

## Principles of Islamic Education with an Approach of Freshness and Vitality for the Elementary School

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### Abstract

**Purpose:** The purpose of this study was to develop the principles of Islamic education with an approach of freshness and vitality for the elementary school.

**Method:** In this research, the content analysis method has been used to be able to interpret and analyze the speeches and messages related to the topic, regarding the relationship between Islamic education and vitality in the religion of Islam, books on Islamic education and the Qur'an and hadith.

**Findings:** The findings of the present study using content analysis method, indicate that theoretically ten principles of Islamic education with a freshness and vitality approach for elementary school (aesthetic principle, principle of tolerance, principle of beauty, principle of modification, principle of ease, principles have been referred to. Dynamics and vitality in school and class, the principle of reminder, the principle of continuity, the principle of awareness and the principle of individual differences) can be explained. That is, Islamic teachings can inspire the hypotheses and theories of Islamic education with a refreshing and invigorating approach for the elementary school.

**Conclusion:** It is important to use the principles and perspectives in practice and to evaluate the performance of Islamic education with the approach of freshness and vivacity.

**Keywords:** Principles, Islamic Education, Freshness and Vitality, Elementary School

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## Introduction

Principles are one of the most important pillars of any science and perhaps its most important pillar. The science of education also has its own principles. Of course, principles can also be derived from the philosophy of science, but an attempt has been made to view Islam not as a philosophical school, but as a set of religious rules and regulations, although the discussion of principles and foundations is inherently philosophical. The aim of the authors of this study is to theoretically formulate the principles of Islamic education with freshness and uplifting approach for the elementary school. There has been little research on this subject. Also, Persian studies from an Islamic point of view have addressed this issue less, and Latin sources have addressed this issue from another perspective. Some of these researchers believe that a child should not be taught religion before puberty. They believe. According to Islam, especially according to the manners and guidelines of the infallibles, the teaching of religious concepts begins at birth, and education in childhood is the foundation in other periods (Majlisi, 1983).

Striving for happiness  $\hookrightarrow$  leads to a positive outlook on life, a positive self-concept, mental health and emotional balance, hope for the future, a balanced and satisfying attitude towards self and others, balanced social relationships, avoidance of resentment, avoidance of wasting time and laziness, increase Life success results in having higher quality of life, better sleep, a greater willingness to help others, and better decision-making in individuals (Luhmann, et al, 2016).

On the other hand, proper and effective education is not desirable without considering the child's mental ability and may discourage the child from learning or interfere with his learning. Therefore, teaching religious concepts to children, although it is a very sacred and sublime thing, but its success depends on awareness and knowledge of the principles and methods of education appropriate to it. According to Imam Amir al-Mu'minin (as), there is no movement unless man needs knowledge and awareness in order to do it: we are from the movement except for him and you need him to know him (Luhmann, et al, 2016).

Teaching religious concepts, like any other science, requires identifying and applying the correct, efficient and effective principles and methods. Therefore, just as it is necessary to know the characteristics and abilities of children in optimizing the teaching of religious concepts, it is also necessary to know the principles and methods related to teaching religious concepts to primary school children. Thus, if the teaching of children's religious concepts is done without considering the correct principles and methods of education, the example of Imam Sadegh (as) will be: One who does something without insight is like one who walks in an unusual way, and the faster he is, the farther he will get from his destination (Klini, 2000).

Therefore, it should be noted that the child's perception of religious concepts is not the same as that of adults; they understand religious matters to the extent of their mental capacity and, accordingly, build their worldview. According to the words of the Holy Prophet (peace and blessings of Allaah be upon him) who said: We, the prophets, are obliged to speak to everyone according to his understanding (Klini, 2000). If the teaching of religious concepts to elementary school students is not done in a calculated way, not only will it not have constructive effects, but it can also have harmful consequences.

Undoubtedly, a fresh and friendly atmosphere has a great impact on the flourishing of talents, creativity, dynamic and creative educational planning, academic achievement, efficiency, health and vivacity of students. Vital school brings fertility to the body and mind of children and students. A cheerful, dynamic and active person hopes for life and strives hard to achieve his goals, while a depressed, sad and inactive person feels tired, helpless and hopeless and is helpless in the face of problems and is required to realize and build schools. Vigorously, changing the attitude and new look of parents and teachers of the school is about beautifying and improving the school environment, because the beautiful and fresh atmosphere has a great impact on educational planning and academic progress and the morale of students and teachers. Experience has shown that wherever parents have participated in school with their intellectual, cultural and material awareness and participation, the process of academic achievement and activity in school educational planning has enjoyed a better and more desirable position. By creating an atmosphere full of intimacy, a resourceful manager enhances team spirit, builds trust, and creates an emotional, friendly, and happy atmosphere. The school principal can create an emotional and happy atmosphere by creating a spirit

of participation in students, teachers and parents of students in the school administration, and by creating an atmosphere of mutual respect between teachers and students, promotes fruitful educational quality and educational planning and creates a sense of satisfaction in the school.

