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Analysis of the Arabic reading book for the sixth grade of primary school in the light of the concepts of intellectual security

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Abstract---The current research aims to analyze the poetic evidence included in the Arabic grammar book for the sixth literary grade in the light of aesthetic values. They set out to analyze the poetic evidence in the Arabic grammar book for the sixth literary class, and to ensure the stability of the analysis they used two methods: the first: analysis by another analyst, and the second: re-analysis between the researcher and himself after a specified period of time amounting to (14) days, and for the purpose of extracting the results he used frequencies and ratios. The percentage of the domains of aesthetic values and their sub-values, and comparing them with the percentage of the hypothetical mean to find out whether they are achieved or not. The results resulted in the realization of the field of (intellectual aesthetic values) with a percentage of (45.13%) and the failure of the rest of the fields.

Keywords---analysis, poetic evidence, aesthetic values.

Introduction

The research problem

The problem of the current research is determined by the following question: To what extent are aesthetic values achieved in the poetic evidence included in the Arabic grammar book for the sixth literary class?

The importance of research

The importance of the Arabic language is not hidden; Thanks to what it has distinguished from all other languages, by the richness of its verbal heritage, and

its richness with many voices that other languages do not have, as well as the accuracy and capacity that characterize its vocabulary that made it a living, developed and developing language that fulfills the demands of the times, and keeps pace with civilizational changes, and it has become one of the most accurate languages to be recorded. It has scientific writing (Al-Tamimi and Laith, 2022: 19) Therefore, researchers set out to study this language, which is an integrated grammatical, morphological, semantic, phonetic and lexical system, the most important of which is the system of grammar and morphology. in formulating their linguistic methods (Al-Sultani and Imran, 2020: 196-198), so it became necessary for the one who teaches them to come up with appropriate evidence, so that the students can train them to control words and correct reading, and the teacher who teaches the rules must study them in the light of language and literature; So that the student does not find a gap between the subject of grammar and the rest of the branches of the Arabic language (Sbitan, 2010: 23) The researchers believe that the aesthetic values are important in the evidence stems from the strength of their psychological impact on the person, as this influence can be exploited by including them in the curriculum to affect the student and put him in the reality of the educational process, as education according to the aesthetic values is an important entrance from the entrances to building the student's personality. Especially if this student is within an important age group, which is the preparatory stage, so any subject or any educational stage if it does not care about arousing a sense of beauty and tasting it in its content, then it turns into a dry and disjointed material, the learner does not feel the taste of its beauty while studying (Al-Sherbiny, 2005: 35)

Research Objectives

The current research aims to (analyze the poetic evidence included in the Arabic grammar book for the sixth literary grade in the light of aesthetic values)

The limits of the research: The current research is determined by

The cognitive limit: poetic evidence included in the Arabic grammar book for the sixth literary grade to be taught by the Curriculum Directorate in the Iraqi Ministry of Education, eleventh edition 2019.

Time limit: Academic year 2021-2022.

Defining and Defining Terms

Analyze linguistically: It came in Lisan Al-Arab (the article of the solution): solve, analyze the knot, solve it, analyze the thing, return it to its elements, and analyze the sentence: a statement of its parts and the function of each of them (Ibn Manzur, d. T: 232)

Idiomatically: defined by

- Al-Khawaldeh and Yahya defines it as: "An organized process represented in reorganizing the material of human communication that is targeted for analysis into special systems, consistent with the symbols that the analyst set as the basis for his work, and which he sees fit to achieve the goals of

his work, or the goals of the user for the results of the analysis” (Khawaldeh and Yahya, 2014: 131.)

- Wadi that: “The fragmentation of a thing into its basic components and the elements from which it is composed” (Wadi, 2021: 12)
- Procedural definition of analysis: It is a descriptive research method used by the researcher in analyzing the poetic evidence included in the Arabic grammar book for the sixth literary grade. To reveal its aesthetic values.

The poetic witness

Language: It came in the Ocean Dictionary: “Shahada is definitive news, and he witnessed it as he heard it. Witnesses: attended, so he is a witness. Abadi, 2008: 896)

The poetic witness idiomatically: and defined by

Al-Haysah: “It is meant by the evidence that is brought to the grammarian to infer the correctness of the grammatical rule that he formulated based on the language he collected from its sources by listening or narration of poetry” (Al-Haysah, 2015: 9) Al-Salami that: “The poetry that is cited to prove the validity of a rule or clarify a meaning, because it is one of the poetry of the Arabs whose Arabic is trusted (Al-Salmi, 2016: 186) The procedural definition of the poetic witness: It is all the poetic verses included in the Arabic grammar book for the sixth grade, designed to clarify a grammatical or morphological rule on a subject, whether it is from ancient poetry and modern poets to imitate it.

