

Organizational Structure for The Construction of the Integrative Curriculum for Researchers of the Arabic Language and Islamic Education in Light of Surah Azz-ukhruf

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Abstract: The study aimed to build an integrative curriculum for the Arabic language and Islamic education in the light of Surat Azz-ukhruf, and its role in providing learners with integrative skills, such as reading, writing, recitation, enlightened thinking, and communication with others, and the study used the descriptive analytical approach, and the study reached the elements of the integrative curriculum in the light of Surat Azz-ukhruf, including: Objectives at its three levels: general educational, cognitive, and behavioral. This is achieved through its logical, psychological, vertical and horizontal organization, one of its principles is: Moving from the known to the unknown, moving from simple to complex, moving experience from the past to the present and moving from the easy to the difficult, and its elements are activities, means, teaching methods, teacher and learner, and the learner has basic needs, including: innate, mental, psychological and social, and the last elements of the curriculum is calendar, and the foundations of building the integrative curriculum in the light of Surat Azz-ukhruf. the cognitive, social, philosophical and psychological basis, and the study reached the construction of a proposed perception of an integrative curriculum for the Arabic language and Islamic education in the light of Surat Azz-ukhruf.

Keywords: Integrative curriculum, Arabic language, Islamic education, Surat Azz-ukhruf

Introduction

The Holy Qur'an is the best and most useful book, in which guidance for all people, the Almighty said: **{[1] [This is] a Book which We have revealed to you, [O Mu'ammad], that you might bring mankind out of darknesses into the light by permission of their Lord – to the path of the Exalted in Might, the Praiseworthy}** (Ibrahim, 1).

The Holy Qur'an has contained the precious sciences and its benefits, the reader of the Holy Qur'an is contemplating its meanings, and completing the purposes of its surahs and verses, and worshipping its orders and committed to avoiding its prohibitions, will find itself following its effects in the wise guidance of teaching Islamic education and learning

Arabic, the Holy Qur'an is the educational curriculum. For the original integrated vibrant enlightened thinking, to design the educational plans and their constructive trends for the upbringing of human souls at the levels of its educational stages, and since the educational curriculum for any educational subject, is a partial system of the system of the comprehensive educational system, such as the Holy Quran, the guide for learners, and based on the greatness of the C educational broadcast in the pages of the Holy Quran, which is the correct Arabic book shown, and for its main role in providing learners with educational and learning skills in general and for the Arabic language and Islamic education in particular, such as reading, writing, recitation, enlightened thinking, and communication with others style decorated with the decorations of the verses of the Holy Qur'an, so the motivation came to build an integrated curriculum between the Arabic language and Islamic education in the light of the guidance of Surat Azz-ukhruf, as a decorative brick between the books of the Holy Qur'an, which is an Islamic education book in Arabic that has a unique educational system for an integrated educational curriculum for the virtues of morals And eloquence in the tongue, and benefit from it in developing a proposed conception of an integrated curriculum for the Arabic language and Islamic education, which are two original topics, indispensable in education, if it is possible to develop the capabilities and skills and provide learners with knowledge and trends that enable them to improve their education and the development of their language.

In the hands of the sura:

Surat Azz-ukhruf of the Holy Qur'an Meccan, located in the twenty-fifth part of the Holy Qur'an, has been revealed after Surat Foselt and before Surat Al-Dukhan, and arranged in the Holy Qur'an forty-third, the order in terms of descent is sixty-second, and the number of verses eighty-nine verses, and begins with the letters iE, Meem.[1], where these letters begin seven surahs of the Holy Qur'an called Hawamim, and Surat Zukhruf was named by this name for the word Z-ukhruf in its verses, and that in the words of the Almighty: **{ And gold ornament. But**

all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.} (Surat Azz-ukhruf: 35), and the word Z-ukhruf in this surah means the world's possessions and mortal life, and the word Z-ukhruf also means colorful and ornate shapes described by Ibn Abbas by saying: "It is gold or silver (Ibn Ashour, 2018, 26/157) Because of the Qur'an's eloquence and eloquence in the Arabic language, and the sermons of Islamic education, a lot, the interest came in choosing Surat Azz-ukhruf, because of its formats regulating the construction of an integrated curriculum for the subjects of Arabic language and Islamic education in a wise educational style.

Study Questions: The study tries to answer the following questions:

The first question: What are the elements of the integrative curriculum for the subjects of Arabic language and Islamic education in the light of Surat decoration?

