

Qualitative Analysis of Elemental Components of Social Education in Elementary Curriculum Emphasizing the High Hand Records

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Abstract

Purpose: This research was conducted with the aim of studying the essential components of curriculum social education in the elementary period. **Methodology:** The statistical population of the study included upstream documents such as the Transformation Document and the National Curriculum, both fully analyzed and analyzed. The statistical population and the statistical sample are equal in this research. The sample was the subject of the research. The results of this research show that social education in upstream documents is not as good as the goals. In the goals, the cognitive dimension is considered more than two other dimensions. Functional dimension has been neglected. To succeed, a program requires full attention to all three dimensions (cognitive, emotional, and functional). **Findings:** According to the research findings, the essential components of social education are the sense of truth of truth; tendency toward goodness; tendency towards gamal; tendency to creativity; virtue; aestheticism; creativity and innovation; love and worship; an inherent tendency toward worship ; Perfectionism; desire for immortality; truthfulness; desire for goodness; human tendency towards absolute perfection and worship; human tendency toward absolute perfection and worship; nature and freedom; nature and authority; opposition to human humility against one's being with fitting ; The integrity of jihad and defense; nature and justice; the requirements of nature regarding the homework and social rights of individuals; The integrity of the building of the tomb and its pilgrimage; the nature of truth-seeking and realism and adherence to the right. **Discussion:** The essential components of social education are the reference to the universe for the subjection of science; the adherence to science; the innate nature of science to the outside world; the innate logic of thought through the compilation of the premises And deduction from it; the nature of love; the nature of the attenuation and the nature of the possibility; the subjection of nature; the nature of the hope and the rhya; the nature of the illness and the nature of the defect and the principle of the principle.

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1. Introduction

Education in human life is the most important and fundamental aspect of life. The characteristics of a healthy and developed society are subject to a dynamic education system that is vibrant and inspired by the context of society. Such a system can make responsible, committed, thoughtful, ethical, independent, religious and creative people who bring the society to prosperity. Education in any society takes its principles from different bases. Philosophical, sociological and psychological foundations are among the prevailing principles in education. Considering these principles, it is possible to promote religious, moral, spiritual, social, etc. Growth and prosperity of the community are dependent on education. In the shadow of education the ideas of religious, social, cultural, and all that is needed can be trained. Man has a wide variety of needs (Social, moral, physical, material and spiritual), that should be considered in his education in a coherent and balanced manner. The personality is the result of the education. If a person's personality is in harmony with his nature, he will be balanced, and if the person does not conform to the nature of the person, he will have an unbalanced personality. If a character is in conflict with human nature, man will be out of the personality and will be parted with animals below that (National education curriculum, 1391).

Therefore, innate foundations are an integral part of education; Because in each dimension of the dimensions of education, the underlying foundations of that dimension must be discussed and flourished in person. For example, in social education, first, we must identify the underlying foundations of social education in humans, and based on these principles, we have to teach social education. Or, in cultural education, we first need to examine the underlying foundations of cultural education and then begin to teach this dimension. Therefore, it should be noted that innate foundations actually refer to the same spiritual and philosophical foundations in education. Intuitive foundations in fact refer to those needs, features, and attributes that potentially exist in human personality and education in a variety of ways, including curriculum, needs to be transformed into actual ones. Today's curriculum is considered a form of educational system Which includes all learning activities, a variety of learning experiences, suggestions on teaching strategies and the terms of the program, and also includes valuable knowledge, skills and attitudes for learning in any educational system (Ornstein & Hunkins, 2009; quotes Jahan, 1396).

2. literature review

The core of the education system is the curriculum. One of the key concepts and basic principles in education is the underlying foundations of social education. This concept refers to the qualities and potentials that are potentially man-made and can only be made by preparing the context and the proper conditions for their realization in humans. Naturally, the best is to teach these concepts. Adequate education is also possible through the institution of education and, as a rule, curriculum. Therefore, the study of these features and characteristics potentially laid on human beings can lead the human community to a uterus mundane. Yes, only in the light of the teaching of ontological cognitions, and according to the moral and legal values, the spirituality of God and spiritual perfection of humans can be expanded and deepened (Mesbah Yazdi, 1391).

This concept is related to concepts such as socialization and culture. Schools play a key role in these concepts. Every society needs social order to preserve its life and survival, and one of the most basic mechanisms of order in any society is socialization. Socialization is a process in which people learn how to be members of society and they carry out this process through the internalization of the norms and values of the community, by members of the community, and by learning how social actors act in society (Gordon, 1998).

Socialization is the obvious goals of education and are formally carried out through schools. In schools, textbooks play an important role in socializing students. The components of socialization in textbooks are provided through mechanisms and affect students. The issue of education and knowledge derived from it, and the relation that governs it, is one of the most important issues of human life, and especially social life. Human life becomes meaningful in relation to other human beings. In other words, the building of human life has been based on social life, and this has been entrusted to him in his nature (Tabatabaai, 1360: 20) and because of his need, he cannot get away from it (Javadi Amoli, 1389: 24).