The Arabic Grammar Book

The researcher defines it procedurally as: the methodological book prepared by the General Directorate of Curricula in the Iraqi Ministry of Education, which includes grammatical and morphological topics to be taught to students of the sixth literary grade for the academic year 2021-2022.

Aesthetic values

- **Values in language:** “The sum of the value and the origin of the wow value, and from it I evaluate the thing, and its origin is that you evaluate this in the place of that, and the value as a fraction: one of values, and texture: justice and what is lived by, and texture: the order of the command, its pillar and its angel” (Ibn Fares, 1979, People Article: 43)
- **Aesthetic values: defined by** :Abu Jadu as: “The values that are related to the individual’s interest and inclination to everything that is beautiful in terms of form, perfect coordination and harmony” (Abu Jadu, 1998: 237)

Al-Salkhi as: “The judgment that an individual makes on everything that is beautiful, through his tasting of the beauty of the environment in which he lives, or through his cognitive activity, personal behavior, and social relations that he performs in order to obtain comfort and pleasure” (Al-Salakhhi, 2019: 49) The procedural definition of aesthetic values: they are values of an aesthetic nature, which must be included in poetic evidence, that would draw the student’s sense

of taste, and affect him in a beautiful and pleasant effect, making it firm in the mind, understand the meaning, and facilitate the Arabic language and its rules by proving its beauty and pleasure.

The second chapter: theoretical aspects and previous studies

The first axis: theoretical aspects

First: Analysis: Many scholars and researchers differed in their view of analysis, and their view of its concept varied. methodological characteristics of the content” (Holst, 1969: 14) While others considered it “a method that generally allows analyzing the behavior and attitudes of individuals and personalities, through the materials they write, or studying the attitude and behavior of bodies and institutions” (Abdel-Fattah and Zain al-Abidin, 2011: 27) This leads us to the fact that analysis is a sophisticated and changing mental process that changes with the form of research and goes along with its nature, and that this mental effort - whatever its nature - remains an important tool of data collection, fact-finding, and a form of research (Hamdawi, 2020: 299)

Types of content analysis: (Wadi, 2021: 12-13) identified three types of analysis, which are:

- Pragmatic content analysis: It means the procedures by which content phenomena are classified according to their causes or possible outcomes.
- Semantic content analysis: It is the procedures by which content phenomena are classified according to the meanings denoting them, regardless of the words used in the inference process.
- Structural content analysis: It means the procedures by which the content is classified according to the (psychophysical) characteristics of the content sections.

Steps and steps of the analysis

- Pre-analysis stage: in which the focus is on selecting the sample, whether it is oral, written or illustrated, by collecting texts and writings, documenting them well, reading them deeply, dividing them into paragraphs, then into categories and indicators.
- The stage of material investment: It is represented in categorizing the contents into semantic categories and sayings, in the form of certain tables and boxes, which include semantic categories and indicators.
- The stage of understanding, processing and conclusion: in which the contents are treated statistically, to achieve honesty and reliability, then the results are interpreted, and the results reached are then monitored, with a set of suggestions and recommendations mentioned (Hamdawi, 2014: 197)

Second: The witness

Citing the textual evidence that is referred to in the construction of grammatical rules makes it the focus of any grammatical research, and it is the criterion and source for these rules and their validity, as the basis on which the issue of martyrdom rests among Arab grammarians is their idea of the language that they

expressed with the term (Saliqa). Linguistically) and through which they identified the texts that they dealt with in the lesson and based on them the rules (Abu al-Makarim, 2006: 218-2019)

Poetic witness

After the meaning of the witness became clear previously, it is necessary for us to address the concept of poetry; To clarify the meaning of the poetic witness in particular, for poetry is in the language as stated in the Dictionary of Al-Moheet: he felt it, as victory and generosity, and he made it known to him: I teach him. I wish I had my hair so-and-so that is: I wish I had felt. And poetry: it prevailed over the structure of speech, due to its honor in meter and rhyme (Al-Fayrouzabadi, 2008: 866)The ancient Arab cultures mentioned poetry as: "Every saying is weighted and rhymed." However, the new developments saw that this definition of poetry was incapable of fulfilling its meaning, so they were able to put a more comprehensive definition of poetry, which is that it is "an expression of human emotional and mental feelings and its delivery in an intense and balanced language. (Abu Sharifa and Hussein, 2008: 45)The researchers summarize that the concept of witness The poetic is manifested in everything that is inferred by the grammarians, linguists, or exegetes of poetry; To prove or clarify a grammatical rule, syntax, or word structure.