The second question: What are the foundations for building the integrative curriculum for the Arabic language and Islamic education in the light of the Surat decoration?

The third question:

What is the proposed vision for building integrative curriculum for the subjects of Arabic language and education in the light of Surat Azz-ukhruf?

Objectives of the study : The study aims at the following

- Identify the concept of integrative curriculum
- Identify the elements and foundations of building the integrative curriculum for the subjects of Arabic language and Islamic education in the light of Surat Azz-ukhruf.
- An old picture of a proposal to build a integrative curriculum for the subjects of Arabic language and Islamic education in the light of Surat Azz-ukhruf.

The importance of the study:

The importance of this study stems from the importance of the Holy Quran and Surat Al-Azm, and from the importance of Arabic language and Islamic education - then the integrative curriculum and its place in the educational process Learning, which imposes the need to pay attention to the continuous development of the educational curriculum, Its importance also stems from the study's findings of a proposed conception to build integrative curriculum.

For the Arabic language and Islamic education by rooting the curriculum in the light of Surat Azz-ukhruf.

Study Methodology:

The study used the descriptive analytical approach.

Educational purposes in Surat Azz-ukhruf:

The purposes of Surat Azz-ukhruf educational in general are similar to the purposes of the seven surahs of Hawamim, because they all talk about the position of the disbelievers in a denial, and the events of the sura revolve around the argument of the polytheists in Mecca at the time of its descent, and the most important purposes of Surat Azz-ukhruf to show the greatness of the Holy Qur'an in building the virtues of morals, it is a house from God Almighty, and the challenge to all creatures and their

inability to come up with his example Arabic style with eloquence and eloquence, And the wonder of the case of the infidels and polytheists who recognize the blessings of God on them, but they share it, has come irrefutable evidence of the lordship of God Almighty, and the purposes of the sura that it sent a warning to the polytheists, their destruction if they do not retreat from their infidelity and modify their behavior system of educational ethics, God Almighty has portrayed the resurrection of the dead on the Day of Resurrection germination planting, and the revival of the earth with the rain of the sky, and the purposes of this invalidation of the worship of everything that is except God Almighty, and the gratitude of God Almighty to his servants by creating what they ride by On land and sea, and one of the purposes of the sura refuting the thought of imitating their fathers blindly, as the sura shows the acquittal of Ibrahim - peace be upon him -, which was worshiped by his father and his people, as the sura showed that money does not qualify its owner to descend on the Holy Qur'an, and one of the purposes of Surat Azz-ukhruf that whoever does not contemplate the Holy Qur'an God will prepare him a companion of demons pollute his creation with vices and evils, and one of the purposes of this response to the Prophet of God Jesus is only a slave of his servants, and the response to those who said that the angels are the daughters of God, and at the end of the surah manifested the curriculum system by inviting God Almighty to His Prophet to forgive the bad deeds of the exposed and polytheists, and to end the conversation with them with the word "peace", and in this word the totality of education and its complex, and the eloquence of the statement in its language.

Curriculum Language and Idiomatically:

The curriculum is the language of "the approach of the clear path, and approaches: clear and identified, and the curriculum: the clear path and the approach is a clear path between, and a clear approach way, and the clear approach, it is said the path of the approach of any straight and clear path, and it is said: This is my approach I do not deviate from it" (Mustafa, Al-Zayyat, Abdul Qadir and Al-Najjar 20-20, p. 966 (The Almighty said: " **To each of you We prescribed a law and a method** ") The AL-MĀ'IDAH: 48), and it says in the interpretation of al-Baghawi from Ibn 'Abbas and al-Hasan that they said a method: that is, a path and a Sunnah (al-Baghwa, 201-9).

The curriculum idiomatically: a set of educational experiences and situations that are planned and presented to learners to enable them to learn the content of the curriculum in use and practice, and then they need to study the foundations and criteria on the basis of which these experiences and situations are selected, planned, organized and sequenced at successive levels of learning levels (Willison & Puni, 2010).

