




ORIGINAL RESEARCH PAPER

Moral Education of Adolescents based on Religious Teachings

Dr. Afzal-Sadat Hosseini Dehshiri*

- * Associate Professor of Philosophical and Social Foundations of Education, Faculty of Psychology and Education, University of Tehran, Tehran, Iran

ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 19 July 2022 Revised: 21 September 2022 Accepted: 02 October 2022</p>	<p>SUBJECT AND OBJECTIVES: Adolescence is a period of ups and downs in the evolution of human life. Adolescents face moral and social crises in this period of their lives. In this article, the main objective has been made to present the goals, principles and methods of moral education appropriate to the period of adolescence based on religious teachings.</p>	
<p>Key Words: Adolescence Moral Education Religious Teaching</p>	<p>METHOD AND FINDING: This paper, was conducted with the method of qualitative research and documentary review. The educational methods are inferred from the principles. In the present article has been used the first-hand Islamic sources and sources of muslim thinkers and the experiences of the authors of the present article and statements of thinkers that have been included in various articles. The goals, principles and methods are important points which have been obtained in the present article.</p>	
<p>DOI: 10.22034/imjpl.2022.7433</p>	<p>CONCLUSION: The goals, principles and methods which have been obtained in the present article, can be applied in the classroom and the family. Based on each principle, methods are inferred, which we will name separately here. The principles are knowledge, piety, dignity, creating favorable conditions, habit correction. The methods are giving insight, reminder, admonition, preaching, remembering god, fear and hope, creating self-care ability, encouragement, negligence, providing an opportunity for moral action, modeling, entering the constructive friendly community, praising good qualities, repentance.</p>	
<p>DOR: 20.1001.1.26767619.2022.9.32.3.0</p>	<p>Article Address Published on the Journal Site: http://p-l-journals.miu.ac.ir/article_7433.html</p>	
<p></p> <p>* Corresponding Author: Email: afhoseini@ut.ac.ir ORCID: 0000-0002-0692-2271</p>	<p>NUMBER OF REFERENCES 33</p>	<p>NUMBER OF AUTHORS 1</p> <p>NATIONALITY OF AUTHOR (Iran)</p>

Introduction

Ethics has always been one of the most essential issues in human life and addressing this issue is one of the most important tasks of any researcher who has intellectual and practical concerns about education. Ethics and happiness can be considered as a coin.

Therefore the moral education of children and adolescents is one of the most important issues in our education, which needs to be studied as deeply and fundamentally as possible

In Islamic societies, despite the fact that religion is always a serious basis, we are witnessing serious moral crises, while one of the most important religious principles is to pay attention to ethics and ethics. Although in order to

clarify this issue, it is necessary to pay attention to it from different sociological, psychological, historical and educational angles, but one of the most obvious causes of moral problems in the societies is the lack of attention to moral education and teaching moral concepts in families and schools.

This article deals with this key issue with an educational look at the discussion of ethics with emphasis on religious sources in order to take a step towards cognitive grounding in the formation of a moral society by explaining the concept of ethics, approaches and methods of moral education. There is no single unanimously agreed upon definition of moral

education. (Ref: *Althof and Berkowitz, 2006; Swaner, 2005*)

In addition, the term “character education” is often used synonymously to it. (Ref: *Algera and Sink, 2002; Althof and Berkowitz, 2006; Arthur, 2011; Arthur and Carr, 2013; Berkowitz and Bier, 2007; Revell, 2002; Uusiautti, 2012*)

Similarly “Values education” (*Schuitema et al, 2008*) and “Citizenship education” (Ref: *Pike, 2010; Schuitema et al, 2011*) are used to describe moral education. Some researchers (*Uusiautti, 2012*) consider character education to be one of the approaches of moral education.

In this article any reference to character education, values education, and citizenship education shall

be synonymously to moral education.

The adolescent's attention to goodness and goodness is sometimes to prove his personality, because he can develop his personality only with good and correct performance, but in principle, the adolescent is interested in and inclined to goodness. The emotional characteristics of adolescents evoke deep moral feelings.

He is eager for purity and virtue, mercy and compassion, truth and righteousness, justice and fairness, uniformity and all human dignity. The intensity of his interest in these values makes him upset and angry at any inhuman behavior.

He is not able to tolerate such actions from anyone and when he sees such

inappropriate behaviors, especially involuntary and involuntary cruel behaviors, he immediately opens his mouth to protest. The adolescent wants to rise up against any injustice, perversion and impurity, he desires the rule of human values in all societies.

Research on character education and moral education has taken the form of evaluating ideological theories and specific programs; yet little research has recognized the full context of students' moral development as it happens in practice. (*Pendese, 2011*)

Furthermore, the way in which to help students to become moral is less clear and based upon entrenched beliefs regarding the origins of morality.

This aspect of teaching has been largely neglected in the broader discussion of moral, character, and civic education as each discipline is described in theory and practice. (*Ibid, 1*)

Moral development refers to the development of a sense of values and ethical behavior. Adolescents' cognitive development, in part, lays the groundwork for moral reasoning, honesty, and prosocial behaviors such as helping, volunteerism, or caring for others. (*Eisenberg et al, 1995*)

Accordingly, the main research question is what are the goals, principles and methods of moral education based on religious teachings?