Third: Arabic grammar

The rules of the Arabic language include two types: (grammar rules, and rules of morphology). Grammar rules are concerned with defining the function of each word within the sentence and controlling its end and parsing, that is, it considers the word as being Arabised or constructed. It may undergo a change, such as an increase or decrease (Naama, B. T.: 3).

Fourth: Aesthetic Values

The concept of aesthetic values stems from the concept of beauty, given the importance of beauty and its influential role in human life; It has become a major value that has been addressed by many educational studies and research, and several concepts and definitions have been defined for it. (Al-Rubaie, 2003: 30)Although the views of philosophers differ in the theoretical interpretation of value, most of the ancient and contemporary philosophies consider that division is only a subjective process. Aesthetic thought connects the religious and moral aspect, and the leading philosophical figures in the field of aesthetic studies such as (Reed, Santayana, Alan, and Croce) She has made her role in the subject of aesthetic values and their complete and overlapping connection with religious and moral values and their employment in various aspects of life (Salim, 1996: 6-7)

Types of aesthetic values

- Sensory aesthetic values: they are values that arise from our awareness of certain shapes, colors, or sounds in the mind, that attract us to them regardless of the formal system, or the meaning or idea in which they exist.

- Formal aesthetic values: they are less obvious than sensory values, meaning they are more complex than them.
- Correlative aesthetic values: they are those values that give meaning to any artistic or aesthetic work, so that we can express them verbally with words, and this meaning becomes linked to topics that the viewer remembers when watching an aesthetic work(.Al-Khawaldeh and Muhammad, 2006: 30)

The educational necessity of aesthetic values

When we trace the events of the twenty-first century, the psychological and biological wars that took place in it, and the spread of destructive hands, all these problems that our world is going through today are accompanied by a change in values and morals; Where it was overshadowed by the material, accompanied by violence, extremism and terrorism, which resulted in a low interest in the feelings and feelings of the individual, and led to a scarcity of interest in values and education, especially aesthetic values, which are a means of building and integrating human personality. Tasting the aesthetic aspect and education on it is essential to human life; Because it transcends him and makes him live sensitive, tender in feeling, good in taste and taste, which gives his life meaning and taste and makes him an individual that will benefit society (Moses, 2018: 215) Since the modern concept of the curriculum is a set of activities, experiences, concepts and knowledge, which are consistent with the concepts of aesthetic values, so those curricula must contain a large part of the values of beauty, creativity and aesthetic taste; Because of its importance in the integrated growth of all personal aspects, the various activities are necessary to support the aesthetic values, as they turn into behaviors practiced by the student in his ordinary life, affect the building of his personality, affect his feelings, morals and ideas, help students develop their abilities, and activate their motives towards themselves, their communities and their countries (Al-Ajmi, 2018: 12) The researchers believe that the upbringing of the student, who is the foundation and pillar of society, depends on the educational process, which is essentially a doctrinal, moral, intellectual, personal, expressive and other values. A sound foundation for a distinctive educational building.

The areas of aesthetic values covered by the study

First: the field of doctrinal aesthetic values

The Holy Qur'an relies on beauty in proving the validity of belief and demonstrating it. It presents evidence to prove the oneness of God - the Exalted and Most High - within the framework of aesthetic logic. It thus aims to refine souls, develop feelings and sensations, direct the mind, thought and feeling, and draws attention to the secrets of divine beauty in the universe. Which instills in the soul the beauty of piety and faith in God (Hijazi, 2012: p. 67)

Second: The field of ethical aesthetic values

that the relationship between morality and beauty is intertwined, so beauty is a symbol of morality if it leads to a reasonable moral act resulting from an aesthetic evaluation and taste judgment, and that the morality of beauty arises from the association of beauty with moral good (Al Shamsi, 2005: 68), and from Moral

aesthetic values: the beauty of generosity and tolerance, humility, the beauty of loyalty, forgiveness and the beauty of dealing kindly with others.