According to the study background, it has been found that some domestic and foreign researchers have discussed the vitality and vitality of elementary school students, including Bahramian, Nadi, Karimi (2019) who have shown in their research the concept of happiness in Islam in the form of three themes. All-encompassing happiness-oriented insights (divine, metaphysical, and material insights), happiness-oriented bios (material and spiritual bios), and happiness-oriented actions (ritual, emotional, and social actions) are organized. Alavi, Yari Dehnavi, Ghotbi Nejad (2019) have studied the prayers of Imam Ali (as) in the Alawite Sahifa and have shown that the educator should rely on principles such as identifying praiseworthy joys and how to find them, recognizing condemned sorrows and ways to escape. From them, as well as recognizing the praised sorrows and creating them in one's heart, try to cultivate the emotion of sorrow and joy of one's existence. He should also resort to methods such as pleasing God, the Prophet (PBUH) and his family, and take action to make people happy and ultimately create happiness for his hereafter.

Mumipour (2015) in a study entitled *The relationship between the practice of religious beliefs and religious orientation with happiness in female students* showed that between happiness and the practice of religious beliefs and all its subtests, between happiness and internal religious orientation, a positive and significant relationship between happiness and There is a negative and significant relationship between external religious orientation. Sahraeian et al. (2011) also found a relationship between religiosity and happiness in their research. In addition, research by Hayward et al. (2016); Zakir, et al. (2017); Warren et al. (2016) and Aghili & Kuma (2008) also found a positive and significant relationship between religious beliefs and happiness in their research. As it is clear from the mentioned researches, most of the researches that have been done so far are about the principles of Islamic education, or vitality and happiness, with an Islamic character, and some have examined the relationship between happiness and religious and Islamic education. Creation has not been done for the elementary school, so in order to eliminate this research gap, the authors of this research have studied and explained the principles of Islamic education with the approach of freshness and vitality for the elementary school. In the following, the relevant principles will be discussed.

**Principles:** Principles the plural of principle is an Arabic word meaning the root, foundation, root, base and foundation of anything (Dehkhoda, 1959). In the term, there are several definitions for principles. Some authors believe that the principles of education are relatively general theories and rules that are true in most cases and should guide educators, teachers, administrators, educators and parents of students in all educational practices (Shariatmadari, 1990). For others, principles are general guidelines based on principles (Bagheri, 2014), and principles in this discussion are general rules and guidelines based on religious teachings, psychological research, and the theories of educational scientists.

**Education:** Education is defined in Persian dictionaries as meaning to teach, teach and learn (Dehkhoda, 1959). In the term, there are several definitions for teaching. Ragheb Isfahani writes in the text: Teaching is that with a lot of practice and repetition, it creates an effect in the mind and soul of the student (Ragheb Isfahani, 1996). For some, education means the transfer of information and skills to others, so that these knowledge and skills can be used and change behavior (Taghipour Zahir, 1997). And from the point of view of others, education means that someone (teacher or mentor) works to make someone else have something; this means education in order for the student to acquire knowledge and awareness (Kardan et al., 1993). Teaching is activities that are designed by the teacher or the teacher in order to create learning in the learner and flow between the teacher and one or more learners in the form of interaction (Saif, 1997). Therefore, education is a tool and a basis for upbringing, which is more important in the cognitive and mental dimension.

**Islamic education:** Religion is a kind of life and Islamic education is a process that prepares a person for a certain way of life (according to Allameh Jafari, rational life). This way of life is formed on the basis of pre-determined principles, rules and strategies that have been presented to man through religion, beliefs and Shari'a. A review of the contents of religious and cultural texts confronts us with the undeniable fact

that religion (Islam) is a global phenomenon and in its historical experience has always strived for globalization. Try to become it. Quranic verses explicitly or indirectly speak of the universality of the Prophet's (pbuh) mission and its limitation to a specific era and indicate the universal view of religion (Shafi'i, 2019).

**Characteristics of primary school children:** Proper recognition of talents, abilities, shortcomings, needs and physical and mental strength of children at different ages is a very important and effective factor in education. The first characteristic of primary school children is that the freshman in the first year of primary school is different from the high school teenager in every way. Accordingly, in this study, we will examine and identify parts of the cognitive abilities of primary school children that are more related to the teachability of religious concepts in this period.