Theoretical Foundations of Research

Spirituality is the natural realm of ideas, cognition, sensory inputs, emotions, perceptions, and beliefs. It is culture-specific and interpenetrated in the corticothalamic processes of the brain. It embraces diversity of cultures, religions, languages, and Moral education. (*Aziz, 2020: 75*)

In the meantime, Moral education is the process of laying the foundation and applying methods to flourish, strengthen and create moral traits and behaviors and correct and eliminate unethical traits and behaviors in a person or another.

On the other hand, adolescence is a period that begins with the end of childhood and continues until obtaining the full

characteristics of an adult. In puberty, only the physical aspect is relevant, but in adolescence, in addition to physical changes, there are also psychological and social changes. includes.

Hosseini (1991) mentions in his research that adults should respect the condition of teenagers and treat them in the right way. However, not understanding the teenager and having an unmeasured and unreasonable behavior with him causes his anger and disobedience. Consulting with a teenager is the best way to respect him. In this way, the teenager feels a personality because adults also consider his opinion important. This causes his character to be respected and, after that, he is drawn

to things that cause honor and pride.

Zaman-Danesh (1993) has researched about the types of crimes committed by teenagers and the causes and motives of committing crimes. According to his research, all over the world, theft is the most important crime committed by teenagers. Harming and destroying others is one of the juvenile crimes. Traffic violations in teenagers are more than adults. Teenagers are less likely to commit murder. Resorting to force and trickery to commit crimes is rare among teenagers. Teenagers often commit crimes in groups (two or three or more) by forming a group by chance and sometimes out of curiosity and as a joke and fun without knowing the results

of their actions and the rules and regulations. Recidivism among teenagers is not very high. The number of delinquent girls is very low compared to delinquent boys.

Cheung and Lee (2010) indicate in school, moral education takes the form of instructional lessons that include ethical concepts and discussion sessions on the ethical issues in which students participate. The first usually represents moral education lessons, and the second can be in religious, civic, social, or public affairs. Findings indicate a weak share ethical discussion and participation is about moral discourse.

Hubble (2017) states in an article that indoctrination is a major issue in education. It is considered as one of

the main educational mistakes. He tried to answer the question, what does indoctrination mean? Liberal camp educators have tended to criticize the traditional approach as “Instinctive”. Proponents of the traditional approach, on the other hand, argue that even a liberal approach would not be safe if it were properly defined.

Dedih (2018) expressed in an article that family with a high school education background applied moral education using the formulation of objectives, materials, and the arrangement of a family atmosphere but the result was less optimal because they used less precise methods and approaches. Family with a junior high school education background had not achieved a satisfactory result

in moral education for their teenagers because they did not formulate well objectives, materials, methods, approaches and the arrangement of a family atmosphere.

Bayer (2018) declares moral education is based on the development of a self-determined or autonomous individual; But morality has a cultural context. He indicates according an article, four dimensions that have influenced Chinese thinking about moral education: (1) Kantian and Enlightenment philosophy, (2) emotion and life experience, (3) social rights, and (4) the culture-value dimension. The four dimensions of moral education theory are related and complement, rather than contradict, each other. The author argues that the scope of research on current ethical theories

is limited. Comprehensive and interdisciplinary approach is necessary to improve theoretical research and increase the effectiveness of ethics education in schools and universities.

Owuor (2019) through a study points to schools would benefit if character education became part of the curriculum in schools and results shared among all schools.

Anwar and Romadhon (2021) studied in their article to uncover the values of the moral education contained in one of the letters of Al-Quran namely the surah of Al-Hujurat paragraph 1-5 according to one of the interpretations of Al-Munir.

Makhkamovna (2021) stated in an article that the influence of family traditions, values, customs

on the formation of character traits in adolescents, the education of young people, which is the foundation of our future, is formed primarily in the family, especially in adolescents.

In general, many researches have been conducted in the field of moral education of adolescence, but the emphasis of the present research is on the goals, principles and methods of moral education of adolescence based on Islamic teachings.

Objectives of Adolescent Moral Education

The goal of moral education is the perfection of man and his attainment of perfection. Although perfection is one of the natural things that everyone tends to, people are different in achieving it. They get

farther away from it every day, and some people find true perfection. These people are not the same, because the possibility of achieving perfection depends on the will of each person.

The characteristics of a teenager that give him a very good preparation and ground to move on the path of perfection and achieve it are:

- Identification
- Pure and rich emotions
- Will
- Imagination
- Paying attention to the future. (*Debs, 2003*)

What is the relationship between these characteristics and perfectionism?

One of the most important characteristics of adolescents is identification. In identification, the adolescent seeks to know himself and to discover the

purpose and purpose of life. He wants to know for what purpose he is moving and striving? Also finds; Because human personality depends on its purpose.

Due to his deep and delicate feelings, the adolescent hates and turns away from any evil and ugliness. He is always discouraged and saddened by filth and depravity and reprehensible behavior and seeks goodness and beauty for himself and others; In other words, it is in search of absolute perfection.

