural entities as a single, homogeneous entity. This approach reflects a pattern of cultural dominance, where a single culture represents the state and dictates its vision to the people (Elshazly, 2020, p. 340). Individuals from culturally diverse backgrounds within the state are expected to set aside their cultural heritage in favor of a dominant national culture, aiming to create a "homogenous" society (Hajisoteriou, 2016, p. 40).

In addition to cultural diversity, Algerian society also exhibits rich religious diversity. Within Islam, there are various practices including reformist, Salafi, Sufi, and Tariqi forms. This variety can lead to conflicts and disagreements that affect societal stability. The state, therefore, needs to offer an official version of religion through institutions like schools, aiming to create religious homogeneity and maintain balance. As Ellison (Darren, 2012, p. 44) notes, the

goal is to ensure that everyone participates in national endeavors and protects youth from extremism and intolerance.

4.2. *Political Challenge*

Political life is a crucial element of any society, shaping its direction and goals. Many scholars, such as Regis Debray in *The Political Mind* and Antonio Gramsci, emphasize the importance of political factors in societal analysis, particularly in societies with low economic development (Khaddour, 2009, p. 390). Political aspects, including multiparty systems and political participation, play a decisive role in determining the rhythm and orientation of society. From this perspective, education plays a crucial role in preparing young people politically. Schools are responsible for producing political actors at all levels. This includes training political leaders, individuals interested in political work, and those who are aware of political issues and participate in various political activities and events recognized by society. Political life in Algeria has undergone significant changes, transitioning from a single-party system to multi-party politics. This shift requires the Algerian school system to adapt accordingly. According to the National Education Directive Law (2008), the rise of political pluralism necessitates incorporating democratic concepts into the educational system. This approach aims to instill a spirit of citizenship and values such as openness, tolerance, and responsibility, which are supported by national identity and the pursuit of societal well-being (Ministry of National Education, 2008, p. 5).

Analyzing the guiding law reveals that the state uses schools to present itself—its political system, constitutional institutions, political and administrative bodies, and public service institutions. Schools also illustrate the relationship between the state and its citizens (Nassar, 2000, p. 67). The school environment, according to official views, is rich in educational experiences that provide opportunities for meaningful participation. This helps young people integrate socially. Schools are seen as ideal social spaces where the educational experience is inherently social. Knowledge is viewed as the result of educational experiences, and each educational activity is a participatory act. Learning through experience and interaction is considered not just an alternative but the primary method of education (Zask, 2001, p. 58).

4.3. *Social Challenge (Community Engagement, Volunteering)*

The social challenge is particularly compelling. Modern societies extend beyond the state, which is based on control and regulation, to include civil society as a key component. Civil society, also known as the third or non-profit sector, encompasses all voluntary associations and networks operating between the

family and the state. These include officially registered non-governmental organizations, various trade unions, political parties, and religious groups. This realm represents voluntary human interdependence (Michael, 2015, p. 41). For this purpose, the school aims to spread and promote the culture of volunteerism and solidarity through its programs and curricula. It is dedicated to engaging students in various extracurricular activities, including school clubs such as the environmental club, health club, green club, and media club. These activities contribute to enhancing school life, which serves as a microcosm of civil society. The school fosters voluntary participation in various associations, organizations, and institutions, ensuring individuals' involvement in the public sphere. Notably, Algeria has adopted policies that support and encourage civil society development. The establishment of the National Observatory for Civil Society is a prime example of this commitment, with 136,000 associations recorded by the end of 2022.

4.4. The Economic and Demographic Challenge

Algerian society has undergone a significant economic transformation by moving away from a centrally planned economy to gradually adopting a market economy. This shift includes various social and economic measures. The Algerian school now faces the challenge of preparing the new generation to enter this modern economic framework, which supports the creation of small and medium-sized enterprises. It is crucial to prepare young people for entrepreneurship and to challenge traditional dependency mindsets. The state cannot solely focus on educating individuals and then finding jobs for them. Instead, it must promote the private sector to provide employment opportunities. In this context, schools aim to instill values that honor hard work, encourage initiative, and reduce dependency and failure to fulfill duties.

4.5. External Challenges

Alongside internal challenges, the school faces external challenges that require it to fulfill a global mission. This involves equipping young people with values that enable them to integrate globally and foster a culture of dialogue with others who may differ in doctrine, language, religion, etc. The goal is to promote tolerance and prevent intolerance and extremism in all forms.