During this period, the child enters a new stage of intellectual (mental) development, which Piaget called the stage of "objective operation". "This period is called objective operation because, despite the development of mental and intellectual talents in the child, mental operation is still dependent on the outside world and problem solving depends on direct and objective communication" (Bi Ria et al., 1996).

"According to Piaget, children in this period are more similar to adults in terms of feelings and emotions, but in their thoughts are very different from them, In this period, although the speed of physical growth decreases, but the mental growth continues at the speed of the previous period (in order to become familiar with various concepts), even more thought and reasoning progresses. Familiarity of the child with the concepts of mental maintenance is one of the clear signs of the child's intellectual development in this period. Mental maintenance means that if the appearance of foreign objects (in different ways) changes, their position remains constant in the child's mind, and he recognizes that these seemingly changed objects are the same as before and have not changed.

"In this period, thinking takes on a new dimension," says Maurice Debs of elementary school child development. Relational thought replaces the mixed thought of the previous period, and the child uses it to interpret the outside world, which is much closer to our knowledge of the world. As a result of the development and influences of the educational environment, the child's mind is organized around several basic concepts, namely the concept of time, place, number, cause, movement, etc. that unite tangible information" (Debs, 1995).

One of the most basic characteristics that can help us in learning religious concepts is the existence of religious inclination and interest in religious affairs in the child. We believe that the basic concepts of Islam, such as belief in God and religion, are things that are compatible with the original and untouched nature of the child, and according to the Qur'an, with his nature. The child's interest in religion and God is not acquired, but is present in him and flourishes in the post-adolescent years. The natural child is familiar with God, education is basically responsible for the growth and flourishing and strengthening of these natural tendencies and the teacher nurtures them. In this regard, we refer to the order of the Holy Prophet, peace be upon him and his family, who said: Every infant is born with a divine nature, and it is his parents who divert him from the path of his sound nature, making him a Jew or a Christian (Majlisi, 1983).

**Happiness:** Happiness is one of the topics that has been considered in the field of personality and positive psychology in recent years and is one of the most important human psychological needs that has a major impact on the formation of personality and mental health. In *The Republic*, Plato mentions three elements in human existence: the power of reason or reasoning, emotions and desires. Plato's argument considers happiness as a state of man that there is a balance and harmony between these three elements (Dickey, 1999).

Happiness Striving for happiness is a human need for health and well-being, and a happy person always has good feelings about himself and others; Happiness includes both cognitive and emotional dimensions; The emotional dimension includes the presence of positive emotions and the absence of negative emotions, and the cognitive dimension includes a general assessment of life that encompasses a variety of areas (Huang & Humphreys, 2012).

**Benefits of happiness:** People who maximize their happiness, and experience high levels of happiness and life satisfaction most of the time, reap countless other benefits. Happiness Satisfaction with life above

the average level indicates that we have performed well in achieving our aspirations in valuable areas of life. Success fosters success and this inner experience of lasting happiness and satisfaction, self-confidence, optimism, self-efficacy, positive interpretation of others, kindness, warmth, activity and energy, community-friendly behaviors, security, physical health, effective adaptation to challenges, and increases pressures, initiative, flexibility, and purposeful behaviors. These qualities of high happiness, in turn, enable stable, happy people (those who experience positive emotions in most cases) to succeed in achieving their other goals in valuable areas of life. Happy people have more stable and successful marriages, more friends, higher income, better career success, more social activities, better mental and physical health, and even longer life expectancy than their peers who are less happy than their peers (Rasooli, 2016).

Happiness indicators:

**Face-face:** The main place of emotions is the face; the face can show a number of emotions, including happiness. Perhaps the most obvious facial expression that shows happiness can be seen in the movement of the lips and especially in the amount of laughter. But what matters is to pay attention to the whole body. Expressing happy feelings by oneself: Paying attention to what one says about one's feelings can also be an indicator of one's happiness. Paying attention to the content of one's speech: When a person is more optimistic in the content of his words, it can be said that the inner feeling of a person is also happy. When the content of a person's words is pessimistic, it can be said that he is not happy (Shafi'i, 2019).

## Methodology

In this research, content analysis method was used to interpret and analyze the speeches and messages related to the topic. Regarding the connection between Islamic education and vitality in the religion of Islam, the books of Islamic education and the Qur'an and hadiths have been referred to.