Integrative curriculum

The integrative curriculum is the intellectual perception on which more than one educational content is built in which knowledge is integrated, to help learners acquire common terms and concepts commensurate with the school stage allocated to it, and also to acquire skills and abilities in the subjects they have learned. (Ornstein & Hunkins, 2018)

The curriculum includes complete educational guidelines and guidance that help teachers in learning, such as building common terms between them, sobuilding terminology is a

continuous and continuous process, and a full understanding of a new term that mediates between two or more topics, is a cumulative follow-up process, which students learn. Expanding and deepening them, the integrative curriculum also focuses on the principle of linking the integrated topics that should be learned in the classroom or educational stage, in addition to linking them to the areas of daily life.

The complete curricula have moved to an advanced stage of development, such as educational bags and packages, e-learning and teaching with various subjects and educational methods, and they draw knowledge from a developed and consistent educational system, clear in its features, paths, goals, and future plans to build young people in accordance with international education standards. Thus, the development of curricula is a serious step towards an integrated educational society, which is the main engine of the process of sustainable growth and development of mental wealth, and provides opportunities for the production of knowledge and its employment in the fields of life (Blenkin & Kelly, 2015).

The results of the study:

To answer the first question, which reads: What are the elements of the integrative curriculum for the Arabic language and Islamic education in the light of Surat Azz-ukhruf? The answer was as follows:

First: Goals: Each human society has goals set by the belief of the one who embraces it, and the goals are linked to the rest of the components of the integrative curriculum, the main link between the elements on which it is based and composed, and it is the first step that is started when thinking about building from it an integrated development. Setting goals helps to clarify goals and focus efforts in the educational process, and setting them helps greatly in the process of evaluating them, and the objectives of the integrative curriculum are divided into three levels (Lowton, 2017), which are: - General educationally goals: They are goals characterized by generality, comprehensiveness and abstraction and indicate major changes expected in the behavior of learners, and focus more on what they learn. It is mainly related to his philosophy and characteristics of society, with the upbringing of the good believer, and in Surat Azz-ukhruf mentioned general educational goals that confirm the goal of human existence by unifying lordship and divinity, including:

The Almighty said: {Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.} (64), and the Almighty said: {And it is He [i.e., Allah] who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing. (84)}, and the Almighty said: {Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe. (82)}, and the Almighty said: {And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing," (9)}, that is, the general purpose of the creation of the heavens and the earth;

to guide those paths to the path of faith that leads to the goodness of humanity (**al-Tabari, 20-20**)

- Education objectives: This is more specific to the first level and less abstract, and includes general and private educational events for an educational period, and the objectives came in Surat Azz-ukhruf express the second level of Educational directives and guidelines, to draw organizational plans to build an integrative curriculum, in a book written and spoken in Arabic, should be adhered to for saying Almighty: {**So adhere to that which is revealed to you. Indeed, you are on a straight path. (43) And indeed, it is a remembrance[1] for you and your people, and you [all] are going to be questioned. (44)**}.

The Holy Qur'an home in Arabic and its educational sermons is the curriculum of the righteous, in the light of which, should Building a well and known book witnessed, in which the integration of the knowledge between the two sections, which guides him is the truth, leading to the straight path of God, which indicates the right path (Ibn Kathir, 2019, 492), and avoid obeying the ignorant leading to misguidance by saying: { **And never let Satan avert you. Indeed, he is to you a clear enemy. (62)**).

- Specific behavioral goals: They are detailed goals specifically defined dealing with the behaviors or responses of students mental, motor and emotional expected to be achieved by the learners, and the formulation of these goals of the basic tasks carried out by the teacher in building the integrated educational process, and the goals come at a later stage for the previous two levels, and may This came clearly in Surat Azz-ukhruf by saying: { **And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship (26) }** Where Abraham peace be upon him behaved innocent of idolatry multiple in his people, and in that guidance to get rid of the curriculum of superstitious thinking in education and language, and declare loyalty to the One Creator by saying: { **Except for He who created me; and indeed, He will guide me." (27)**}, And the followers of the right knowledge in building the integrative curriculum, and the Prophet Ibrahim went on in the behavior of loyalty and innocence to be an example for those who followed him, and in his wake to follow it (Ibn Ashour, 2021, 26/194) by saying: {**And he made it[1] a word remaining among his descendants that they might return [to it]. (28)**} With that commandment, it quotes the permanence of learning and teaching behavior.