4.6. The Challenges of School Religious Education: Promoting Social Inclusion Values

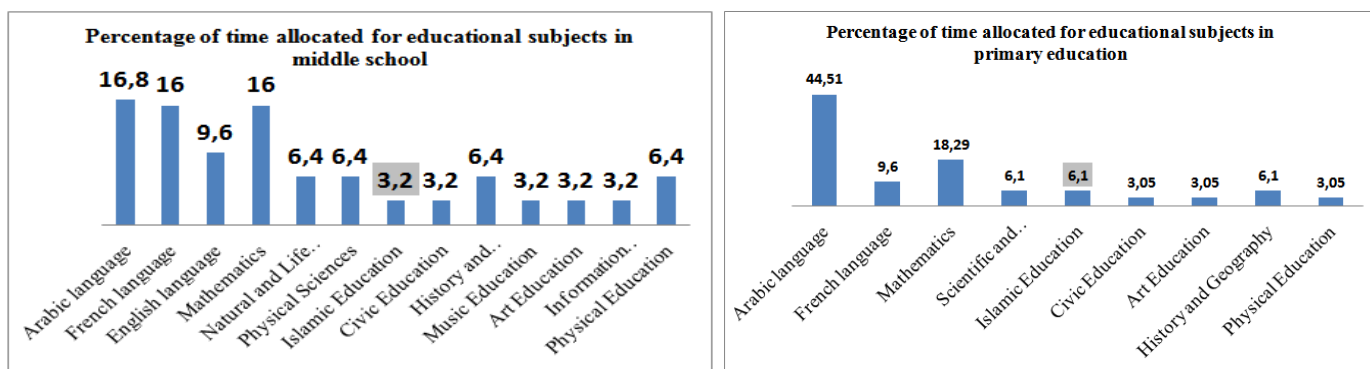
In this section, we will examine the role of religious education in Algerian schools in promoting social integration. We will explore how religious values are utilized to address the challenges discussed earlier. This includes an overview of

Islamic education in Algerian schools and an assessment of how social integration is reflected in the secondary education curriculum.

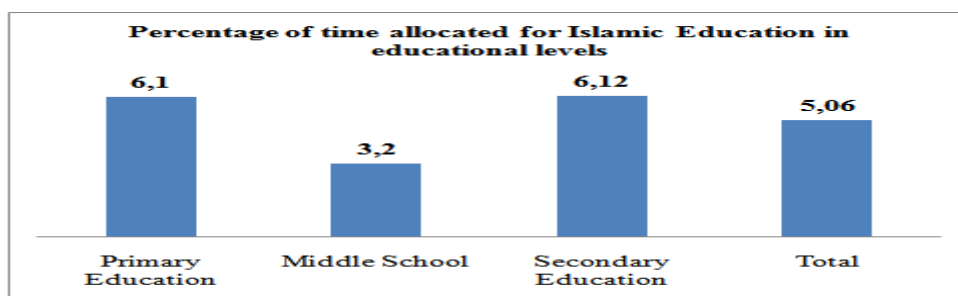
5. Islamic Education / Science in the Algerian School

In the Algerian educational system, students study Islamic Education along with other subjects. The subject's total hours are approximately 280 hours for the literary track and 252 hours for the scientific track. This represents about 5.06% of the total hours across the three educational stages, as outlined in the methodological guide for curriculum preparation. In primary education, which spans five years, the subject is titled Islamic Education and is taught for one and a half hours per week. This amounts to 6.10% of the total instructional time. In intermediate education, which lasts four years, the subject is also titled Islamic Education but is taught for one hour per week, making up 3.20% of the total instructional time for this stage. In secondary education, the subject, now called Islamic Sciences, is taught for two hours per week. This reflects 6.12% of the total instructional time, aligning with the stage's specific requirements. The following graphic illustrates the proportion of time allocated to Islamic Education/Science compared to other subjects, according to the methodological guide for curriculum preparation.

Figure 01: The hourly volume of Islamic education.



Source: Ministry of National Education.



The diagrams above indicate that the Algerian school system is not primarily a religious institution. Instead, it aims to cultivate a sense of civil responsibility and manage religious sentiment, rather than solely preparing individuals for religious roles, such as preachers or specialists. The focus often intersects with other subjects, particularly in the social sciences, like civic education. According to the general reference for curricula and the methodological guide for curriculum development, the objectives for teaching Islamic sciences at the secondary level include promoting the philosophical and civilizational aspects of Islam. These objectives also involve studying various intellectual currents and other religions to help students gain a broader understanding and develop tolerance for different cultures and beliefs (General Reference to Curricula, 2016, p. 73).