Content analysis is one of the methods of collecting information in the humanities and social sciences that has received much attention. In this type of method, the researcher, instead of measuring people's attitudes, beliefs and views through a questionnaire, sends messages Which they have recommended. Content analysis is the application of scientific methods to examine the content of master's degrees. The examples in this method are the same as the documents. It is also a technique for finding results by objectively and systematically determining the specific characteristics of messages. This definition does not limit content analysis to quantitative methods, nor does it allow inference about the hidden meaning of messages, nor does it limit the description of explicit features of messages (Abdollahi, Farokhi, Bagheri, 2001). Here, the qualitative method of content analysis is used and the hidden meanings of the messages are also considered.

## Findings

The results of this research are presented in the form of principles of teaching religious concepts to children with the approach of happiness and vivacity: As mentioned in the semantics section, the principles are (general rules and guidelines based on religious teachings, psychological research, and the theories of educational scientists, which are used as practice guides in teaching religious concepts to children). Therefore, in this method, we examine these principles.

**Principle One: Aesthetics:** Aesthetic sense is presented as a fundamental feature of human beings that education should be based on and according to it. Here is education that should consider the requirements and considerations related to human aesthetic factors and organize itself according to it. . In fact, human aesthetic power is a fixed path that education must have the necessary flexibility to cross this path to reach man and his growth and development and organize himself according to this fact; In other words, here is the training of the subject, which takes the form of a container that is the aesthetic factors of man; In this sense, the principles of education, the flexible requirements should be in accordance with this basis, and the educational methods should adorn themselves with the aesthetic requirements of human beings. It seems that the perception of container and object can be another expression of the relationship between basis and principle. In this way, firstly, the passion for beauty as a reality in human beings as an educational

basis and secondly, the need for adaptation and attention to this fact as an educational principle based on vitality and freshness can be expressed especially for elementary students (Hosseinpour et al., 2013).

**The second principle: the principle of tolerance:** Tolerance means gentleness and gentleness in dealing with others. In the Holy Qur'an, God considers the friendliness and tolerance of the Holy Prophet (PBUH) as a result of his mercy on him and considers it as the source of society turning to him. The Holy Prophet (PBUH) has said: My Lord has commanded me to be patient with the people, as He has commanded me to perform my duties (Majlisi, 1983); He also says elsewhere: Tolerance is not imposed on anything unless it adorns it (Mohammadi Rey Shahri, 2011). In reviewing the word tolerance in dictionary books, it was said that tolerance is: "a gentle or gentle attitude in behavior". Given the above result, it can be seen that it is opposed to intolerance, violence and harshness; as this meaning also exists in front of the word friend. Tolerance, therefore, should be defined as "gentleness and kindness in nonviolent and non-violent behavior." If tolerance indicates a way of existence and how educational activities, the principle of education with a vigor and freshness approach, especially for the education of primary school children is considered. Introduce friends, peers, teachers and principals, accepting the diversity of different thoughts and ideas and tolerating them, following the rules and regulations of the school, looking realistically at others and avoiding self-centeredness, using discussion and debate, and so on.

**The third principle: the principle of beauty:** According to this principle, during the training, the relationship between the instructor and the instructor and everything that is offered in this regard should be in a neat condition to be desirable for the instructor. This beauty includes the person of the instructor and educational content, books, etc. In the face of 1- different temporal and spatial situations and 2- different social conditions, human beings are exposed to different moods, feelings, thoughts and behaviors. In terms of time, the dawn evokes excitement in human beings and the sunset is a reminder of losses. The day is the time of endeavor and the night is the time of silence, loneliness, solitude and attention. Some special times are also important because of the special events that took place in them, such as the Night of Power, which is more than a thousand months due to the revelation of the Qur'an. Different places also have different effects on human beings, the plain is the source of generosity, and the mountain is the source of strength in human beings. Some places, like the Kaaba, are honorable places that God calls a safe sanctuary and swears by. Social conditions and connections between human beings also have profound effects on human beings. It is on this basis that homogeneous human beings converge and disproportionately avoid each other, in the same way that whenever a person travels in a certain group, he gradually gathers like him (Bagheri, 1994).