Second: Content: It is all principles, concepts, ideas, applications, knowledge of its parts, information, ideas, symbols and forms to be learned from the learner during the learning process within a certain period of time, (Ornstein & Hunkins, 2018) and this information is collected in an integrated educational curriculum, provided that the content is linked to the objectives, the Almighty said: { **So adhere to that which is revealed to you. Indeed, you are on a straight path. (43) }**, that is, hold on to the integrated curriculum - the Holy Qur'an -, with its right education and recited its sound Arabic, which is honest information in its accuracy and free from educational and literacy errors, free of irrational ideas, Linked to the tendencies

of the educated and their needed innate, and the reality of their spatial and temporal environments, the Almighty said:

{ **By the clear Book, (2)Indeed, We have made it an Arabic Qur'ān that you might understand. (3)And indeed it is, in the Mother of the Book[1] with Us, exalted and full of wisdom.[2] (4)** } With this book written and read in Arabic, as the benefits multiply to end up with great goals (Razi, 128/2019, 27) As for the organization of integrative content, it has several organizations, including:

- Logical organization: an organization that is concerned with putting knowledge and facts together, so that they build with each other in a deductive manner, and is based on the internal consistency of ideas and the internal unity of the two subjects, the Almighty said: { **Close friends, that Day, will be enemies to each other, except for the righteous** } (67) The evacuation of sin in the world converge, but on the Day of Resurrection each other enemy Except those who love each other in God in this world, they will remain together regular in love on the Day of Resurrection (Al-Baghwi, 25, 2019/494), so the contiguity of the facts in the integrative curriculum supports the two subjects in their knowledge.

- Psychological organization: which is concerned with how learning takes place, taking into account the needs and abilities of learners and their preparations for learning and to win the product of learning, God Almighty said: { **And that is Paradise which you are made to inherit for what you used to do. (72) For you therein is much fruit[1] from which you will eat. (73)** } i.e.: whoever was like your work, and who was compared to you, will be blessed and honored with a good reward (Al-Saadi, 2018, 7/1618), the Arabic language is a general arts of literature and poetry that calls for the virtues of morals and their education.

- Vertical organization: which regulates the content of the integrative curriculum of the two subjects throughout the academic years, the Almighty said: { **And ask who sent us by you from our messengers made us without the Most Merciful gods worship (45)** } Any people by you The people of the Torah and the Gospel Did the messengers come to them except by monotheism (Tabari, 612, 21, 20 20), the organization of knowledge in the integrative curriculum sequentially sequentially Topics of the messages of the prophets and messengers.

- Horizontal organization: which is the coherence and cohesion between the units of the curriculum integrative for one row, the Almighty said: { **And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith]. (48)** }, and what we see Pharaoh and fill it from the argument is greater than the one before it, ie: the late verse is greater than the previous one, { **and We seized them with affliction** }, such as locusts, lice, frogs, and blood Perhaps they return from their disbelief in Allah to His monotheism and obedience (Al-Saadi, 201-9, 7/1620) The occurrence of the miracles verses is synchronized at very close and sporadic times in that time and with the same people, the terms and concepts of the Arabic language are interconnected

with the same grade, and integrated with its counterparts in Islamic education.

Among the principles of content organization:

- Moving from the known to the unknown, the Almighty said: { **And who sends down rain from the sky in measured amounts, and We revive thereby a dead land – thus will you be brought forth – (11)** } That is, as the plant grows from a desolate land of plants, so do they come out, that is: from your graves (Al-Qurtubi, 20-20, 492) That is, God is able to revive the dead as He revives the dead land with the seed that they teach and observe. The emission of humans from their graves after their death as green planting plants of dry stiff love, and the integration of the two sections lessons expression such as linking the contents of the above verse to write or speak in the Arabic language in the four seasons with the diversity of incidents.

- Moving from simple to compound, the Almighty said: { **And whoever is blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion. (36)** } Any hearing the Qur'an with no use of it as the gaze of the beholder without meditation (Ibn Ashour, 2 5,2 021/209), the non of the remembrance of the Most Merciful with the tongue and the heart, and this is a simple effort, but it leads to complex things such as deviation towards sins and delusion, such as the composition of the word, then two words from simple letters, and then a sentence by reciting it with its correct pronunciation.

- Moving experience from the past to the present, the Almighty said: { **And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped? (45)** }, ask the books of those who sent us before you from the messengers (Tabari, 21, 2017/612), to emphasize the reality of the present with the experience of the past, Islamic education and the Arabic language is not modern, but with long centuries, it should be learned from its past.