We said that the teenager does not consider anything impossible; As he seeks to reform the world. If despair overwhelms him, he has a strong will and determination to do things. So, although it cannot reform the world, it

can move forward and get closer to its goal. *(Debs, 2003)*

Imagination and attention to the future also help the adolescent in this regard. The power of the imagination allows the adolescent to make ideal and far-reaching plans and plans for his future, and in this way, instead of paying attention to transient inclinations, he thinks of higher and seemingly far-reaching goals.

He aspires to growth, excellence and perfection. Imagination also allows the adolescent to be able to guess the consequences of his or her good and bad actions and make decisions based on those results.

Imagination also helps the adolescent to develop the ability to empathize in such a way that with his

imaginative power he reproduces the negative feelings caused by the bad situation of people in his being and reaches a mutual understanding of it.

Adolescent activity loses its adaptation to the present and looks to the future, so the adolescent makes far-reaching plans, and such a desire replaces immediate interest with the desired perfection. Instead of comparing himself to others, which had a significant effect on his childhood, he competes with himself, and instead of comparing himself to others, he compares himself to others, thus trying to overcome his shortcomings and achieve excellence. *(Debs, 2003)*

Principles and Methods of Adolescent Moral Education

1. The Principle of Knowledge and Educational Methods based on the Knowledge

These verses (*Ref: Quran, 67: 11; Ibid, 7: 179*) and many other similar verses indicate that knowledge is the key to happiness and the key to knowledge is reason and thought. Neglect of knowledge and reason is the cause of misery and cruelty.

If man tries to know himself as he is and to realize his position, he has taken a big step towards reforming himself. Such a person considers himself and his existential value higher than giving in to sin and depravity.

Imam Ali says:

“The best knowledge for man is self-knowledge”.
(*Amudi, 2008: 179*)

Man's familiarity with himself causes him to be surrounded by his spiritual, psychological and social dimensions, and to plan and plan for his correction based on more accurate criteria and measures, and to gain more control over his behavior and carnal airs. If a person neglects himself or takes another self in place of his real self, he will go astray and will deviate from his purpose every day.

Imam Ali says:

- *“The highest knowledge for human beings is self-knowledge”.* (*Amudi, 2008: 199*)

- *“One who does not know himself has strayed from the path of happiness and salvation and has been led astray and ignorant”.* (Amudi, 2008: 199)

Man, then, is guided only when he regains his humanity. As a result, it is necessary to reach the necessary knowledge by thinking and thinking about this matter; Because, as we have said, reason is the key to knowledge and knowledge is the key to happiness.

Imam Ali says:

“The best intellect is thinking in self-knowledge. He who knows himself finds his way to happiness with the light of reason, and he who is unaware of himself and goes astray”. (Ibid: 606)

He who attains the knowledge of the soul has attained the highest knowledge, because he can not only recognize his high position by his inner study, but also be created to the highest values. Rather, self-knowledge enables man to know his Lord.

The famous phrase of the Holy Prophet that *“he who knew himself knew his God”* refers to this matter and is not a higher and more important knowledge than theology.

Imam Ali also says:

“One who knows himself has reached the highest degree of knowledge”. (Ibid: 698)

The knowledge of the soul, in addition to the general aspect, also has a personal aspect. This means

that in addition to his human personality, each person must also examine the spiritual dimensions and moral characteristics of his individual. Recognize his strengths and weaknesses and the ups and downs of his morale so that he can eliminate the negative aspects of his behavior and morals and strengthen the positive aspects of his behavior.

Of course, this is relatively difficult; Because man, out of love of nature, refuses to deal with himself and makes himself a false character.

Schopenhauer puts it this way:

Just as a person does not feel the weight of his body, he does not look at his ugly habits and misbehavior, on the contrary, he is always aware of the faults and

shortcomings of others; But if a person thinks a little, he realizes that he can not always hide his weaknesses and strengths from himself and others, so he must deal with them honestly and correct them. (*Ref: Mousavi Lari, 2007:137*)

In the case of adolescents, cognitive development allows them to meditate and gain knowledge as an adult, as well as to think about themselves and to know themselves.

The adolescent not only acquires the necessary ability to acquire knowledge, but is also interested in it, because the adolescent is not willing to accept something without a reason. He must analyze each material and find sufficient reasons to accept or reject it.

Therefore, he is interested in discussion and argument. In this way, he can gain a deep knowledge of moral issues. On the other hand, the adolescent attaches great importance to his knowledge.

When the adolescent pays more attention to the objects of nature, he likes to analyze his observations in quiet corners and to find out the truth of things or to know himself. Imitation of good behavior seeks to correct itself, which is called self-discipline.

Adolescent interest in self-knowledge has a great effect on the moral education of adolescents because self-knowledge according to the narration narrated from Imam Ali is the best knowledge and reason and the principle of knowledge is one of the most

important principles of moral education. Therefore, the principle of knowledge appears new and deep in adolescence.

First: Giving Insight

Giving insight according to the mental characteristics of adolescents is the best way to apply this principle. By giving insight, the adolescent has reached a clean stage and, conversely, the child can to a large extent distinguish between good and bad and good and evil and find the right path. So in this regard, it does not need much external control and because it has insight, it does not need to be reminded and repeated. And this is in line with his spirit of independence.