**Principle 4: Principle of Modification:** Since human beings are affected by different environmental conditions (temporal, spatial and social conditions), the root and source of some human thoughts, intentions and behaviors must be found in their environmental conditions. The principle of condition correction implies that environmental conditions must be changed in order to eliminate or create certain states and behaviors. For example, Prophet Moses (pbuh) after returning to his ummah, when he saw that the people worshiped the Samaritan calf, in order to eliminate the idea of polytheism, in addition to intellectual explanation, he changed his position, that is, expelled the Samaritan from the ummah and destroyed the symbol of polytheism with fire. If Prophet Moses (pbuh) did not make such a change, he would not have reached this conclusion (Bagheri, 1994). Imam Khomeini, may God have mercy on him, says in this regard: Man can transform the manifestation of the devil into the manifestation of humanity, because man, as long as he is in the world of nature, is in fact Through the passive power that the Almighty has provided for him and clarified the path of happiness and misery, he can turn his shortcomings into perfections and vices into good qualities and his sins into rewards.

**Principle 5: Principle of Ease:** Life becomes meaningful with joy and vivacity, and in the light of it, students, especially during adolescence and youth, can build them and agilely climb the peaks of conduct and the steps of progress. A lively and dynamic scientific community is one in which there are many happy elements and in the educational planning of its various systems; strategies are designed and arranged for the freshness and vitality of students. In the past it was thought that the task of education was to produce graduates who could only make a living, but in the new century it seems that the curriculum of education

systems has passed this stage and the headline of education is summarized in one sentence. "Teach students the desire to live." So we have to believe that in fact our sustainable growth depends on sustainable happiness. Teachers need to be able to make learning environments more enjoyable, healthier and more productive. So we should try to spread love, courage, faith, hope and trust, moderation in work and cheerfulness and dynamism in work and behavior in ourselves, colleagues, families and children and adolescents, and bring happiness and health together and for happiness (Seligman, 1990).

The principle of ease means that in teaching religious concepts to children, children should consider their cognitive, emotional and motivational abilities and avoid excessive, violent and strict in the educational process; Because the purpose of teaching religious concepts is to arouse children's enthusiasm to learn religious teachings and not just to convey religious awareness, so the principle of ease not only rejects violence and harshness but also recommends creating a happy and fun environment for students. According to this principle, the goal is not only the transfer of knowledge, but also the universal enthusiasm in the process of teaching and learning, and this is achieved only in a fresh and lively environment. Therefore, the Holy Prophet, peace and blessings of God be upon him, has always repeated the saying, "Teach and take easy and do not be strict. Because, "God did not send me to be strict and stubborn, but to send me as an easy teacher" (Mohammadi Rey Shahri, 2011).

Martyr Motahari also quotes: "When the Prophet (peace and blessings of Allaah be upon him) sent Mu'adh ibn Jabal to Yemen to propagate the religion, he said to him: O muadh, you are going to propagate Islam. Make people understand the benefits of Islam and turn to Islam out of desire. The point made by the Prophet was that; do not make people flee from Islam and hate it. Do not interpret the content in such a way that it is the spiritual reaction of people fleeing Islam (Motahari, 1988). Now, according to the principle of ease of learning in Islamic education, the observance of this principle in teaching religious concepts to children is more important; Because, according to what was stated in the study of children's characteristics, religious concepts are matters that are compatible with the child's nature and do not need to be imposed and strict, strictness is when teachings against the child's natural will are drawn and repeated for him without thinking. And accept the thought. In addition, easy religious concepts and teachings provide the necessary internal and motivational context for the child, making him interested in learning religious concepts and truths. Just as violence and strictness in the teaching of religious concepts make the child pessimistic about the principle of religion and its life-giving teachings; it will leave unpleasant effects and consequences on his gentle spirit.

Therefore, observing this principle in teaching the religious concepts of the child is so important that the Imams (as) in their enlightening speeches have instructed the parents to do so. According to a narration from Imam Sadiq (as) quoting the Holy Prophet of Islam (pbuh), "Parents should accept something that is easy and simple for the child to do and expect him to do what is difficult and unbearable for him." Do not have (Hor'amli, 1996). Teaching religious concepts and teachings to children in a happy and uplifting environment stimulates their creativity and motivates them to learn. In a happy and fun environment, the child not only is not afraid of learning and does not resist it, but also participates very hard and motivated in learning religious concepts.

**Principle 6: The principle of dynamism and vivacity in school and classroom:** a) Happy and soulful school: The school provides an opportunity for students to play and practice life without major annual worries and gradually prepare to be on the real field Implement life (Sanjani, 2008).

A happy physical appearance affects the vitality and happiness of people. Walls decorated with beautiful paintings, suitable ground level, planting trees and green space, placing colorful, beautiful benches, beautiful pictures on the school entrance, appropriate size of school environment, suitable ground and sports halls, painting doors and windows and buildings, installation Beautiful curtains, suitable lighting for classrooms, beautification of corridors, classrooms and placing pots of natural and artificial flowers in the corridors, appropriate size of classrooms, beautification and cleanliness of prayer halls, libraries and workshops, use of fragrances, beautiful shelves, use of uniforms Suitable and desirable for students, as well as regular coverage and the use of bright colors for school staff, clean school environment, classrooms, personal and social health, students, are the main factors that provide a fresh environment for the school.