- Moving from the tangible to the abstract, the Almighty said: { **And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned. (85)** }, The transition came from watching the heavens and the earth with their tangible existence to recalling the abstract unseen Last Day, as a reward for the virtues of morality broadcast in poems in the first and afterlife,

- move from easy to difficult, the Almighty said: { **And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith]. (48)** } Any and each one was greater than the previous and harder (Al-Qurtubi, 20 20, 492) to gradient in knowledge to learn it from easy to difficult, such as knowing the meaning of the word before his Arabs.

- Moving from the part to the whole, the Almighty said: " **And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ, so fear Allah and obey me. (63)** }, such as resurrecting the dead, absolving the sick, and creating the bird (Al-Qurtubi, 2020, 492) to move from the parts

of evidence to the perfection of the whole, which is wisdom, such as learning letters, then the word, then the sentence.

Third: Activities, Means and Teaching Methods

Educational activities are those programs that are concerned with the learner, and his effort in practicing the types of activities that suit his abilities, tendencies and interests, in a way that helps enrich this experience and provide him with multiple skills, and educational activities are an important pillar of the United Nations and a strong pillar of its pillars, in order to achieve the goals of education in the multiple educational stages, and the importance of the activities stems from their educational value (Blenkin, & Kelly, 2015) The activities have a direct impact on many personality traits of students, due to the response of these activities to their tendencies, desires and needs and their impact on their attitudes, the Almighty said: { **However, I gave enjoyment to these [people of Makkah] and their fathers until there came to them the truth and a clear Messenger. (29)** }, where their enjoyment of learning activities varied in the practice of worship and linguistic arts.

The teaching aids are defined as devices, tools and materials used by the teacher to improve the teaching and learning process, and it had multiple names, including: means of illustration, visual aids, audio aids, means concerned, teaching aids, and the latest name for them educational technology, the Almighty said the greatest means: { **By the clear Book, (2)** }, as the book of the integrated curriculum, and the means seen and tangible And felt the descent of water from the sky and plant planting from the ground, the Almighty said: { **And who sends down rain from the sky in measured amounts, and We revive thereby a dead land – thus will you be brought forth (11)** }, these means bring closer to the understandings how to revive after death, and approximate the vocabulary of the language ambiguous to the learnerJN.

Teaching methods are defined as methods that help attract the attention of students, and do not make them feel bored and upset, and teaching methods and **methods** in Surat Azz-ukhruf question, the Almighty said: { **And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing," (9)** }, and the Almighty said : { **And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped? (45)** }, The sermon was also employed as an educational method in the words of the Almighty { **And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment. (39)** }, and methods in teaching methods, gradation in learning Almighty said: { **And We showed them not a sign except that it was greater than its sister** }, and methods modify the course of learning polite punishment, the Almighty said: **and We seized them with affliction that perhaps they might return [to faith]. (48)** }, and set an example of educational methods in the surah God Almighty said: { **And when the son of Mary was presented as an example,[1] immediately your people laughed aloud. (57)** } 1- Of a creation of AllEh which is being worshipped along with Him. }, and the style of wisdom of the greatest methods of education, the Almighty said: { **And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ,**

so fear AllEh and obey me. (63) }, and one of the methods that stimulate learning is the reward for the work that is elaborate with reinforcement, the Almighty said: { **And that is Paradise which you are made to inherit for what you used to do. (72) For you therein is much fruit[1] from which you will eat.** } 1- Meaning everything delicious. }, and educational methods deterrent from error method intimidation, God Almighty said: { **Indeed, the criminals will be in the punishment of Hell, abiding eternally. (74)** }, and all these methods are useful in the integrated curriculum for the subjects of Arabic language and Islamic education.

Tutor:

The teacher should be adorned with the features and morals of the prophets and messengers God Almighty said: { **And how many a prophet We sent among the former peoples, (6)** }, and it is obvious that the ignorant reduce the greatness of the status of the teacher, the Almighty said: { **But there would not come to them a prophet except that they used to ridicule him. (7)** }, and the question is the rope of communication between the teacher and the learners, and on the teacher Innocence and loyalty from the doctrine of the lost, the Almighty said: { **And [mention, O Muáammad], when Abraham said to his father and his people, Indeed, I am disassociated from that which you worship (26) Except for He who created me; and indeed, He will guide me.(27)** }, One of the rational methods for the teacher in the integrated curriculum is to give the learner time to learn, and not to despair of slowing down his learning, God Almighty said: { **So turn aside from them and say, "Peace." [1] But they are going to know. (89)** } 1- Meaning safety or security, i.e., "I will not harm you." This was before permission was granted for armed struggle. }, and from the directives of Surat Azz-ukhruf wait for the teacher to receive the learners' response to his instructions, the Almighty said: { **And he made it[1] a word remaining among his descendants that they might return [to it]. (28)** } 1- i.e., his testimony that none is worthy of worship except AllEh}, and the teacher's reference must be clear and fully confident in his Arabic language and Islamic education, the Almighty said: { **So adhere to that which is revealed to you. Indeed, you are on a straight path. (43)** }, and prepare the teacher and his students for follow-up and accountability Almighty said:

{ **And indeed, it is a remembrance[1] for you and your people, and you [all] are going to be questioned. (44)** }, and the teacher's keenness to communicate and clarify who are more knowledgeable than him in the Arabic language, and his specialization in education, the Almighty said: { **And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped? (45)** } And introducing the teacher to his competence, experiences and mission in front of learners, the Almighty said: { **he said, "Indeed, I am the messenger of the Lord of the worlds." (46)** }, and the steadfastness of the teacher's bravery and that mocked by the ignorant said: { **But when he brought them Our signs, at once they laughed at them.(47)** }, and perseverance in education despite the difficulties, the Almighty

said: { **And never let Satan avert you. Indeed, he is to you a clear enemy. (62)** ,And to be wise to resolve the differences of the educated with wisdom, the Almighty said: { **And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ, so fear AllEh and obey me. (63)**, and document the information accurately from its sources for reference when necessary, the Almighty said: { **and their private conversations? Yes, [We do], and Our messengers [i.e., angels] are with them recording.(80)**}, and direct the teacher not to regret the extreme and painful heartbreak on the fun of the ignorant, **the Almighty said: { So leave them to converse vainly and amuse themselves until they meet their Day which they are promised. (83)**, as the teacher should be characterized by forgiveness, sobriety and calm, no matter how great, he said Almighty:

{ **And [AllEh acknowledges] his saying,[1] "O my Lord, indeed these are a people who do not believe." (88) So turn aside from them and say, "Peace." [2] But they are going to know.(89)**} 1- i.e., the complaint of Prophet Mu'ammad (p) about his people. , 2- Meaning safety or security, i.e., "I will not harm you." This was before permission was granted for armed struggle.

Learner:

The learner is the name of the object of the act of learning and he is the one who receives education, he is the product of the basis of the education process and the product of final learning, and he is the one who receives experiences and information from the teacher, and thus his behavior is modified and his skills are acquired that give him the ability to interact with his environment (Holt, 2017, God has sent the messengers as teachers to their people, the Almighty said.: { **And how many a prophet We sent among the former peoples, (6)**, and patience on the ignorant of them, the Almighty said: { **But there would not come to them a prophet except that they used to ridicule him. (7)**, and intimidating the ignorant of the consequences of other people path of the former, the Almighty said: { **And We destroyed greater than them[1] in [striking] power, and the example of the former peoples has preceded.(8)** 1- The disbelievers of the Quraysh, who denied Prophet Mu'ammad (p). The learner should also be lured to say a party of the truth, and then pursued by Tetra with irrefutable arguments and fixed facts that the learner accepts and cannot be denied for the accuracy of their truthfulness, God Almighty said:

{ **And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing," (9) [The one] who has made for you the earth a bed and made for you upon it roads that you might be guided (10) And who sends down rain from the sky in measured amounts, and We revive thereby a dead land – thus will you be brought forth – (11) And who created the species, all of them, and has made for you of ships and animals those which you mount (12) That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.[1] (13) And indeed we, to our Lord, will [surely] return." (14)** 1- Literally, "made it a companion" or "made it compatible."

The learner has basic needs that must be met during the learning process, including:

-Innate needs: They are biological or physiological needs that man needs and is indispensable for him, such as eating, drinking, air and housing, the Almighty said: {**And who sends down rain from the sky in measured amounts, and We revive thereby a dead land – thus will you be brought forth – (11) And who created the species, all of them, and has made for you of ships and animals those which you mount (12).**

Mental needs: such as possessing work skills, self-expression and making wise decisions, the Almighty said: { **[Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers." (24).**

- Psychosocial needs: such as the need for physical, mental, emotional and spiritual growth and the need for social and linguistic affiliation, the Almighty said: { **So adhere to that which is revealed to you. Indeed, you are on a straight path. (43) And indeed, it is a remembrance[1] for you and your people, and you [all] are going to be questioned. (44)** 1- i.e., an honor. Or "a reminder."