Third: The field of intellectual aesthetic values

In this field, the mind and thought are a yardstick that measures things with scrutiny and what the consequences of things lead to. Rather, it is what drives the individual to think and reflect, as well as his ability to evoke and control emotion and feeling, and with the mind the person remembers information and elicits judgments, so he The locus of awareness is in the body, which is both the good and the bad soul (Kabha, 2021: 503)

Fourth: The field of personal aesthetic values

Values refer to a personal quality that lends its owner a position in his society, and that it is variable and not fixed, and personal values are represented by the human being, so it can be said that they are the human being, and they are the center of the personality that grows from the social environment, and important values such as pride and courage are generated from it And strength, self-confidence, and tribal (national) solidarity to which the individual belongs, and others (Al-Bajlani, 2013: 39)

Fifth: The field of stylistic (technical) aesthetic values

The level of strength of any literary genre is through the statement of its effectiveness and the extent of its impact, and the statement of its aesthetic aspects, and from these aspects revealing the aesthetics of rhetorical manifestations of similes, metaphors, metaphors and others that give the text an aesthetic value that stems from the masterpieces of sign photography On the creativity of writers, writers and poets (Gibran, 2013: 15).

The second axis: previous studies

The Bukhari study (2013): The study was conducted in the Kingdom of Saudi Arabia, Umm Al-Qura University - College of Education, and aimed to identify the aesthetic values in Islamic education materials at the secondary stage and activate them in the contemporary reality. The researcher used the descriptive approach based on the method of content analysis. The study population consisted of all Islamic education subjects for the secondary stage for the academic year 1433 AH - 1434 AH, and the study sample included four subjects, namely, two subjects of interpretation, and two subjects of hadith, and they were chosen in an intentional way. For its validity, he presented it to (25) arbitrators, and its stability was verified by engaging the analysis with another analyst. And (T) test, the objectives of the study subjects took into account the inclusion of aesthetic values by 8.5% at the explicit level, and 7.7% at the implicit level, while the content included aesthetic values by 53.5% for the explicit level, and 35.6% for the implicit level. As for the applications, it guaranteed them by 38% at the explicit level, and at the implicit level it was 38.7%, which indicates that the approach to aesthetic values in their explicit form is less than its implicit approach (Bukhari, 1435 AH: 6-157)

Al-Ajmi study (2018): The study was conducted in Jordan, Al al-Bayt University - College of Educational Sciences, and aimed to identify the aesthetic values included in art education books for the middle stage from the teachers' point of view in the State of Kuwait, and the researcher adopted the descriptive approach, and the study community was education teachers Technical middle schools in Al-Ahmadi Educational District in Kuwait numbered (702) male and female teachers, and the study sample was (200) male and female teachers were chosen by the simple random method, and the researcher prepared the study questionnaire, and it consisted of two parts: experience), and the other part dealt with the areas of aesthetic values, and to verify the validity of the tool, it was presented to (10) arbitrators. The results showed that the degree of appreciation of art education teachers towards aesthetic values came to a medium degree, and the results showed that there were no statistically significant differences for the perceptions of the study sample members towards the aesthetic values contained in art education books due to the variables of gender, academic qualification and years of experience (Al-Ajmi, 2018: 5-35)

Second: Aspects of benefit from previous studies

- The researcher has accessed the largest number of sources that were dealt with by the previous studies in their study.
- Benefiting from the theoretical framework in determining some indicators of aesthetic values.
- Identifying the statistical methods that are compatible with the nature of the research and its procedures.
- Getting acquainted with the preparation and construction of the analysis form.

Research Methodology and Procedures

Research Methodology

The researchers adopted the descriptive approach to analyze the content of poetic evidence, and they followed the method of content analysis to suit the nature of the current research.

Research procedures: These include the following

- Research community: all poetic evidence in the Arabic grammar book for the sixth literary grade in the Republic of Iraq, eleventh edition, 1440 AH - 2019 AD, which is scheduled to be taught for the academic year 2021-2022 AD. Excluding the repetitive ones, as they found that there are (16) repetitive poetic witnesses.
- The research tool: The researchers prepared a questionnaire (closed and open) that consisted of five main areas of aesthetic values, namely: ideological aesthetic values, which includes (5) values, ethical aesthetic values, which includes (3) values, and intellectual aesthetic values, which includes (6)) values, and personal aesthetic values, which include (6)

values, and stylistic aesthetic values, which include (6) values, so that the total sum of values \u200b\u200b(27) values.