On this basis, the person has accepted social life and must accept it; Because man is civil, in the sense that his essence is for civilization and socialization. Hence, human beings are civil and social in nature and this is something agreed upon by the majority of philosophers such as Ghazali, Ibn Sina, Ibn Khaldun and others. From Al-Ghazali's point of view, God asked that man should achieve his purpose with guidance from him; Because man has always needed arrest and guidance and because he is struck between two opposing forces - one that leads him to prosperity and, on the contrary, becomes one decisive way to his own, if he is properly guided, he can, by virtue of his God-given nature, attain his knowledge of the soul: "He was led by the god-loving-and according to his will, who had enjoyed their grace and enjoyed their observation ... Now he called him another journey to migrate that oyster (spirit) to this, to make him a Provincial. Anyone who has the meanings to witness it, a volunteer journey should take place on their own (Al-Ghazali, 1370: 8_9). In this way, it can be said that all human beings need social education to live in society, in order to gain their social status. The education that comes from the community itself and for the community. This type of education helps educate people who are neither harmful to society nor harm them to the community. People often plan for their future. In a way, every single life requires three-way interaction of the individual, society and education (Brooks, 2002).

Educational practitioners, nationwide officials, and families are all seeking a way to educate citizens who are ideal for society. In this way, most efforts are focused on day-to-day issues and, in a way, updating citizens and the community. For example, the concern of these days of education is the electronics citizen. But the challenge is that, in spite of updating and teaching new concepts to the citizens and the community, education is not yet on its agenda and social problems are on the rise. Therefore, these shortcomings should be searched elsewhere. These shortcomings are rooted in the debates that shape the base and foundation of education. These topics and concepts are the same as those that are rooted in human nature. So, as long as the underlying causes are neglected, any training will fail with failure. For example, if you educate the emerging issues such as being an electronics citizen, but ignore a natural category such as virtue and truth, what happens is the lack of adherence to and abnormality in cyberspace, and crime and the other things are happened. Therefore, the combination of natural foundations and social education can save the human community from the plagues and abnormalities. Community-wide disparities such as addiction, divorce, crime, moral and cultural problems all lie in social development; Because social education is based on the community and human nature. Because social education is based on the community and human nature (Sang Sefidi & et al., 1395).

If the natural foundations of social education are to be considered and based on the same principles, people's education is being promoted, human problems become less and less. This node will open with training. Educational, which prioritizes the need for measurement and, by assessing the existing situation, reduces it to the desired distance. In a variety of ways, you can educate the citizens of a community. The best way to achieve a better and more effective performance is through the education institution and, therefore, the curriculum. The curriculum is, in fact, the main body of the education institution. The curriculum, through textbooks and programs, addresses the transfer of students to the subject. It is possible to design social programs for students through appropriate curriculum design. This goal can be achieved by including the categories and components of social education in the

curriculum of different educational levels. During the various periods of study, the elementary period is of particular importance. The importance of individual education in this period is not comparable with other courses. In this period, the child's body and soul are ready to accept any good and bad education. What human beings learn in childhood penetrate deeply into their lives and can easily apply it to life (Falsafi, 1368).

It can be tailored to the age of students and by crunching concepts that are general and structural, to teach children primary school. This makes these concepts institutionalized in children. The main step in this way is to identify the desired components and indicators. Therefore, the purpose of this study is to study the essential components of social education in elementary school curriculum. This concept consists of two words of education, plus community that education in Farsi means "to nurture, to teach someone the habits and ethics, and to nurture the child until they are mature" (Dehkoda, 1328: 550).

In Arabic, the word *al-Tabit* is infallible. This word is associated with two roots of *Reeb* and *Rebu* (Ebn-Fars, 1390: 483). Social education is to provide the fields and factors necessary for the actualization, the flourishing of human talents in a desirable direction (Elhami Niya & Ahmadi, 1387: 27). Social education is the compromise and adaptation of individual behavior to the conditions and norms and values of society. Also, in defining social education, can say: Social education is a process by which a person learns the ways of thinking, beliefs, values, patterns and criteria of his own culture, and a group of social education provides them with the necessary arrangements for the formulation of values and makes them apart from their personality. Social education is familiar with the various concepts of group life and the benefits and limitations of social life and the recognition of social groups (families, Islamic Ummah and human society) and the values and norms and rules governing them (Shokoohi, 1368: 47).

Social education is a process in which a community-based educational system, norms, skills, patterns, motivations, behavioral patterns, rules of the community and the relationships of each individual person is shaped so that individuals can play a role on the basis of their own learning (1390). Obviously, maintaining identity against the rising waves of the community requires the strength of the mental and physical equipment. It's not easy to deal with faces that have different states such as anger, jealousy, selfishness, etc. Therefore, the ability to compromise in a social environment requires the mental and moral characteristics that should be underpinned by fathers and mothers, teachers and educators. Like other matters that parents teach their children, social education should also be taught from a family and at the same time as a child. Teaching social education for children causes the child from the very beginning to find his personality and get acquainted with his duties and responsibilities and develop the areas of social life in him. If social education starts from home, children will not be afraid to go to school and will soon adapt themselves to the school environment and students. On the other hand, students' behavioral problems, such as aggression, escape from school, confinement, isolation, and so on, are reduced. Children have to have the opportunity to speak at home and make comments. After the home environment, school has a difficult role in children's social upbringing. The school should not be distant from society as well as from families. Triple interaction between home, school and community can be effective in educating children. In addition to extraction of student talent, the school must strive to make it useful and at the same time adaptable and resilient to the community. Therefore, the task of teachers and school coaches is not to force children to listen only and fill their brains with information instead, they must create an environment conducive to them and teach them social principles (Rashidpour, 1366: 24).