The role played by the learner is no less important than the role of the teacher, as the educational process is seen as a process of interaction between a teacher and a learner in the learning environment, and attention to the characteristics of the learner during the teaching and learning process, such as individual differences and diversity in teaching methods to absorb information, as students do not follow one approach to learning, which should be distributed learners into their learning styles, such as: **The auditory learner:** who relies in his learning on auditory memory, the Almighty said: { **And [mention, O Mu'ammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship (26) Except for He who created me; and indeed, He will guide me." (27) And he made it[1] a word remaining among his descendants that they might return [to it].(28)** 1- i.e., his testimony that none is worthy of worship except AllEh., and the **visual learner:** who relies in his learning on the visual memory watching the event, The Almighty said: { **And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith]. (48)**, and the learner meditator (**thinker**) who depends on his learning on the thought of his mind contemplating what he heard and what he sees in its occurrence, the Almighty said : { **And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing," (9).**

Audition

The audition aims to identify the success of the curriculum, in achieving the required goals, which is the process that stands on

the strengths to enhance them, and the weakness to address them, and to know the degree of success or failure in achieving the desired goal of the elements of the curriculum, and the evaluation has an important role in the development and modernization of curricula (Willison & Puni, 2015), and the audition came in multiple forms, by saying: { **And whoever is blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion. (36)** }, even if he came back to his behavior by saying: { **Until, when he comes to Us [at Judgement], he says [to his companion], "How I wish there was between me and you the distance between the east and west; and what a wretched companion." (38)** }, because he strayed in his behavior and thought that he was on a straight path, the Almighty said: { **And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided (37)** }, and the summary of the audition is the issuance of judgment bumpera qa for the words of the Almighty: **And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment. (39)**

The audition may be constructive as the saying of the Almighty: { **But when We removed from them the affliction, at once they broke their word. (50)** } to correct the path of learning, and may be the calendar continuous and extended to take the lesson and avoid falling into error as the Almighty says: { **And when they angered Us, we took retribution from them and drowned them all. (55) And We made them a precedent and an example for the later peoples. (56)** }

The audition rewards the successful committed to the purposes of the goals such as the words of God Almighty: [**To whom AllEh will say, "O My servants, no fear will there be concerning you this Day, nor will you grieve, (68) [You] who believed in Our verses and were Muslims. (69) Enter Paradise, you and your kinds delighted." (70)**] Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally. (71) **And that is Paradise which you are made to inherit for what you used to do. (72) For you therein is much fruit from which you will eat. (73)**, and punishes the violator negligent in achieving major goals as the Almighty says: { **Indeed, the criminals will be in the punishment of Hell, abiding eternally. (74) It will not be allowed to subside for them, and they, therein, are in despair. (75)** }, and consistent with the goals, the Almighty said: { **And We did not wrong them, but it was they who were the wrongdoers. (76)** }, and the Almighty said: { **We had certainly brought you the truth, but most of you, to the truth, were averse. (78)** }, as the audition depends on multiple means and methods such as observation, and writing, the Almighty said: { **Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers [i.e., angels] are with them recording. (80)** }, and as a question, The Almighty said: { **And if you asked them [Those who associate others with AllEh.] who created them, they would surely say, "Allah." So how are they deluded? (87).**

The final audition is the final phase in the stages of evaluation if the educational or achievement position in its entirety, and focuses on the total area of behaviors, skills and knowledge, the Almighty said: { **That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.[1] (13) And indeed we, to our Lord, will [surely] return." (14)** }, the Almighty said **And when they angered Us, We took retribution from them and drowned them all. (55) And We made them a precedent and an example for the later peoples. (56)** "The punishment is also for the example of those who did their work, that is, an example for those who came after them" (Ibn Kathir, 201-9, 492).

To answer thesecond question: What are the foundations of building the integrative curriculum for the subjects of Arabic language and Islamic education in the light of Surat Azz-ukhruf?