In other words, this method leads him to cognitive and social development. In this sense, he achieves cognitive development that can benefit from the highest product of his intellectual power and gain a deep knowledge and attitude towards things.

One of the best ways to increase a teenager's moral knowledge and clarify moral concepts is to use moral books and writings. Of course, this method is less used in early adolescence, because they have little interest in reading, especially if it does not have a fictional aspect, but in late adolescence, the interest in reading increases.

Ethical books are a source and reference that can be easily accessed whenever needed. So far,

many works have been written in this field and it is hoped that it will be further developed. Discussion in the classroom.

Adolescents have many problems in understanding ethics and its concepts that need to be explained to them. If, if possible, the matter is not explained directly, it is better to start the discussion with questions and involve the adolescent in the discussion so that he can think for himself and reach an answer. The coach should try to find the answer himself. The teacher can make significant use of the composition bell, he can use these hours to raise ethical issues and, by stating ethical topics, oblige students to think and explore these issues.

Spijkerboer (2019) research emphasized the role of talking about moral riddles among children and adolescents and fostering moral judgments in them. So that children and adolescents, under the supervision of a teacher, are confronted with a moral issue and discuss and judge it. These conversations take place under the supervision of the teacher and the teacher has a guiding role.

The film has a strange appeal to teenagers, as the effect of watching a useful and moral film is not comparable to hours of explanation and study. Watching productive and informative films can be through cinema, television or video. Theater can also be used. And used this method by taking the

teacher to the theater or arranging a play at school, and it is often preferable to use the play due to the availability and power of the instructor in the performance of the play according to the existing problem.

In other words, in the case of a film, the instructor has to wait for the right film to be able to make the necessary use of it, but encouraging the screening does not require much resources.

It can have a very positive effect if the educator can participate in the play in person and without realizing it intentionally, he/she can play a role that has characteristics that contradict his/her negative characteristics. For example, if he is a

cowardly educator, he should play the role of a brave man.

The ideal way is to create a deep insight into moral values, to discuss freely and to give sufficient reasons for moral issues. It is better to discuss this issue according to the interests and in relation to issues and events related to adolescents.

Therefore, holding free moral discussion sessions can help in this regard.

Second: Reminder, Admonition and Preaching Method

These methods are among the methods that should be used with extreme caution about adolescents and even less so because adolescents hate advice and preaching. He feels that he has reached a stage where he

can distinguish right from wrong, and shows the advice of others to the contrary.

Many times when this method is applied, although it seems that the teenager has listened to the advice, but in reality he is immersed in his fantasies and dreams. If in some cases the use of this method is necessary, a few points should be considered:

- Reminding and preaching should not be prolonged and should not become a speech because the adolescent is not able to pay attention to a subject for a long time unless that subject is very exciting and interesting for him.

- Reprimands should not be given in such a way that the adolescent thinks that the speaker does not consider

him/her to be an ignorant child, but the adolescent should make sure that the educator respects and values him/her and speaks for his/her benevolence.

Third: Meditation on one's own Work and that of others or Self-Evaluation and Evaluation of Peers

This method is also suitable for adolescents' interest in thinking and contemplation.

On the one hand, the adolescent's interest in self-knowledge leads him to self-examination and contemplation of his behavior and actions, and on the other hand, the adolescent's tendency to think and analyze and analyze his affairs in these ways.

Therefore, it is necessary to provide suitable opportunities for the adolescent to

acquire the ability of self-assessment or self-calculation. Both of these methods are compatible with the adolescent's mood because they are their own coach and are presented indirectly. As we have said, he avoids commands, and these methods are devoid of any direct commands and command the individual himself.

2. The Principle of Piety and Educational Methods based on the Piety

Piety from the word "waqi" means protection and preservation. In the book of contents, it is stated that piety in custom and sharia means keeping the soul from what leads man to sin, to abandon the prohibitions and prohibitions. A person

who is purposeful and follows principles in life, if he wants to remain on his policy and ideology, he needs to protect himself from the affairs of the soul that are contrary to his purpose and principles.

Therefore, piety in the general sense is a basic and important principle for anyone who wants to be human and live under the command of reason and follow goals and principles. (*Motahari, 2002: 7*)

Piety, in the moral and educational field, also means maintaining oneself and self-control and putting one's actions and behavior in a logical path. Humans can not always be under surveillance. Even in a child, there are moments when the child is not under the care of the parents, in

which case it is necessary for the child to be able to act independently.

Therefore, from the beginning, the child should be educated in such a way that he can manage himself by his own will.

In moral education, too, the child should be helped to distinguish between good and bad and to evaluate the results and consequences of actions. Providing this opportunity and background requires the individual to observe more moral principles. What can guarantee this guided freedom is piety, because, as we have said, piety means self-control and acting rationally.

A pious person does not control his actions out of fear of the law or the fear of others, because he

knows that this action is right and close to divine pleasure. He is bound by moral principles, because he considers it is necessary for a healthy life.

Therefore, in the absence of any controlling factor, he continues to observe self-control.