Nature in the word means *creati*. Tabatabai in "*Tafsir al-Mizan*" has described nature as the creation of non-being (Tabatabai, p443). The derivatives of nature, both in the sense of splitting and in the sense of creating, are both expressed in the Qur'an: If the sky is broken» to meaning of «splitting». May God be the Creator of the heavens and the earth» to meaning of «creating». It is also mentioned in verse 30 of the surah of Rom: «And increase your

face to the religion of Hanifa, God broke it to people on it does not alter the creation of God». Ayatullah Makarem Shirazi (1387), has translated this verse as follows: "Immerse yourself in the pure faith of the Lord, this is the joy that God has created upon human beings, there is no change in the God's creation and this religion is based, but most people do not know». At the beginning of the verse, an allegory has been used to prove and persevere in religion and its full attention to its issues; Because someone who cares about something takes it with all its being and with full attention (Tabarsi, 1377 V3: 266). Consequently, it is the duty of religion to pay homage to religion and pay attention to it without neglect; Like someone who turns to something and focuses on it, so that it does not turn back to any other side (left and right) (Tabatabai, 1417 V16: 178). Therefore, nature is the creator of which people have been created, and according to the promise of the province, it is a development that occurs in all creatures and the Provincial Council, which all the people are required to do, is in accordance with the Takwin province (Gonabaadi, 1372, V11: 327). These meanings are synonymous with the meanings that the martyr Motahhari mentions with the term "innovation", and is synonymous with the concept of Sayyha and Hanif (Motahhari, 1385: 18).

In the idiomatic meanings of nature, you must say that nature is an axiom. This meaning is used more in the science of logic. In the view of the rationalists, the knowledge which is the source of that intellect and which is made directly by reason and without the use of the senses, are innate (Ebn_Fars, 1410). In some definitions, the term "nature" is in the face of experience. That knowledge generated by the senses are experimental, and the knowledge necessary for the construction of mind and intellect are innate. Therefore, on the basis of these meanings, there are consensus and disagreeable views that are referred to below. Nature, as one of the most fundamental subjects of Islamic anthropology and Islamic educational system, has always been considered by scholars, philosophers and Muslim educators. However, due to the difference in perspective and position that any thinker has adopted, various interpretations have been presented to some extent different from nature; Therefore, the definition, the realms and the types considered for nature will have a direct effect on the pattern presented on the human psychological structure from the perspective of Islam (Hematifar & Ghafari, 1393).

In fact, nature is a concept that is used against the natural aspect of mankind. While human nature takes into account the needs and desires associated with its physical features and attitudes. At the level of nature, there is a tendency and hatred such as pleasure, authority, hatred of disturbance, violence and the like, which is necessary for human life, but must be tempered by virtue of nature. Divine nature is laid down in human. Man sometimes develops this divine gift and sometimes forgets, but the essence is permanent and will not be lost. Nature is one of the concepts that have been considered and discussed in Islamic thought in many areas such as philosophy, word, interpretation, and ethics. In the tradition of Islamic thought, the proof of nature in proving the existence of God is a proof based on the Quranic doctrines based on an anthropological approach (Shah Abadi & Zamani, Ali, 1395).

Nature is applicable both in the field of anthropology and in the field of theology. In the field of anthropology, it is discussed about it because nature is a human attribute, and it is necessary for human understanding to be studied in its nature. Anthropology is the introduction to theology. Nature is one of the ways of knowing God. Accordingly, in the domain of theology, nature is also discussed. In the structure of all human beings, by virtue of the divine nature, rights have been given to the law which is indisputable and change. In every era and period, human beings of every race and sex, irrespective of skin color, wealth, and social status is included. In Islamic terms, the nature of human beings is God's creation of excellence and all the rules and laws contained in the Shari'a of Islam are in accordance with human nature and therefore, in the Holy Qur'an, it has been referred to the Islamic religion as the natural religion (Dehghan Mangabadi, Haeri & Heydari, 1390).

From the point of view of Islam, man is an entity that gives birth to some of the spiritual attributes with which it is potentially, and these features gradually become actual and evolving over time. In Islamic perspective, nature

is influenced by economic, social, and psychological factors, and thus takes on different shapes and colors. In this way, it is the man himself who, with the authority, is responsible for all the changes. So it is the human being who is responsible for deviations and non-deviations. Allameh Tabatabai establishes the theory of nature based on the principle of general guidance. While he believes in the theory of the eternal bliss of human beings, he describes it in a manner consistent with the notion of good philosopher's nature (Ghafoori Nejad, 1395). From the viewpoint of Martyr Motahhari, humans do not have innate imagination, but natural certainty means the first obvious attestation. There are also innate tendencies in the human body that have self-development and, with the help of environmental factors and conditions, must be activated and flourish (Arvaneh & Davoodi, 1390).