The integrative curriculum has a set of important foundations on which Oliva, peter, 2017 is built, including:

- Knowledge basis: It is an integrated information unit to build knowledge in the curriculum, with the need to benefit from previous experiences and diversity, which paves the way for subsequent experiences of life, the Almighty said: { **And how many a prophet We sent among the former peoples, (6) But there would not come to them a prophet except that they used to ridicule him. (7) And We destroyed greater than them[1] in [striking] power, and the example of the former peoples has preceded (8)** } Experience is a process of influence and influenced in the mental and cognitive aspects, the Almighty said : { **And if it were not that the people would become one community [of disbelievers],[1] We would have made for those who disbelieve in the Most Merciful – for their houses – ceilings and stairways of silver upon which to mount. (33) And for their houses – doors and couches [of silver] upon which to recline (34) And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous. (35)** }, and experience is of two types: direct; It is the experience that is gained through activity and direct contact with the environment, the Almighty said: { **"And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing," (9) [The one] who has made for you the earth a bed and made for you upon it roads that you might be guided (10) And who sends down rain from the sky in measured amounts, and We revive thereby a dead land – thus will you be brought forth – (11) And who created the species, all of them, and has made for you of ships and animals those which you mount (12) That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.[1] (13) And indeed we, to our Lord, will [surely] return." (14)** }, and indirect: which are experiences in which man relies on extrapolating the past without entering into interaction with the environment of the past, the Almighty said: { **And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped? (45) And certainly, did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds." (46) But when he brought them Our signs, at once they laughed at them. (47)** }.

- Social basis: It is to document the curriculum interaction of the student with his environment, the Almighty said: {Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided." (22) And similarly, we did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following." (23) [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers." (24) So We took retribution from them; then see how was the end of the deniers. (25)}, since the human environment is the most extensive and diverse environment of living beings, such as a culture embedded in the complex fabric of ideas, beliefs, customs, traditions, attitudes, values, ways of thinking and patterns of behavior.

- Philosophical basis: where it is based on teaching the basics of cultural heritage, so that the integrative curriculum allows learners to practice the principles and values contained in the philosophy and beliefs of society, as philosophy and education are two sides of a common goal. the Almighty said: { And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following." (23) [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we are disbelievers." (24)}

- Psychological basis: It is to take into account the characteristics of the growth of the learners, and their trends and tendencies and take into account their abilities and maturity and problems and needs and ways of learning, and that the learners differ in their readiness and mental abilities, and the curriculum should take into account the differences between students in the way they teach and learn, the Almighty said: "{ And [mention, O Mu'ammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship," (26) Except for He who created me; and indeed, He will guide me.",(27) And he made it[1] a word remaining among his descendants that they might return [to it]."(28)} And there are still in the descendants of the Prophet of God Abraham who unites and worships God (al-Tabari21,2020/612) according to the characteristics of their readiness, maturity and guidance

To answer, what is the proposed vision for building a integrative curriculum for the Arabic language and education subjects?

The Islamic in the light of Surat Azz-ukhruf? The answer was as follows:

The proposed integrative curriculum includes the following elements:

First: Foundations of the curriculum:

Philosophical basis: Pure cultural heritage inherited from religious and linguistic impurities Cognitive basis: extrapolating the past to take the lesson and with the knowledge of religious and linguistic

Psychological basis: follow-up of the stages of development in proportion to the religious and linguistic readiness of the younger generations .

Social basis: replacing the corrupt inherited environment with healthy environments in education and language

Second: Educational Outcomes :

- General educational outcomes: the upbringing of the righteous believer in education and language

- Educational Outputs: Drawing the footsteps of educational education and linguistic in the light of the contents of Surat Azz-ukhruf.

-Specific behavioral outcomes: represent the behavior of the prophets and messengers on them Peace in education and the language included in Surat Azz-ukhruf.

Third: Content:

Organizes the content of the two sections matrix: logical organization, Psychological, aesthetic organization decoration, organization Vertical and horizontal organization

Fourth: Activities, Means and Teaching Methods:

Tangible means seen in The educational environment is integrated in language, education, and means and beautiful Ornate styles, proverbs, reward for mastered work with reinforcement.

Fifth: The teacher and the learner:

The teacher carries the message of the prophets, with their characteristics and good their morals, and the learner has needs that must be met, including:

physiology, mental, emotional, aesthetic, social, and question teacher-learner communication, and learner lure to say a part of the truth.

Sixth: Evaluation:

Employing feedback to identify strengths to enhance them weakness to address them, followed by judging the achievement of outcomes.

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