Furthermore, the methodological guide for curriculum preparation emphasizes that religious education should prioritize human values that Islam encourages, such as tolerance, generosity, good morals, intellectual effort, and diligence, over purely spiritual aspects (Methodological Guide to Curriculum Preparation, 2016, p. 34). Since independence, various reforms have impacted the content of Islamic education at different educational stages. These reforms aim to align with the educational sector's major objectives in Algeria. A workshop has been established to update religious education curriculum in accordance with the cognitive development of students. Some topics, such as death and the agony of the grave, have been removed. These changes have faced criticism and dissatisfaction from various societal groups, reflecting the complexity of designing a curriculum closely tied to religion and Algerian society's religious identity. In summary, religious education in Algerian schools highlights the positive role of religion and supports values related to social, political, and economic integration, aligning with the educational system's goals and objectives.

6. Values of Social Integration in Islamic Education Curriculum: Secondary Phase

Research shows a complex relationship between religion and values. Values are cognitive, emotional, and behavioral beliefs and perceptions that individuals and societies adhere to, forming a system of standards to judge what is good or bad, desirable or undesirable. These values lead to consistent and repetitive behaviors. Religion provides a rich source of values in various forms. It offers explanations about human existence and a set of values that help individuals find meaning and evaluate their actions (Hamdawi, 2022, p. 43).

Weber discussed this relationship in his renowned book, *The Protestant Ethic and the Spirit of Capitalism*. He explored how religious values underpin the capitalist system. Weber argued that religion shapes how individuals understand their actions and influences their behavior, creating a framework for social and political organization. Similarly, Durkheim examined in his book *Suicide* how religiously referenced values impact the likelihood of suicidal behavior. In the same context, Tocqueville argues that having strong, unquestioned beliefs—whether doctrinal or ideological—is essential. He asserts that such beliefs are crucial for maintaining a society's dynamism, progress, and prosperity. Tocqueville particularly emphasizes that religious beliefs are the most compelling and desirable in this regard.

Furthermore, we will examine the values imparted through religious education at the secondary level, which promote social integration. The annual curriculum for each grade is divided into four areas: the Holy Quran and Hadith, doctrine and thought, jurisprudence and its principles, and biography and civilization. The graduation criteria from secondary education are based on students' understanding of Sharia texts, their ability to adhere to worship practices, transactions, and behavior according to Islamic laws, and their ability to interact with others while taking pride in their Islamic faith.

The values are categorized as follows:

- **Social values:** These values include participation, trust, respect for others, volunteering, solidarity, tolerance, and mental health.
- **Economic values:** These are reflected in aspects related to the economic sphere, such as the sanctification of work, initiative, respect for time, consumption rationalization, and financial transactions.
- **Political values:** These values often stem from social and economic values, including concepts like patriotism, belonging, obedience, and security.

Table 1: Distribution of Social Integration Values in Islamic Sciences Classes by Educational Level

Social Integration Values by Grade Level

Social Integration Values	First Year of Secondary School	Second Year of Secondary School	Third Year of Secondary School
Social Values	- Ethics of the Holy Quran (brotherhood, mutual love, gift-giving, empathy, respect)	- Chastity (respect, rejection of violence)	- Impact of Belief on Individuals and Society (serenity, solidarity, brotherhood, avoidance of crime and deviance)

	- Dialogue and Its Role in Addressing Extremism (dialogue, tolerance, moderation)	- The Prophet Muhammad's Youth (participation, volunteering, cooperation, trustworthiness)	- Objectives of Sharia (preservation of life: respecting others)
	- The Prophet Muhammad with His Family (family, cooperation, participation, responsibility, respect, consultation, dialogue)	- Characteristics of Islamic Law (moderation, flexibility)	- Equality Before Islamic Law (equality, justice)
	- Blessing of Security in the Quran (trust, love, peace)	- Family Laws in Islam: Rights and Duties of Spouses (participation, rights, duties, responsibility)	- Values in the Quran (honesty, modesty, trustworthiness, affection and mercy, good conduct, social solidarity, cooperation)
	- Theological Schools and Their Differences (respect, unity of the ummah, rejection of fanaticism)	- Endowment in Islam (social solidarity)	- Endowment in Islam (social solidarity)
	- The Quranic Teachings on Family: Lineage, Adoption, and Guardianship (family, social cohesion)	- Social Relations between Muslims and Others (acquaintance, communication, coexistence, cooperation)	- Social Relationships between Muslims and Non-Muslims (acquaintance, communication, coexistence, cooperation)
	- The Prophet Muhammad's Farewell Sermon (family)	- The Prophet Muhammad's Farewell Sermon (family)	- The Prophet Muhammad's Farewell Sermon (family)