The theory of nature in the West should be sought in the seventeenth century and the Renaissance. In this period, a series of philosophical debates and discussions began to gradually begin to emerge. There were two opposing views in this regard: one rationalist perspective and the other an empirical perspective. The characteristics of the theory of nature in the West, and especially in these two perspectives, have features such as self-centered self-discipline towards them, an emphasis on power and processes, non-acquisition and unconsciousness through sense and experience, congenitally, Belonging to the structure of the agent or perceptual apparatus, having some degree of autonomy and self-sufficiency in the content and function, the potential, the lack of complete appearance for the subject, the cognitive and epistemic influence or the influence of human cognition, the epistemic direction, the former coordination of the foundation with Beyond your own, the principle of order and methodality, objectivity and the like (Omid, 1387).

Curriculum is one of the effective ways in teaching the essential concepts for human beings. In fact, the curriculum is the communication loop and the core of the training. In the national curriculum document, the prevailing approach to the entire curriculum, the monotheistic nature-based approach has been set. In paragraph 1/8 of the document that relates to the national curriculum approach, it is stated: The syllabus approach shows the spirit of governing all elements and its overall orientation. The curriculum approach is monotheistic natureism (Moraveji, 1391). A curriculum as a map or plan focuses on the most important event of learning, that is, the learning or rehabilitation of observer experiences (Oliva, 2008: 4). According to Eisner (1991, 1993), the curriculum is: «It does not have a physical identity, it is a complex idea, so its real definition is impossible». Curriculum specialists divide the syllabus into two parts of the curriculum design and curriculum in order to regulate their activities and to succeed in providing the appropriate curriculum (Maleki, 1393: 33). According to Klein (1991), curriculum design is a codified form or curriculum structure. Curriculum design focuses on what knowledge, skills and values students need to learn in schools; Learning experience should be provided in the context of learning outcomes; How can, planning, measuring and evaluating education and learning in schools or the educational system (Amini, 2011).

Always in education, concepts and structures that are general in the elementary period are ignored. However, by crushing these structures and concepts in general, it can be taught to the elementary school children. Nature as a general concept and structure has dimensions that shape these dimensions of the innate foundations of social education. Some of the most important natural causes are: The truth of desire (curiosity and desire to know from it), beauty of friendship, tendency to goodness and virtue. Natural attributes are: firstly, it is not acquired, second, it exists in the public, thirdly, it is not evolving, although it accepts intensity and weakness. The educational system, especially in the elementary period for the teaching of essential concepts, needs to be designed so that children enjoy learning these concepts. If these concepts are heavy for them, there are barriers to training these concepts. The curriculum should be conducted in such a way that the child's inner passion for learning is accompanied by pleasure. On the other hand, the pressure of factors such as fear, anxiety, fear of failure, weight of lessons, teachers' mistreatment, idle and out-of-the-box expectations that hinder the flourishing of this desire should be counted.

Curriculum with respect to issues such as paying attention to students' mental abilities and providing appropriate curricula, providing correct and non-false content, teaching lifelong learning skills and demonstrating the value of science to students, can provide the prospect of this innate dimension in learner (Moraveji, 1391).

In order to teach intuitive concepts, the child's educational environment at home and at school should be properly addressed to curiosity and the question of God and other concepts. A higher level education is offered in accordance with the student's age. The child's innate need to be answered with good, faithful, and beautiful teachings. Some of the concepts, such as the tendency toward goodness, justice and kindness, and the aversion to oppression and evil, are the backbone of a commitment to the child and his responsibility for living in the human community. The flourishing of these talents requires that a person be sensitive to his conscientious warnings from the very earliest childhood, and immediately after an error, he seeks to compensate for it and not repeat it. The review of the culture of Iran's educational system through field studies shows that despite the advancements in the educational system in science and technology, the educational-learning culture shows different dimensions. The culture of education-learning in Iran's educational system faces the lack of features such as self-realization, others, the world, and experience. In this culture, learning is at a low level in the cognitive domain, with features such as the lack of appropriate linkage between lessons, less attention to group work and the attitudes of students, and less attention to individual and cultural differences (Mehr Mohammadi & Mir Shamshiri, 1388).

What is neglected in our educational system is the anthropological basis of the curriculum. The set of descriptions related to the dimensions and characteristics of humanity forms the basis of anthropological education. The first and most important subject to be examined on the basis of anthropology is nature. Nature in Islamic texts refers to the divine nature of the existence of man, in other words, man at the depths of his being has knowledge and emotion towards the sacred principle of the world. "And when your Lord took them from behind the descendants of Adam, and he made them believe that they were not your Lord? They said: "Yes, we have testified that it would not be until the Day of Judgment that we were ignorant of this." But nature is not an automaton that works on its own and does not require care and education. Nature is a field and talent that needs to flourish through an appropriate educational program. Such a confrontation with nature was one of the purposes of the prophets (Maleki, 1380).