The criterion of piety can be nothing but religion, because only in religion, there are absolute laws, which are set for human happiness; Because the author of these laws is the Creator of man and only he is aware of all the dimensions, mysteries and secrets inside and outside of his creature. God calls man to meditate on the affairs of piety in order to realize the importance of its role:

“Is it better for him who has built his foundation on piety and divine pleasure, or is he based on a weak precipice and overlooking the fire?”
(*Quran, 9: 109*)

Also in the Quran, piety is mentioned as a garment for human beings. (*Ref: Quran, 7: 26*)

This immunity is reciprocal; That is, a person must maintain piety in order to maintain his piety. In other words, one must be the guardian of piety in the protection of piety. Like the garment that protects both man from cold and heat and the person must protect it from thieves, as stated in Nahj al-Balaghah:

I enjoin you on divine piety, piety is the divine right on you and it proves a

right from you. God and that you ask God for help to reach piety and seek help from piety to reach God. (Ref: Motaahari, 2002: 17-18)

Piety is a factor that leads man to moral growth, because it enables man to face his own air and tame the ego.

In *Sermon 16 of Naj-ol-Balagheh*, the role of piety in preventing the domination of carnal airs is mentioned:

“They set their riders on fire. And piety is like tame camels that are controlled by their riders, their owners ride on them and enter Paradise. Piety is the way of truth and righteousness and sins are the way of falsehood and destruction”.

Sermon 113 also states:

“Piety and fear of God prevent the friends of God from committing haram, and place fear in their hearts. It wakes them up at night and keeps them thirsty in the heat of the day. Piety gives man freedom, frees him from the bondage of air and lust, and the field of carnal vices; Because it removes lust, greed, jealousy, etc. from his neck”.

Thus, piety is considered as a basic and important principle in moral education.

We have said that piety in the field of education and morality means self-preservation, self-control and putting actions and behaviors in a logical direction. And the adolescent is a person

who does not like to be under constant care and supervision. As we have said, he always complains about the interference of parents and wants to decide, act and behave with confidence.

Many times when he commits an abominable act and faces the objections of the elders, he does not immediately stop his action. And after a while, he may stop doing this, which means that he shows that he does not regret the behavior of the elders, but because he does not repeat his act voluntarily. And one of the signs of piety is that one does not control one's actions for fear of others or for fear of the law.

Therefore, the principle of piety has a good application in the moral

education of adolescents. An important point to consider in applying this principle is the adolescent's emotional mood; It means that it is true that the adolescent wants to control his own behavior, but this control is not always correct and logical.

In many cases, it is more emotional than emotional. This may raise the suspicion that we can not hope to apply this principle in adolescence; But this is not the case because the criterion of piety is religion and the adolescent, if guided correctly, is in a position to establish belief.

Therefore, his weakness in the field of reason can be compensated by using religious tendencies, that is, because he believes in and is inclined to religious rules

and principles, he can control his behavior by these rules and control his behaviors or sensitivities to a great extent. This is the logical way and the sign of piety.

Secondly, if we look at this issue from another perspective, the dominance of emotions over the adolescent is a critical point that may have consequences for the adolescent. Applying the principle of piety is the best way to control it logically; That is, this characteristic of the adolescent not only does not undermine the application of the principle of piety, but also necessitates its application.

First: The Method of Remembering God

The adolescent's sense of need for religion causes him to become dependent on God; Through worship and deeds, through prayer and fasting, through giving in to hard work, and in this way they try to make their lives safer and calmer.

Adolescents suffer from emotional turmoil and emotional excitement that sometimes forces the adolescent to do any wrongdoing; But after a while, the teenager comes to his senses and becomes ashamed and broken by his actions, and if he does not find a way to compensate, he becomes depressed and disappointed. Remembering God at the beginning and end of these spiritual turmoils is a great help to the adolescent by

remembering God, he can quench his rebellious emotions to a great extent. And to direct this active force in another direction, even in cases where he does not succeed in suppressing and positively directing these mental states, the remembrance of God will save him from despair and depression.

The remembrance of God has various manifestations; Including prayer and worship that can make the remembrance of God current in life and are of great importance; But adolescents may become overly concerned that they should be prevented from overindulging.

Second: The Method of Fear and Hope

The adolescent sometimes thinks that he has failed to observe moral and religious principles, and the feeling of guilt overwhelms him and he fears divine punishment, and sometimes he waits for a reward for the deeds of his master; Because of his adolescent sensitivity to death and resurrection, he is greatly affected.

The promise of divine torment frightens him greatly, and compels him to be careful in his actions. And the promise of reward, paradise, and divine blessings brings him joy and creates a strange saltiness in his heart, and he makes every effort to attain those divine gifts. This situation will be a good platform for the

development of moral sources in adolescents.

The use of fear should be the same and its application should be related to the person's mood and mood. It is more suitable; But if the teenager feels guilty and feels short of duties, it is better to use hope.

Third: The Method of Creating Self-Care Ability

According to this method, the adolescent must acquire and internalize the ability in the educational opportunities that are provided to him, so that he can take care of and protect his life in various harmful situations. Adolescents today, especially in friendship groups, are more likely to face risky offers.

Adolescents who have developed the ability to be a self-care secretary will be

able to get through these situations safely. In order to realize this ability, it is necessary for the adolescent to have valid moral criteria for evaluating himself in different situations, that is, to have understood and understood them well and to accept them as values that can be used for life.