Health Values

Health Values	First Year of Secondary School	Second Year of Secondary School	Third Year of Secondary School
	//	//	- Mental and Physical Health in the Quran

			(prevention, moderation)
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Economic Values

Economic Values	First Year of Secondary School	Second Year of Secondary School	Third Year of Secondary School
	- Legitimate Earning (earning, work)	- The Prophet Muhammad's Youth (work, earning)	- Acts of Worship: Zakat and Its Rules
	- The Prophet Muhammad's Youth (work, earning)	- Luxury and Its Effects (rejection of luxury as a value)	- Rejection of Usury (rejection of usury)
			- Permissible Financial Transactions: Exchange, Murabaha, Installment Sales (awareness of permissible financial transactions)
			- Endowment in Islam (charity)

Political Values

Political Values	First Year of Secondary School	Second Year of Secondary School	Third Year of Secondary School
	//	- Cultural Invasion and Its Danger (security, unity, belonging)	- Impact of Belief on Individuals and Society (achieving security)
		- Blessing of Security in the Quran (commitment to public order and etiquette)	- Equality Before Islamic Law (justice, equality, political security)
		- Civil Rights in the Quran (life, education, freedom, property, work)	- Values in the Quran (justice, consultation, obedience)
			- Personal Freedom and Its Connection to Others' Rights (freedom)

			<p>- The Prophet Muhammad's Farewell Sermon (human rights: right to life, rejection of violence, security, equality, and justice)</p>
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Before presenting an analytical sociological reading of the table's content, it's important to note that all values in Islamic sciences are based on verses from the Holy Quran and Prophetic Hadiths. This reliance on religious texts provides these values with spiritual authority and acceptance within Islamic societies. Consequently, learners are connected to the concepts of reward and punishment (good/bad).

The inventory process outlined in the table indicates that social integration values are present in the religious education students receive during their secondary education. However, these values appear unevenly throughout this stage. We observe the emergence of social values throughout secondary education, which can be attributed to the need for individuals in a diverse, democratic society to adopt and commit to social values. These values define one's social responsibility towards themselves and their community and include love, dialogue, communication, respect, solidarity, and the importance of family. Such values foster attitudes and behaviors that align with daily conduct and emphasize the culture of rights and duties. Social integration values are significantly emphasized compared to other values, suggesting that their importance is recognized and foundational to economic and political values. Social values are seen as relational and essential for building a strong, cohesive society. We cannot envision a robust economic and political society where social relations are distorted or where there is a disregard for others.

The emphasis on social integration values in religious education is rooted in the belief that these values are crucial for promoting human dignity and coexistence within diverse settings. This approach aims to reinforce national and global perspectives, steering clear of cultural and religious intolerance, and focusing on national rather than narrow group interests. To instill these values in youth, the prophetic experience was utilized, especially during the formative youth stage. This experience illustrated social integration even under challenging conditions, promoting positive societal participation through cooperation, volunteerism, solidarity, and honesty. Additionally, Islamic sciences lessons in secondary education also address economic values related to social integration. These lessons highlight the importance of lawful work and earnings, drawing on

prophetic teachings. They cover permissible economic transactions like Murabaha and installment sales as alternatives to usurious practices, money laundering, and actions harmful to the national economy. This helps students understand the significance of engaging in economic life.

Political values are also included in Algerian religious education. While not extensively detailed, these values are presented generally, focusing on security as a political value that promotes internal unity. This includes rejecting violence, and upholding justice and equality. The farewell sermon is utilized to discuss various civil human rights, including family and economic rights. Lastly, health values of social integration are emphasized as fundamental. Social, economic, and political behaviors related to social integration require both mental and physical health. Health behaviors, particularly preventive ones, are crucial, such as avoiding all forms of drug use, which can lead to isolation, marginalization, and social exclusion.

Conclusion

The school serves not just as a place of learning but as a key environment where individuals develop intellectually, ideologically, behaviorally, and socially. It provides essential concepts, values, and trends, creating a shared heritage that unites people despite their diverse social and cultural backgrounds. Promoting social integration values in Algerian schools is a natural response to the country's social, political, and economic changes. These changes present challenges that place schools at the heart of state efforts to ensure a smooth transition for individuals into society. Religious education, through its content, has been an important tool in the school system. It instills values that encourage positive social behaviors and promote social integration. In this context, Islamic sciences lessons include values aimed at enhancing social integration both in daily life and in the future. The focus on social values has increased due to their critical importance and the serious consequences of their absence in society. These values intersect with economic, political, and health concerns, encompassing solidarity, mutual respect, altruism, dialogue, coexistence, and communication. While these values are socially oriented, they also carry significant economic and political implications.

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