Therefore, we need to consider the principles in designing an ethos-based curriculum. These principles are: 1) The relevant and complete information about the phenomenon will be given to the student (transfer and production), otherwise he will get an incomplete understanding of reality. 2) The learner will observe various effects before learning about the phenomenon, and find that it is completely unobtainable. 3) It is possible to understand the adaptation of science to reality for the learner and, in other words, to provide sufficient evidence for the coincidence of science with reality. 4) Each section of the curriculum trusts the previous section and its discussions are based on previous discussions (assuming that there is, according to the preceding principle, sufficient evidence of the adaptation of science to reality). 5) The syllabus outlined in the curriculum covers the fundamental aspects of nature and the basic needs of the learner. 6) The plurality of courses in the curriculum will lead to unity of lessons, in such a way as to create a supreme unity of view toward one's being. 7) The exploratory dimensions of science include the learner capable of discovering reality through the production of various (innovative) mental schemas. 8) Covering material and spiritual needs, and the material and content of both will cover both needs. It should be noted that spiritual needs are ranked priority to material needs, and material needs are prioritized to spiritual needs. 9) The learner will constantly and consistently address the issues and add to his knowledge and skills by reviewing it. 10) There is the possibility of inventing new divisions in science, and the position and impact of curriculum in the curriculum system require that new curricula be determined on the basis of Islamic educational goals (Maleki, 1380; Mehr Mohammadi, 1381).

In this way, the syllabus in all elements should be based on these principles. In the sense that both the goals and the content, other elements and elements of the anthropological basis, or the innate foundations, are appropriately included. Therefore, focusing on a curriculum that is based on innate basics must be respected in all aspects and elements. Otherwise, in spite of the inclusion of innate concepts in goals and content, the curriculum will not succeed. Dehghani and Khandaghi (1390), in a research entitled "An Analysis of the Present Situation in the Design of Community Curriculum Curriculum Based on Content Analysis of Textbooks and Related Curriculum Documents" showed that The construction of these sources suggests that the traditional subject-based approach is overcome on two student- and community-based approaches. Then, considering the prevalence of a systematic pattern, the damage to this kind of social education curriculum was examined from the viewpoint of macro and micro. Finally, it was emphasized in the discussion and conclusion that in designing an appropriate curriculum pattern and determining the appropriate value approach as well as the characteristics of each of the elements, the essential source of work should be derived from the cultural, intellectual, social, historical and native environment of each country.

The results of the research of Omrani, Afsar Deyr and Sadat Omrani (1394), titled "Social and emotional counseling strategies for adolescents in the Qur'an and Hadiths" indicate that young people have variegated feelings. Therefore, in order to be able to raise people who are committed to performing their duties and respecting the rights of others, along with social education methods, emotional education should be used to make education more in-depth. In the Qur'an and hadiths, there are two main ways of social and emotional education: a) Advice to parents and educators for teens such as: reverence and respect for the adolescent, tolerance, affection, paying attention to the appearance, moderation, teaching of social customs, his readiness to form a family, the presentation of a pattern, encouragement and punishment. b) Educational needs of young people for social and emotional education that includes theoretical training such as Recognizing positive behaviors and skills, including good morals, adherence to admonition, adjustment of instincts, forgiveness and passage, benevolence for others, good speaking, as well as recognition of negative behaviors and skills, such as suspicion and self-interest, selfishness, humiliation, and other and includes practical training such as self-confidence and strengthening will, fighting off bad habits, thinking and awareness, friendship and accountability.

The results of the research of Mohades and Ebrahimi Pour (1394), entitled "Cultural-Identity Capacities of the Inmost World", indicate that Human nature based on the Qur'anic anthropology, with its metaphysical features, has the capacity to create a common semantic system and non-historical identity, and to reduce the negative effects of the cry of relations, so that it can be considered as an independent world, and from this aspect of independence, it examines its cultural-identity capabilities. The question of research are 1)What are the dimensions and components of the divine nature of man in the elementary period? 2)What are the dimensions and components of social education in the elementary period? 3)What are the inner dimensions and components of social education in the elementary period?

3. Methodology

The research method is descriptive-analytic. From the perspective of the target, it can be applied because in applied research, product or process improvement is considered in real situations (Bast, 1380: 40). The method of this research is mainly qualitative. Various techniques have been used in this research, one of which is the use of library studies and content analysis. To answer the first question, at first, all resources related to nature were studied and then a log of the components was extracted. In the second stage, the components were presented to the specialists in person, and they were asked to indicate the components of the elementary school and if they had any comments or suggestions. In order to answer the second question, the analysis was carried out on the upstream

documents and, as in the first question, the components were presented to the experts in person and they were asked to specify the appropriate components. To answer the third question, the findings from the two previous steps of the study were examined and finally the log was obtained for this section. In general, the process of this research is summarized in three phases: 1) Reducing or summarizing data; 2) Supplying or displaying data; 3) Conclusion and confirmation of the contents.

4. Findings

Question 1: What are the dimensions of the divine nature of man in the elementary period?

In fact, there are no definite statistics on the dimensions of nature. Sometimes nature is divided into three branches: cognitive (perceptual), tenderness and potency. 1) Cognition nature, such as proverbial propositions or initial propositions, moral propositions, and theology. 2) Tendency nature, like truthfulness, goodwill, beauty, love and worship, socialism, immortality, liberation and perfection. 3) Powerful nature, such as learning abilities, overcoming humanity, innovation, spontaneity, understanding and understanding, and approaching God (Gerami, 1386: 121-148).