- Validity of the tool: The researchers presented the tool to a group of arbitrators specialized in methods of teaching Arabic language, literature, curricula and teaching methods, and their number reached (30) arbitrators, and after calculating the percentage of agreement, the tool obtained an agreement percentage greater than (80%), which confirms the validity of the tool. Study tool.

Analysis

- The objective of the analysis: to reveal the aesthetic values included in the poetic evidence in the Arabic grammar book for the sixth literary class, according to the list prepared for this purpose.
- Unit of analysis: The researchers adopted the idea unit as a unit of analysis. appropriate to the objective of the current study.

The stability of the analysis

- Stability through time: The researchers re-analyzed after (14) days from the first analysis, and used the Holisti equation to calculate the stability between the two analyzes, and the stability coefficient between them reached (0.96), which is an excellent stability coefficient.
- Agreement with another analyst: The two researchers used another analyst with experience, and he was briefed on the method of analysis and its controls, then the researchers used the Holisti equation to calculate the stability between the two researchers' analysis and the analysis of the other analyst, and the percentage of agreement between them reached (0.83)

Statistical Means: The researchers used the following statistical means and hypothesis

Percentages: being a means of calculating the percentages of frequencies of values, which are:

Percentage = Partial Number / Total Number x 100

Holisti equation:

$2M \text{ C.R} = N1 + N2$

Since:

C.R: Stability coefficient

M: It is the number of times of agreement between the researcher and himself or between the researcher and the other analyst.

N: is the sum of the values to be analyzed.

Presentation and interpretation of the results

Presentation of the results: The researchers present the results of the analysis through the following:

Calculating the frequencies for each of the main fields, their percentages, their ranks, and the extent of their achievement.As it turned out that the total

repetitions of the aesthetic values amounted to (257) recurrences in all fields, distributed over five fields, and their details were in descending order as follows:

The field of (intellectual aesthetic values) ranked first, with a total of (116) recurrences, and with a percentage of (45.13%), while the field of (stylistic aesthetic values) ranked second, with a total of (49) iterations, and with a percentage of (19%), in When the field (Personal Aesthetic Values) ranked third, with a total of (43) recurrences, and a percentage of (16.73%), and the field (Doctrinal Aesthetic Values) ranked fourth, with a total of (25) recurrences, and a percentage of (9.72%). Finally, the field of (Aesthetic Moral Values) ranked fifth, with a total of (24) recurrences, and with a percentage of (9.33%)The researchers calculated the percentage of the hypothetical mean for the main aesthetic value domains, which amounted to a percentage (20%), and they adopted this percentage as a criterion for judging the achievement or non-realization of the field. From it, they are not achieved, and when comparing it with the percentages obtained by each field, the researchers found that the field of (intellectual aesthetic values) was achieved. The fact that its percentage is higher than the percentage of the hypothetical mean, while the other areas were not all achieved; Make their percentages less than the percentage of the hypothetical mean.

Calculating the frequencies of the sub-aesthetic values in each field as follows

A- Calculating the frequencies of (intellectual aesthetic values) that ranked first, according to the frequencies of its six values, their percentages and their arrangement, as it was found that the total frequencies of its values amounted to (116) recurrences, which is the highest total of frequencies among the rest of the other fields, where it obtained the value of (excitation Emotion) ranked first with a total of (53) recurrences, and with a percentage of (45.68%), followed by the value of (wisdom and perseverance) in the second place with a total of (49) recurrences, and with a percentage of (42.24%), while the value of (broad imagination) got In the third place, with five recurrences, and with a percentage (4.31%), and the value of (predominance of reason over desires) ranked fourth with four recurrences, and with a percentage of (3.44%), while the value of (reflection and reflection) ranked fifth with three iterations. And with a percentage (2.58%), and finally, the value of (arousal of the mind in thinking and creativity) ranked sixth with only two recurrences, and with a percentage (1.72%)After calculating the percentage of the hypothetical mean of the values that fall under this field, it was (16.66), and when compared with the percentage of each value of the field, it was found that the two values were achieved: (Emotional arousal), which ranked first, and (Wisdom). and Al-Ruwiya) ranked second; The fact that their percentage is higher than the percentage of the hypothetical mean, and the other aesthetic values were not all achieved; Make their percentages less than the percentage of the hypothetical mean.