3. The Principle of Dignity and Educational Methods based on the Dignity

It is stated in the Quran:

“And We honored the children of Adam, and made them ride on the sea and the sea, and provided them with every good and pure food, and bestowed on many of Our creatures great virtue and virtue”. (Quran, 17: 70)

Allameh Tabatabai says in Al-Mizan:

Honoring is devoting to care, and honoring is a quality that is not in others. (Ref: Tabatabai, 1995, Vol: 1-2&7&10)

The meaning of the verse is that God has honored man in creation and this dignity has put honor in his nature, so if man finds himself as he is, he will find dignity and honor.

Man must avoid everything that demeans him. If he sees that the expression of his afflictions and afflictions causes others to regard him as helpless and incapable, he is not allowed to say so.

Imam Sadeq says:

“Do not be harsh people so that people hate to approach you, and do not be lazy that anyone

who sees you will be humiliated”. (Ref: Motahari, 2002: 147)

According to this principle, it is not proper for anyone to humiliate himself and submit to humiliation, and since every attribute of vice and wrongdoing is a form of humiliation, man should avoid what is contrary to his human dignity and status.

Condemnable and disgusting traits make man worthless and worthless, and on the contrary, virtues are the source of greatness and dignity of the soul. Stinginess, jealousy, lying and other vile traits come from someone who feels tongue-in-cheek and impersonal. A person who is stingy is a prisoner of wealth and the one who is jealous does not value himself who is upset

by the situation of others. Lying and absenteeism are signs of helplessness.

Valuable qualities in the face of moral vices; Like humility, forgiveness, self-sacrifice, generosity and other virtues are all due to the dignity of the soul. A humble person is one who, because he is a noble human being, values other human beings as well, so he treats everyone with respect.

Forgiveness and self-sacrifice are also due to the greatness of the human soul and honor, which prefers the interests of others to itself. Generosity and other virtues are all due to magnanimity and exaltation and chivalry.

Imam Sajjad says:

“The most valuable of all people is the one who

despises the whole world for his price”. (Ref: *Motahari, 2002: 145*)

Thus, the human soul is an exquisite object, and desirable moral attributes as objects commensurate with this exquisite object, and moral vices as inappropriate objects that devalue it. In other words, man has enormous assets, which are his moral conscience, which he must be careful not to lose or contaminate.

Whoever refers to himself can realize the dignity of the soul of this divine essence, each person can understand that the series of attributes is commensurate with him and other attributes are below his dignity. As he can recognize, there is no

place for the painting in the trash, when he sees himself infected with vices, he knows from the inside that this is his dignity and that he is far from his reality.

The adolescent has a special pride and strongly avoids anything that damages this pride and causes him to feel humiliated and inferior. He easily realizes that unpleasant traits such as bad temper, stinginess and jealousy cause a person to be insignificant.

Therefore, according to the principle of self-respect or dignity of the soul, which is ingrained in his spirit, he tries to avoid all inaccuracies and misbehaviors and tend to what raises his value and dignity. Trying to prove a personality, which begins with puberty

and gradually develops, is a move in this direction. A movement that manifests itself in the form of a unique crisis with novelty. Adolescents are constantly moving towards a more personal and private life and often feel harsh and exaggerated about their worth, so they behave well to prove their personality.

(Debs, 2003: 166)

The adolescent wants everyone to have a positive image of him and to treat him with respect, but he also knows that he must act in such a way that he deserves this love and respect, so that others consider him a worthy and worthy person.

First: Encouragement Method
Encouragement and admiration have a profound and

effective effect on the adolescent's spirit; Because, one of the emotional characteristics of adolescents is shyness and isolation, and encouragement and admiration lead to self-confidence and overcoming this state, and give him courage and boldness. With encouragement, the adolescent can be completely transformed and the direction and direction of his life can be determined; Because he performs actions due to his inexperience, without knowing the consequences completely and accurately. And encouragement stabilizes his actions.

Proper encouragement leads the teenager to do good; Because encouragement in good deeds motivates, and in cases where there is motivation, it doubles it.

Encouragement and admiration lead to the honoring of the adolescent's personality and pride and a sense of dignity and honor.

One of the most pleasurable things in youth is to praise a person for doing hard work, the desire to achieve this pleasure is quite real and is like an extra incentive, although it should be the main stimulus.

Russell (1968) believes that instead of telling a teenager to be brave, to be kind, to use a naturally occurring event to encourage him or her against a certain action that required courage, and to say: Blessed are you who are a brave boy.

Contrary to many people's beliefs. The need for love is not limited to childhood, but in adolescence not only does not decrease the

intensity of this need, but also increases, and this is related to the emotional means of adolescents. In adolescence, emotions are strong and full of emotions, so any inattention to them will cause depression and anxiety.

Failure to express love to the adolescent causes him to distrust himself and others, and on the other hand, he thinks that he is certainly not worth loving, and his instincts cause others to be unloving, and on the other hand, they consider those around him guilty and cruel to themselves.

Of course, the adolescent does not like to be loved like children, and the coaches constantly take care of him and caress him and give him rewards and

rewards; Rather, he requires deep and measured love.