In general, it is claimed that each of the three groups, according to their view of human nature, perceives the meaning of life in accordance with the nature of human being. The proponents of naturalism believe that the happiness of man is to bring the meaning and purpose of his life to the widening of as much as possible natural cognition, orientation and potentiality. Ayatollah Javadi Amoli considers nature to have two dimensions of insight (cognition and annuity) and a tendency (tendency to do's and don'ts), (1378). In fact, natural tendencies include truthfulness, virtue, aestheticism, collectivism, and tendency to be invented. Martyr Motahari divides nature into two parts of perception and tendency: the perception of nature means that either the reason does not or why it always accompanies it and the attachment of nature is the same non-acquiring human desires that exist in him, such as truthfulness, moral goodness, beauty, friendship, creativity, love and worship that man desires (Motahari, 1361).

Shah Abadi describes the dimensions of nature with terms such as the nature of love, the nature of freedom, the nature of fear, the nature of the uprising, the nature of the truth, and so on, each of which represents an aspect of innate instincts and attitudes (Shah Abadi, Ali, 1368).

Table 1. Dimensions of the divine nature of man

Row	Aim	Component	Dimension		
			Cognitive	Emotional	operational
1	Man inherently desires to worship God and this desire must flourish	Natural Goddess	*		
2	There is a desire to restrain God in man	Natural rituality		*	
3	Belief in the unity of God brings man to prosperity	Natural worship (unity)	*		
4	Human belief is that the whole world belongs to God and knows everything returns to God	Natural creation (creativity)			
5	Razakat is God and man is believing in him	Nutrition (Dare)			
6	In the nature of all human beings there is a desire for growth and perfection	Perfection		*	
7	The desire for happiness and immortality of the soul and body has been laid down in human beings	Desire for immortality	*		
8	Man is inherently truth-oriented	Truthfulness	*		
9	The desire for excellence and happiness, from God, has been introduced into man	Virtuosity	*		
10	Moving and using human assets is a divine gift	Matter Identity	*		
11	Man inherently loves good deeds	Desire for goodness		*	

12	God is beautiful and loves beauty and has given this blessing to man	The desire for beauty		*	
13	In fact, human beings love the real absolute perfection	Tendency to perfectionism		*	
14	The innate tendency of man to God is due to the presence of talent in him and moves towards God	The tendency of man to absolute perfection and worship		*	
15	Freedom is innate in man, and it is rooted in his inner consciousness and will. A man has an inner intelligence that recognizes what he pleases to him	Nature and freedom	*		
16	No society, big or small, advanced or backward, tyranny or legal, etc., can be found to be disregard for provincial affairs, and not to be in charge of its administration.	Nature and Providence	*		
17	In human society, everyone is a single truth. Therefore, if a society or a person humiliates another person as if he has left the community, it is necessary to revoke the nature.	Opposition to human tenderness against one's fate	*		
18	The happiness of the human species is not achieved without consensus and it is obvious that such prosperity will not be realized without achieving a unity in society.	Inheritance of jihad and defense	*		
19	Human beings enjoy the essential principle of jihad and defense in the creation and maintenance of the community, the imposition of their will on one another to maintain their financial rights, to restore rights among the people and to impose their bliss upon them.	Inheritance of jihad and defense	*		
20	For a social man, it is obvious that in his social life he needs people who are moderate and trust in their social behavior; those who respect the rules and do not violate them.	Nature and justice	*		
21	The requirement for nature in the duties and social rights of the people of the community is an equality between them in the rights and duties, while the requirement of this equality is not to give any social status to each individual. Rather, what social justice requires, and the meaning of equality that determines naturalness, is that everyone's right is given to him and everyone is placed in his proper place	Subjective requirements regarding the homework and social rights of individuals	*		
22	All living beings on earth, including plants, animals and humans, are trying to obtain what is outside of them and that they survive. The criterion of conflict in the world and human societies is the following: everyone wants to prevent others from interfering in their own right, and this is the meaning of ownership.		*		
23	People know that work and action are always worthwhile, and that thought is not without action, it does not attract others. Therefore, in human societies and religious communities, individuals who are full	The innate building of the tomb and its pilgrimage	*		

	members of the religion are known as a refuge and gather around them and go over their tomb.				
24	The human being is looking for anything that goes away and wants whatever purpose you want, and if it turns out to him that he has made a mistake and has gone wrong, he is sorry for his mistake.	The essence of truth and realism and the right to respect	*		
25	Humans do not want anything but truth and achievement in virtue of the nature of his life. Of course, if a person can study science himself, but in cases where he can not, his inferiority leads him to follow the person of the world. So the pursuit of the universe, in fact, refers to the pursuit of science	Referring to the subjection of consciousness to the subjectivity of science	*		
26	Man deals with the real world in all activities of everyday life because it is real in nature. Therefore, scientific forms always conceive and validate the external reality, as it recognizes outside the field as knowledge and perception	Compliance with science	*		
27	Human knows that the world is outside of its existence and does things with its own will	The innate nature of science to the outside world	*		
28	The Quran has not determined its intended way of thinking and left it to the understanding of the people themselves and of what they find with their wisdom and perception, the same way that all of them are aware of their nature, and admit that they are rational And apply it	The innate logic of thinking through the compilation of preliminaries and deductions from it	*		
29	In humankind, there is inherent love for absolute perfection	Nature of love			
30	All the creatures need the essence of God and take their existence	The sentimental nature of the place			
31	Man has a kind of natural tenderness that is special to him. Whenever a person perceives a person's greatness, he is humiliated within him, and this tendency is for a being that is almighty and rich, and his life does not die, and his knowledge does not become ignorant, and his power Inverted	Subjection			
32	The essence of man is in such a way that in all matters of hope God has mercy so he must be engaged in God's doing.	Fatreh Hope and Raja			
33	Man in his own being is always afraid of what is beloved and is afraid of losing them.	Huffy nature			
34	Humans inherently seek love for perfection, and for this purpose, there is every effort to be made to obtain high degrees in what they consider to be perfect, and that which man receives to the fullest extent without defect.	The nature and gravity of the principle			