In "Happiness in Schools", principles such as showing off students' work, making time to play, making the school environment attractive, having good books to read, creating sports and art classes, bring more happiness to students (Wolk, 2008). Holding some lessons in spaces appropriate to the lesson space, such as museums, parks, science and technology centers, mosques and holy shrines, stadiums, will diversify and refresh the classroom for the student. Doing some activities such as playing appropriate music during breaks, holding sports and cultural competitions is also effective in increasing the vitality among students. The school atmosphere relies on people's attitudes and approaches to issues, topics, objects and facilities, determines the process of in-school education. The school atmosphere can be organized on the basis of loyalty and empathy, or it can put people on either side of a high wall of insecurity and mistrust. Having equal opportunities, being considered as an insider, being accepted and being willing to cooperate in many ways are among the components of the school atmosphere (Sanjani, 2008). Studies show that after parents, the principal and teacher play the most important role in shaping the child's sense of role (Parehon, 2015). Undoubtedly, the spiritual upbringing of adolescents should be considered from the beginning of their lives. Religion has three main components: 1- The religious nature of the organization includes membership in religious institutions 2- The religiousness of a person who has an individual commitment to religion. 3- Religious beliefs are the core beliefs of individuals who have been to their religion and their relationship with God (Badri et al., 2015).

Introducing students to the tenderness of nature (climate, sun, mountains, sea, etc.) can bring vitality and freshness by perceiving the nature of God so that seeing any dimension of nature, even smelling a flower, feels pleasure and joy. . Performing religious ceremonies can bring inner and spiritual refreshment to schools.

**B) Happy and cheerful class:** The teacher adjusts the melody, atmosphere and atmosphere of the classroom. If the students' spirit is to grow and develop, this process must begin with the teacher's spirit. Now, if the teacher's spirit is depressed and incapacitated, there will be little chance of strengthening and caring for the students' spirit. The teacher is familiar with a variety of teaching methods. The information should be up-to-date, the teacher should know that students have individual differences, and he should be aware of the methods of encouragement and punishment and be full of spirit and motivation (Ebrahimi, 1998).

The teacher should be present in the classroom with a fresh and smiling face and with an open and well-groomed face, so that his state of cheerfulness and vivacity will also make the students happy. Greeting the teacher when entering the classroom, sympathizing with the students for learning the lesson - ignoring the minor flaws and problems - accepting the students' excuses after committing the offense - not resenting the offending students - treating the students with love and affection - Avoiding unnecessary strictures and not expecting too much from them are factors that associate the religious class with spirituality and are very important and effective in establishing an emotional relationship between teacher and student. A teacher who teaches carelessly and just to do his job will never succeed in his job (Hossein Khani Naeini, 2008).

Predicting students' happiness can be achieved based on their perception of teacher expectations, and some dimensions of teacher-student interaction and teacher expectations have the power to directly predict happiness, and some of these dimensions are direct predictors of student self-efficacy (Hossein Gholami, Chari, 2011). Education through entertainment is one of the innovative methods of teaching and learning. Cheerful training Increases the interest of the learner (student) in the classroom and provides a good environment for understanding the depth of knowledge and applying it in real life. This process involves learner participation in the discussion and does not involve traditional education (Panse et al., 2019).

In answering students' religious questions, the teacher should have the necessary religious information, and if the answer to a question needs to be studied, he should answer that question with the necessary study and not try to distract the students in any way possible, and in logical and logical ways. Sa'eh Sadr answers the students' questions and through the students' questions, the teacher can get acquainted with the needs, feelings, problems and intellectual problems of his audience and succeed in presenting lessons and

discussions, and solve the students' mental and intellectual problems and calm the environment, And provides a platform for a variety of perspectives to nurture students' religious talents (Nasiri, Yavari, 2016). It should be noted that education should pay attention to two priorities in the case of the teacher. Second, in terms of providing for the teacher's livelihood and life, the teacher should act in such a way that the teacher is all about the school and the classroom and improving the academic, educational and student level. Such a teacher can be expected to be cheerful and provide a lively class for students.