He wants the elders to respect and characterize him and to consult and negotiate with him and to be his friends and comrades and to trust him. He does not expect much, even a simple handshake with him, especially in the presence of others, makes him feel honored and proud, so he always considers himself indebted to him for being so loving and respectful.

The adolescent's loving behavior is a very important factor in guiding his behavior and actions. And he is honored and loved by him many times and sees them as his own goodness and happiness. The use of this method by parents reduces many of

the conflicts that occur primarily between parents and adolescents.

Second: The Method of Negligence

Applying this method during adolescence is of special importance because in this method, by preserving the reputation and prestige of the adolescent, his personality is not harmed and this is very important for the adolescent.

After committing a mistake, the adolescent fears that if his slip is exposed, he will no longer have respect, but after the guilt is revealed and this is repeated, the adolescent will no longer be afraid of it, and will become less anxious; Thus, negligence prevents the normalization

of sin and prevents the adolescent from repeating the act.

4. The Principle of Creating Favorable Conditions and Educational Methods based on the Creating Favorable Conditions

This principle goes back to the fact that human beings are affected by the environment; Environmental aspects include temporal, spatial, and human situations that refer to human relationships with different individuals and communities.

Environmental conditions have a great impact on human beings and their behavior, especially the human and social aspects of the environment from

which many human behaviors and actions originate.

Therefore, to understand why a person behaves positively and negatively, one must consider his situation and circumstances. A behavior that is spontaneous and isolated from the environment cannot be examined or corrected. In order to change and correct the behavior that arises from the situation, the situation and situation must be changed.

Changing the situation consists of two steps: One is to eliminate the unfavorable situation; It means the conditions that lead the person wrong, and the other creates a favorable situation that forces the person to behave correctly.

Elimination of the situation, if possible, is done by eliminating the unfavorable conditions and if it is not possible, by removing the person from the unfavorable situation. Creating the desired situation is possible by placing the person in that situation and in the absence of such a context by creating it.

The best way for children and adolescents to grow morally is to provide them with constructive and uplifting conditions through which they can acquire secretarial and moral abilities. These abilities alone can prevent the formation of ugly traits and origins. That is, good abilities greatly reduce the moral degeneration of children and adolescents. That is, it

leads to the elimination of the tendency to evil.

Adolescents before childhood and adulthood are affected by conditions, especially social and human conditions. Many adolescent behaviors have environmental roots, so in order to eliminate those moods and behaviors and create the correct and desirable behavior, one must pay attention to the environment and its conditions and lay the groundwork.

Environment and environmental factors have a direct effect on creating good or bad behavior. And regardless of the situations, causes and factors of behaviors and their change, no moral change will take place.

In order to study the adolescent's behavior and change it, it is necessary to

measure that behavior not according to the environment and society, but according to the factors and social conditions of its creator and then by removing the unfavorable conditions and creating favorable conditions, replace the appropriate behavior.

The nature of young people is such that they are prone to the formation and acceptance of any external influences and to the acquisition of morals and habits from the people and parents and those around them.

First: Providing an Opportunity for Moral Action

Ethical action is the best and most effective way for moral development. Doing any moral act has an effect on one's personality. If the

same practice continues in different living conditions, these works will be lasting and will be the source of moral actions.

In other words, persistence in moral action will shape the moral abilities of the secretary. Therefore, the best way in line with the principle of creating favorable conditions is to provide opportunities and grounds for choosing and performing good moral actions.

Of course, it should be noted that to enter the moral field, pressure and coercion to do good and valuable moral deeds will not have the right result, especially for adolescents who have a special spirit of independence, so do not force children and adolescents to act without logical reasons. Rather, it is

necessary that the offer to do good deeds be accompanied by rational justifications and reasons.

Accordingly, adolescent participation in group activities leads to learning many social etiquettes, principles and ethics. In this way, the adolescent learns many things such as cooperation, empathy, respect for the rights of individuals, and so on.

Also, with the correct application of this method, it enjoys the positive effects of companionship. These activities can be accomplished by forming sports groups, organizing camps, delegating, and sharing school responsibilities to the students themselves.

Games that are of interest to the teen can also be used to provide ethical

tips, although how it is designed depends on the type of game. Also, through play and observing its rules and regulations, the adolescent practices observing ethical rules.

Second: Modeling

Adolescents, according to their heroic characteristics, are looking for patterns that can be divided into three categories:

- Socio-historical models that are either relevant to the past, that the adolescent has heard of, or that are prominent people living in the present. These people have different social, cultural and political roles, many of them are of interest in terms of art or sports.
- Adults that adolescents deal with and are attracted

to in different ways; Including teachers, family members.

- Friends and classmates Although not as important as the first two categories in terms of pattern, but because the teen spends more time with them, it may be more effective than them.

Adolescents, due to their emotional nature, find great interest in models and try to imitate and follow them. Adolescents in the early years of this period tend to take on role-playing, and love the people they emulate as much as they worship. It also constantly plays the role of imaginary people, and through the characters [characters] they look for their dramatic people without finding it. Their personality is composed

of the traits of others and these borrowed traits are added to the stable elements of their own nature and therefore always remain shaky, unbalanced and changeable. (*Debs, 2003: 152*)

Therefore, one of the most effective methods of moral education is to provide the ground for modeling. That is to say, he introduces good role models and confronts him personally with good role models and puts good and worthy friends in his way.