Therefore, the dimensions of nature can be summarized in two dimensions: first, the dimension of insight, which in the area of knowledge, a person has a series of innate affairs that accompany his birth. That is, the eye and ear are given to you as an example of the senses, as well as the power of thinking. But in essence there is no difference between Sunni and Shiite scholars in the sense that there is something called the essence of religion and Islamic

nature. It is narrated from the Prophet (sa) that they say: "Anyone who is born, is born on divine nature. Are fathers and mothers who make them Jewish or wise? " This hadith indicates that recognizing religion is an innate category, and if we see people who are out of the mainstream, their external factors and their kind of education have distracted them. And secondly, then the tendency is in fact innate tendencies, truthfulness, virtue, beauty, perfectionism, desire for immortality, truthfulness, desire for goodness, collectivism, and tendency to creativity? Second Question: What are the dimensions and components of social education in the elementary period? In order to answer this question, we needed to study the upstream goals and also the library study. The results are presented in the table below. For this purpose, the basic delivery and curriculum document was analyzed. The results of this analysis are presented in the table below.

Table 2: Components of social upbringing in upstream documents

Row	Component	Dimension		
		Cognitive	Emotional	operational
1	Social Identity	*		
2	Nurturing innate talents		*	
3	Natural rituality	*		
4	Natural worship (unity)			
5	Natural creation (creativity)			
6	Nutrition (Dare)		*	
7	Intrinsic capabilities	*		
8	Desire for goodness	*		
9	Gift of Goddess	*		
10	The inherent perfection of mankind	*		
11	Nurturing rational		*	
12	Will and responsibility	*		
13	Pure life	*		
14	Theology	*		
15	The truth	*		
16	Physical awareness	*		
17	Sociability	*		
18	knowledge creation	*		
19	Knowledge	*		
20	Aesthetic nature	*		
21	Knowledge	*		
22	Draw the way of the program	*		
23	Tendency to Innovation	*		

Table 3. Social Education Components in the National Curriculum

Row	Aim	Component	Dimension		
			Cognitive	Emotional	operational
1	Student expresses rights, duties and individual and collective responsibilities	responsibility	*		
2	Students identify and express the rules and laws governing the social environment in which they live.	Sociability	*		
3	By participating in activities, students demonstrate concepts such as unity and cohesion and interaction.	taking part	*		

4	Students love each other and are interested in co-operation and empathy	Empathy and participation		*	
5	Students with group participation express the causes and factors of social events	Social Awareness	*		
6	Students respect social symbols such as rituals, religions, customs, and so on.	Social Awareness		*	
7	Students play a part in school decisions by participating in a group	taking part			*
8	Students are aware of the cultural heritage of the community and have a sense of belonging and pride.	Sociability		*	
9	Students believe in the need for laws and regulations at home and at school and in the community and are interested in implementing it.	Terms and Conditions		*	
10	Students are interested in active participation in all areas of life	taking part		*	
11	Students are interested in improving relationships with their classmates	Altruism		*	
12	Students know the benefits of co-operation	Altruism	*		
13	Students can express sympathetic benefits	Altruism	*		
14	Students have freedom to behave	Individual independence	*		
15	Students respect one another	Individual independence		*	
16	Students have self-esteem and dignity	Individual independence	*		
17	Students work in the affairs of life thinking and thought	Searching	*		
18	Students are committed to doing their daily tasks and activities	Sufficiency	*		
19	Students have the courage to perform their duties	Sufficiency	*		
20	Students respect grooming	Health		*	
21	Students try to save their environment	Health	*		
22	Students have joy and freshness in their behavior and actions	Health	*		
23	Students are interested in preserving and protecting the national heritage	Patriotism		*	
24	Students express the meaning of dignity	Patriotism	*		
25	Students can understand the meaning of national sweat	Patriotism	*		
26	Students have a real understanding of firmness, solidity and sustainability	Patriotism	*		
27	Students will feel proud of the Persian language and line	Patriotism		*	
28	Students have moderate attitudes and behavior and adhere to moderation	Moderation	*		
29	Students are in the living and doing affairs	Moderation	*		
30	Students in the life always trust in God	Moderation	*		
31	Students can rethink their foresight	Moderation	*		
32	Students have a good understanding of saving	Moderation	*		
33	Students are interested in art and aesthetics	Valuable		*	

34	Students are interested in learning science and respect it	Valuable		*	
35	Students understand the meaning of justice	Valuable			
36	Students are always looking for the truth	Valuable	*		
37	Students know the meaning of worship	Purposefulness	*		
38	Students see the goal of their life as a belief in God and the divine approach	Purposefulness	*		
39	Students have a real understanding of virtue	Purposefulness	*		
40	Students will understand all their actions based on the end-truth	Purposefulness	*		
41	Students can criticize the thoughts and opinions of others	Critique and evaluation	*		

(The opinion of researchers and library studies of researcher)

In order to answer this question, we need to study the first and second questions of the research. For this purpose, the findings from the upstream documents, such as the Transformation Document and the National Curriculum, were studied and compared with the objectives of the books, and the essential components of social education were extracted. The results of this analysis are presented in the table below.