**Principle 7: Principle of Reminder:** The importance of this principle is so great that sometimes the only duty of the Prophet (PBUH) is stated in the Holy Qur'an as "reminder". Reminding means remembering that sometimes we have to remind someone what they have forgotten or can forget. There are two types of warnings; one that remembers forgotten science and the other that revives and motivates unforgettable science. The Holy Prophet (PBUH) instructed his envoys to other cities to remind the people of the Day of Judgment and Death. For example, he advised Mu'adh ibn Jabal when he sent him to Yemen: "Remind them of God and the Day of Judgment" (Majlisi, 1983). Applying this principle in educating primary school children with the approach of cheerfulness and vivacity will be most useful when the preacher is the agent of his preaching and expresses it in a soft and kind way and as much as possible privately and individually.

**Principle 8: The principle of continuity and continuity:** In the school of Islam, education is continuous and Muslim must always be in the valley of education and learning. Acquisition of knowledge and learning has become a permanent matter and the study of science according to Islam does not have a definite time, as Imam Ali (as) says: Do not attain knowledge and knowledge, except one who continues in his education; Because, according to that Imam, knowledge and knowledge do not end (Ibid: Hadith 165).

Therefore, as we have seen, from the Islamic point of view, teaching religious concepts and truths is something that should continue until the end of life and a person should be under its influence, but childhood and adolescence can be considered as the period of service and continuity of religious teachings from Islam. Parents and educators should supervise and guide this. In this regard, we will suffice to mention only one narration from Imam Sadiq (as) who said: O A child should play for seven years and be taught to read for seven years and be given halal and haram education for seven years (Hor ' aml, 1996)

Therefore, Islamic traditions are used that teaching religious concepts in childhood is very important, if religious teachings are not done in this period, one cannot hope for education in adulthood. In other words, the importance of teaching religious teachings to the child on the one hand and the long period of mental and psychological structure of human childhood on the other hand, require continuity in teaching religious concepts to the child. Therefore, in parallel with the intellectual development and psychological development of the child, beliefs should be transmitted to the child and unnecessary haste and pressure in this matter should be avoided. Rather, the child learns better in a fresh and lively environment with play and entertainment.

**Principle 9: Principle of Awareness:** Education based on student insight and awareness is one of the basic principles of the Islamic educational system. In Islamic sources, there are many verses and hadiths that praise science and awareness and call and encourage people towards it. He is prudent and strongly condemns it; For example, in one verse, God asks human beings to act on the basis of insight and awareness and to accept the true religion, and the method of inviting the Prophet (peace and blessings of Allaah be upon him) is also based on awareness.

Hence, in the Islamic educational system, there is no place left to impose beliefs and instincts and, consequently, blind imitation; because, in principle, these concepts are in no way compatible with the concept of acceptance based on insight and awareness. In some narrations, it is emphasized that education will not be very useful and sustainable if it is not based on understanding and awareness.

As the followers of Gestalt theory consider learning as gaining insight and believe that if the student really understands what he is learning in school and gains insight into it, he can easily transfer it to new situations. They emphasize on the basis of understanding and awareness, but some, by distinguishing between the concept of understanding and insight by preserving and remembering, believe that understanding or insight forms the basis of learning (Shariatmadari, 1990). According to Martyr Motahari, the goal in Islamic education should be to give intellectual development to the student (Motahari, 1988).

From the perspective of others, the growth and excellence of the child in the process of education depends on depth and inner knowledge, not increasing the volume of information (Karimi, 1999).

Therefore, what teachers should pay attention to when teaching religious concepts to children is the emphasis on understanding and awareness of the concepts, while maintaining, repeating and instilling is a necessary condition for teaching at an early age, but it is not enough. This fact can be found in the words of the Commander of the Faithful Ali (as) who says: Learning based on the thinking and intellectual activity of the student is far more beneficial than repeating it. Therefore, student participation in learning is an alternative and it is the teacher's duty to provide the ground for his / her learners' participation in learning in a happy environment and to make them think (Amadi, 1999).

**Principle 10: Principle of individual differences:** Individual differences are accepted principles in psychology, education, and religious teachings, and this means that all human beings have similarities, but they are cognitive, emotional, motivational, intelligence, environmental influences, and personality traits. They are different. This makes every human being an independent, complete and individual being. For this reason, one of the most important issues in psychology is the issue of individual differences and their causes, and even some psychologists say: Psychology has no other topic for discussion other than individual differences (Shaarinejad, 1993).