B - Calculating the frequencies of (the stylistic aesthetic values) that ranked second, according to the sum of the frequencies of the six values, their percentages, and their arrangement, as it appeared that the total frequencies of the aesthetic values obtained in this field amounted to (49) iterations, where the value of (counterpart) ranked The first, with a total of (18) recurrences, and with a

percentage of (36.73%), then the value of (metaphor) in the second place, with a total of (15) repetitions, and with a percentage of (30.61%), while the value of (similarity got) ranked third, with ten recurrences, and with a percentage of (20.40%), and the value of (Al-Asaj) ranked fourth, with three recurrences, and with a percentage (3.44%), and (metonymy) came in the fifth place with two recurrences, and with a percentage (4.08%), then came in the sixth and last place (anagrams) with one repetition, and with a percentage (2.04%) After the researcher calculated the percentage of the hypothetical mean of the six values that fall under this field, which amounted to (16.66), the researchers found that three values were achieved, namely (counterpart, metaphor, and simile); The fact that its percentages are higher than the percentage of the hypothetical mean, and the rest of the other values were not achieved; Make their percentages less than the percentage of the hypothetical mean.

T- Calculating the frequencies of (personal aesthetic values) ranked third, according to the total frequencies of its six values, calculating their percentages, and arranging them. The value of (courage and chivalry) ranked first, with a total of (16) recurrences, and a percentage of (37.20%), then the two values (self-confidence and beautiful patience) were shared equally by the second and third place, with eight recurrences for each, and their percentage reached (18.60%), and the fourth and fifth place shared equally (pride in the homeland, nationalism or tribe, and love of goodness), with four recurrences for each, and with a percentage (9.30%), and finally (feeling the beauty of nature) ranked sixth, with only three recurrences, and a percentage (6.97). After calculating the percentage of the hypothetical mean, which amounted to (16.66), it was compared with the percentages for each value of this field. Three values appeared: (courage, chivalry, self-confidence, and beautiful patience); The fact that its percentages are higher than the percentage of the hypothetical mean, and the rest of the other values were not achieved; Make their percentages less than the percentage of the hypothetical mean.

d- Calculating the recurrences of (doctrinal aesthetic values) ranked fourth, according to the sum of the three recurrences of its values that fall under it, calculating their percentages, and arranging them. The value of (His Highness with Piety) ranked second, with Eight recurrences, a percentage (32%), and finally the value of (the sanctification of the divine) ranked third with seven recurrences, and a percentage (28%). After calculating the percentage of the hypothetical mean of the three values that fall under this field, which amounted to (33.33), it was compared with the percentages of each value of the field. The fact that its percentage is higher than the percentage of the hypothetical mean. As for the two values (the sanctification of the Divine Self, and the transcendence of piety) they were not achieved; Be their percentage less than the percentage of the hypothetical mean.

C- Calculating the frequencies of (moral aesthetic values) that ranked fifth and last, according to the sum of the frequencies of its six values, their percentages, and their ranks. Good dealing with others) ranked second with seven recurrences, and a percentage (29.16%), followed by the value of (the generosity of generosity) in the third place with six recurrences and a percentage (25%), and the value of (pardon at ability) got the fourth rank with only two iterations, And a percentage

(8.33%), while the value of (tolerance) ranked fifth with only (one) recurrence, and with a percentage (4.16%). On the other hand, "The Raise of Humility" did not achieve any recurrence, and was ranked sixth and last, with a percentage of (0%). When calculating the percentage of the hypothetical mean of the six values that fall under this field, it was (16.66%), and comparing it with the percentages obtained by each value of this field, the researchers found that three values were achieved (the depth of fulfillment, and good dealing with others). , and the abundance of generosity), since its percentages are higher than the percentage of the hypothetical mean, while the other values were not achieved; Being below the hypothetical mean percentage.

Interpret the results

Interpretation of the results for the main areas

It is clear from the presentation of the results for the main fields that the field (intellectual aesthetic values) achieved the highest iterations (116) iterations, and ranked first, while the other four fields were not achieved, which gives an indication that this field received adequate attention by the authors of the curriculum. The researcher attributes this interest to this type of values, which is that they are values that are perceived by the mind and thought, which would stimulate the students' thinking of everything that is beautiful and influential and helps them to memorize and understand the evidence, being part of the curriculum. The way to stimulate students' thinking and enlighten their minds with it; To inculcate in them a classy, beautiful and scientific behavior (Hegazy, 2012: 97) It is also noted that the other four fields came in small percentages despite their importance and educational necessity. The researcher attributes this matter to the existence of randomness that may be unintended in the selection of poetic evidence according to values that captivate the hearts and draw the conscience, with which the ancient and modern poetic verses are saturated.