Table 4. Social Education Topics in Selected Books

Row	Themes	Abundance
1	Cooperation and partnership	21
2	The eternal tendency of Godliness	29
3	The eternal tendency of theology	26
4	Desire and self-awareness	4
5	The desire for thought and wisdom	12
6	The desire for friendship	9
7	Tendency to obey and obey God's laws	11
8	Tendency to forgive and goodness	7
9	Tendency to curiosity and the analysis of affairs	5
10	The desire for truth	8
11	The desire for beauty and understanding	14
12	The desire for freedom and liberation	3
13	Tendency to ability	4
14	The desire to escape from impunity and evil	7
15	The inherent tendency of fear of uneven and abnormal matters	6
16	Intrinsic desire for comfort and convenience	2
17	Tendency to observe the duties and rights of people	15
18	The desire for individual independence	9
19	The desire for community and life in it	12
20	Purposefulness	13
21	Moderation	14
22	Valuable	8
23	Searching	8
24	Sufficiency	10
25	responsibility	18
26	Sociability	17
27	Social Awareness	22
28	Criticism	4
29	Health	19

30	Terms and Conditions	23
31	Sympathy	15

(Natural subjects extracted by the researcher)

In the elementary period, the topics should be proportionate to the age of the students, and the presentation of assignments should be provided in terms of students' ability. For social education, the use of active learning methods is generally used on the agenda. In these methods, activities such as observation, interviewing, case study, discussion, presentation, play, and so on are considered. For social upbringing, even in the future, schools must be provided with opportunities for students to experience social activities in similar or real situations.

5. Discussion

The results of the research, according to the findings, show that humans at birth, such as wax, are role-playing and are like clean ground and there are prospects for his social upbringing, such as a mathematical or physical formulation in his existence, but for his talents to flourish, he needs a mentor. The results show that social education exists in every human being, but in order for a person to be social and behave according to the rules of the community, he must have an educator familiar with social education, and this is a social education that brings him to prosperity or adversity. Training is not about one dimension, but it has different dimensions that the instructor should consider all aspects. If it does, it has done its duty to education, otherwise it will not only nurture and prosper, but it will prevent him from real happiness. Social education should be considered in a decent way, and if a person fails, his social education should be skeptical. This means that his instructor in his social education has not done his best while social education is in his essence. The results of this research indicate that from the perspective of social upbringing in elementary school curriculum, emphasis is placed on cognitive goals. This means that in elementary curriculum, students learn about concepts such as accountability, socialization, laws and regulations, legal duties, social awareness, cultural heritage, social customs, and so on. Secondly, emphasis is on attitudinal and emotional goals. In this dimension, emphasis has also been placed on issues such as sympathy, altruism, cooperation, interest and feeling, homage and patriotism, interest in God, and the passion for participating in social events. But the behavioral and functional dimension in elementary school curriculum has been neglected in the field of social education. In this dimension, issues such as co-operation in social affairs, rational thinking and decision making have been neglected. The results of this research are consistent with researches of Sobhani Nejad (1379), Marzoghi (1383), Afhami (1385), Shahram Niya and Ziyae (1387), Ghobadi (1383), Afkhami (1392), Sang Sefidi and el. (1395).

The content of the curriculum takes some of its debates on the foundations of sociology, which includes social education. In fact, social education refers to it as a form of education that is intrinsic to nature and man and is in some way related to the characteristics and inherent characteristics of man. Therefore, these features should be included in the curriculum. In brief, a curriculum based on the native basis of social education has the following characteristics: The curriculum based on the underlying foundations of social education needs to be developed and its approach is to grow pivotal. In fact, what has been ascribed to nature by God is to flourish with the curriculum. In such an approach, the learner is considered to be a person with a variety of innate talents that these talents lead to ideal social education and an ideal citizen. Therefore, the prosperity of any talent, in addition to the educational purpose, has the background and the means. Accordingly, the content that should be considered for the education of such a person is content that is multiplicative and has the same plurality of unity. In such content, each syllabus teaches the essence of the divine verses to the learner. Fit to the content, the learner's environment is an environment that encourages people to spirituality, collective work, and more effort. The task of educators is to explore cyberspace as a learning environment with students' intuition to clarify the shortcomings or strengths of the

students. As a pillar of learning, the teacher directs the target audience towards the goals and has a spiritual personality and prepares the environment to cultivate such a virtue. The appraisal of the program is based on the learning capabilities of individuals and in the direction of the overall development of individuals. Therefore, the community needs attention and movement towards spirituality in the training of future generations and the community of its own. It is suggested that researchers, using quantitative tools, examine the components of social education in the elementary curriculum. It is suggested that researchers design curricula appropriate to social education in the elementary period.



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