According to this; the principle of individual differences has also been considered from the point of view of education scientists. For example, Shahid Thani believes that the teacher should talk to and address each student according to their level of understanding and talent (Hor'amli, 1996). Khajeh Nasir al-Din al-Tusi prefers that the teacher should carefully identify the child's talents and abilities before any educational action, and then teach him the appropriate sciences and crafts. The late Mohammad Taghi Jafari likens teachers and students to gardeners and the flowers and trees of a garden, each of which has different characteristics and needs. Each needs a different climate, light and fertilizer. It is the gardener who must know the needs of each of them with the utmost care, irrigate them as much as necessary, and expose them to light and air. The teacher must also know the cognitive and emotional characteristics of each student in order to be able to behave in accordance with them,

Paying attention to individual differences in teaching is one of the principles that the teacher should be familiar with and synchronize his teaching with; because paying attention to individual differences in education ensures educational effectiveness. Accordingly, observing individual differences in teaching religious concepts to elementary school children is very important, especially in choosing and using teaching methods; teachers should be more flexible and not act in the same way in teaching religious concepts to children, but proportionately. Use a variety of effective methods with their cognitive, emotional, motivational, family and environmental backgrounds. For example, teachers should know that for some children, teaching religious concepts using poetry and storytelling is beneficial, and for some it is a question-and-answer session. Some understand religious concepts sooner, while others need more examples and explanations.

## Discussion

In the theoretical formulation of the principles of Islamic education, with the approach of freshness and vivacity for the elementary school, the important and fundamental question was whether it is possible to establish a connection between vivacity and vivacity in Islam and education in the primary school or not and whether there is a relationship between the two. Is there an issue to make Islamic education possible for the elementary school with an approach of freshness and vitality? The results of the present study have shown that theoretically this connection is possible, ie Islamic teachings can inspire the hypotheses and theories of Islamic education with a refreshing and invigorating approach for the elementary school. This relationship, while formulating the principles of Islamic education, with the approach of freshness and vitality for the elementary school, was practically tangible and tangible. It is important to use the perspectives in practice and to evaluate the performance of Islamic education with the approach of freshness and vivacity for the elementary school, so that the existing vivacity and vivacity can be given an

Islamic character. The lack of practice of Islamic views and teachings for Islamic education with a fresh and uplifting approach for the elementary school is quite evident.

Some of the current problems of Islamic education, with the approach of freshness and vivacity for the elementary school, due to lack of attention to the ultimate goals of Islamic education. The power of Islamic education, the lack of spirituality in creating freshness and vitality, is the incorrect propaganda of some press and educational media. Therefore, more attention should be paid to the principles of Islamic education with the approach of freshness and vivacity for the elementary school. If we measure the current elementary education with the approach of freshness and vivacity, the amount of practice will be determined. Orientation of Islamic education with the approach of freshness and enthusiasm for the elementary course will create a fundamental change in motivation and enthusiasm of students to learn as much as possible, the result of which is to cultivate a highly motivated educated force to continue education at higher levels and reach scholars and scientists. It will be great in various fields in our beloved country.

Finally, the principles of Islamic education with a freshness and uplifting approach for the elementary course are summarized in the table below.

**Table1.** Principles of Islamic education with the approach of freshness and vitality for the elementary school

Row	Original name	Description
1	Aesthetic principle	Man tends towards goodness and benevolence, so the person who does benevolence has the power to prevent man from evil.
2	The principle of tolerance	Familiarize students with respect for the opinions of friends, peers, teachers and administrators, accepting and tolerating a variety of different thoughts and ideas, following school social rules and regulations, looking realistically at others and avoiding self-centeredness, using discussion And debate and ...
3	The principle of beauty	According to this principle, during the training, the relationship between the instructor and the instructor and everything that is offered in this regard, should be in a well-groomed position to be desirable for the instructor. This beauty includes the person of the instructor and educational content, books, etc.
4	The principle of amending the conditions	The principle of condition correction implies that environmental conditions must be changed in order to eliminate or create certain states and behaviors.
5	The principle of ease	The principle of ease means that in teaching religious concepts to children, children's cognitive, emotional and motivational abilities should be considered and excessive, violent and strict in the educational process should be avoided.
6	The principle of dynamism and vitality in school and class	Provide opportunities at school and in the classroom for students to play and practice life without major annual worries, and gradually prepare to live in the real world.
7	The principle of remembrance	The preacher is the agent of his preaching and expresses it in a soft and kind way and as privately and individually as possible.
8	The principle of continuity and continuity	Education is continuous and Muslim must always be in the valley of education and learning
9	The principle of awareness	The emphasis is on students' understanding and awareness of concepts, not on memorization, repetition, and indoctrination
10	The principle of individual differences	Teaching religious concepts to children should be tailored to their cognitive, emotional, motivational, family and environmental backgrounds.

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