Interpretation of the results for each field in the poetic evidence: The two researchers present the interpretation of the aesthetic values of each field, according to the order in which they were obtained, as follows :

- The first rank: Intellectual aesthetic values: two values were achieved in it (stimulating passion, wisdom and insight) by obtaining (49) iterations. It is one of the values that work to modify the mental and emotional behaviors of the individual (Al-Awadi, 2021: 52), while it is noted the scarcity of other values in this field, as they came with very few repetitions, ranging between (2-5) recurrences, which necessitates the authors of the curriculum Reconsidering its inclusion in the evidence, as it stems from conscious thought and stimulates the creative mind, and educates the individual's aesthetic thought through the harmony of his senses and his mind, which leads to the development of his intelligence, which is one of the goals that education seeks (Hijazi, 2012: 176)
- The second rank: the aesthetic stylistic values: it is clear that three values have been achieved (counterfeit, metaphor, and simile). The researchers consider that the realization of these three values is self-evident; The fact that Arabic poetry is replete with these rhetorical arts, while the other three values (alsonance, metonymy, and alliteration) were not achieved by

obtaining repetitions, the most of which were three. This is because it is the most obvious and quick to perceive than others; It does not require interpretation, interpretation, or effort to understand it.

- Third place: Personal aesthetic values: in which three values were achieved (courage, chivalry, self-confidence, and beautiful patience). The researchers said that this field requires more attention from those who select the evidence; Because the unrealized values are also related to the personality of the individual with its psychological and mental aspects, as they are integrated into himself, and form his cognitive system that directs his behavior and actions, so he has relatively fixed beliefs and convictions according to which he acts (Izz al-Din, 2020: 96)
- Fourth Rank: Doctrinal Aesthetic Values: The value of (arrogance in faith) was achieved by obtaining the first rank, and it is a value that deserves this attention. Because of its importance in the individual's ideological growth, he feels it through his transcendence in his faith, and its impact on the individual stems from the manifestation of this value to him in good and bad situations. Values that open the horizon for the soul and mind of man, and draw him to the creator of beauty and creatures in this universe, so that he has higher taste, and improves his behavior, so the researchers see the necessity of including them in a greater proportion; For its important role in the formation of the lofty religious values of man.
- Fifth place: Moral aesthetic values: in which three values were achieved (deep loyalty, good dealing with others, and generous generosity). To be at the expense of other values, all of which lead to a moral and aesthetic education that stems from humanity that we desperately need, especially at the present time when man has become a cheap commodity for some individuals, in which he is deprived of the lowest limits of human morals in dealing (Al-Mutlaq, Nasreen, 2013: 89), and the two researchers believe that it is necessary to reconsider the inclusion of these unrealized values, especially that it obtained repetitions, some of which are small, ranging between (1-2) as the two values (pardon at ability, and tolerance), and some of them are non-existent and did not achieve any repetition as a value (high humility)

Conclusions, Recommendations and Suggestions

Conclusions

- The authors of the curriculum did not adopt a specific criterion for selecting poetic evidence according to aesthetic values.
- The interest was clear in the field of intellectual aesthetic values without the other fields, despite the lack of balance in the distribution of its values.
- The apparent randomness in the distribution of the values of the domains as a whole in the poetic evidence.
- The value of (tolerance) has not been achieved in any repetition in the poetic evidence, although it is a great value.
- Some evidence is devoid of aesthetic values, as the percentage of poetic evidence that is devoid of aesthetic values is (6.47%)

Recommendations

- re Considering the mechanism of including the fields of aesthetic values in the poetic evidence by the authors of the curriculum, in order to achieve a balance between all fields.
- Adopting a standard for aesthetic values, to ensure their comprehensive distribution when selecting evidence in the curriculum.
- Increasing the focus on the values that came at very low rates, and including them in a more appropriate way in light of their abundance and abundance in Arabic poetry.

Suggestions

- Conducting a study similar to the current study in analyzing or evaluating the evidence in Arabic grammar books for the rest of the preparatory and middle school classes.
- Conducting an empirical study on the impact of aesthetic values in developing the expressive ability of preparatory stage students.
- Preparing a proposed program for teaching Arabic grammar in the light of aesthetic values.

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