Moral values in adolescence, especially in the early years, do not become principles but are manifested in human role models and take the form of adolescents trying to become part of them. Adolescents see these exemplary people as the

mirror of the ideal and perfection that they themselves feel, the coach can force them to listen to the voices of the pure and the heroes in this period. (*Ibid*)

In using this method, the religious background of the adolescent can be used effectively and the adolescent can be introduced to the permanent and immortal religious models. He told the story of the lives of the prophets and saints of God and spoke about their good qualities. In this case, the adolescent does not turn to a false and empty pattern. He finds that one can serve as a role model in every way.

Third: The Method of Entering the Constructive Friendly Community

Adolescent friendships are based on his loving feelings.

He has become extremely prejudiced against his friends due to his excessive love and affection; Because adolescent friendships are the result of emotional trauma, they follow less than logic and reason, and are often coincidental. Adolescents never accept the objections that adults make to their friend, although to some extent this comes back to him, that is, he is not willing to admit that he made a mistake in choosing a friend and criticizes others.

They become so united in friendships that many times they dress the same way, walk, think and behave, they spend hours in pain with each other and show all the secrets and mysteries of their life with their friend and even if you

keep the secret. They feel guilty for hiding something from their best friend.

According to these matters, the intensity of adolescence, especially in the field of moral and behavioral, can be obtained from his friends, as it can be said: After puberty, the fate of children is out of the control of parents and is given to his friends. Adolescents are very interested in living together, an interest that creates a community of adolescents that has a profound effect on the personality of each of them.

Therefore, adolescent friendships can play a completely constructive or destructive role.

Fourth: The Method of Praising Good Qualities

Praising good qualities is a method that the coach indirectly leads the adolescent to the good. Of course, in praising the teenager's friends and relatives, one should be cautious, not create jealousy and do not damage their friendships.

Because teens want to be noticed by coaches all the time, and when they feel they have failed and some of their friends have succeeded, they become frustrated; And they feel competition and even a kind of resentment towards the friends who have been defined, so it is better to use this method less to mention someone's name or to use prominent historical

people and people who do not cause sensitivity.

5. The Principle of Habit Correction and Educational Methods based on the Correction

Although habit plays a role in all matters of life, in ethics special attention has been paid to habits. Philosophers such as Plato and Aristotle have spoken about habit from a spiritual and moral point of view, as we mentioned in the first chapter. Habit has both positive and negative effects. Habits can be effective in eliminating and neutralizing negative and positive factors and contexts.

Creating emotional resistance to problems and unfortunate issues and neutralizing its adverse effects is a positive

aspect of habit; Of course, such a habit is of little value if it lacks sufficient awareness and precision, so while the habit is being formed, one should pay attention to the purpose and purpose that is the cause of the habit. In this case, habit can be considered as an effective tool in human education.

Habit may be an obstacle to receiving and understanding moral values. Sometimes, in order to save oneself from psychological pressures, one deviates through reason and thinking and acts in spite of the call of one's conscience. Ignorance of conscience and not using reason and thought causes one to at least ignore the truth and get used to it, in which case one sees the falsehood as right, one's

ugly deeds become beautiful, and all one's negative aspects and attributes are summarized.

Every human being first has a moral conscience that controls him against carnal aims and moral deviations; But if a person, under the influence of various factors, violates the conscience and does not pay attention to his commands, and this is repeated, the ugliness of the deeds disappears and a bad habit is formed.

The Quran says:

“For it there are hearts without understanding and knowledge, eyes with light and insight and deaf corners of truth. They are like cattle, but they are far astray, they are heedless”. (Quran, 7: 179)

Therefore, the correction of harmful habits is considered as an important principle in moral education. Therefore, different possible methods should be used to fight and break habits.

Imam Ali says:

“Man achieves honorable and high degrees by overcoming harmful habits”.
(Amudi, 2008: 325)

In adolescence, habits are not yet strong and have no roots. Therefore, the implementation of this principle in this period is more possible. The adolescent may be accustomed to certain things, but this habit is not strong enough to deal with many problems.

The absolute power of habit cannot be trusted in this period, says Maurice Debs, because

the new adult child prefers change and novelty.
(Debs, 2003: 159)

Adolescents welcome new experiences. So it is not difficult to eradicate bad habits in adolescence. For this it is necessary to give him insight and then strengthen the will of the adolescent. To reform his habits with a firm decision and determination and to build a healthy and competent personality for himself.

Therefore, cognition and will of adolescents are two basic factors in the implementation of this principle. By strengthening these two, we can pave the way for fighting and correcting bad habits.

- The Method of Repentance

Adolescents, due to their emotional and extremist spirit, often engage in actions and behaviors that they are ashamed of and regret after their emotion subsides. Although on the surface, they never admit their mistake and dismiss criticism as unfounded, they acknowledge their slipperiness from within because they have sufficient discernment.

Being open to repentance helps them to recover from depression and despair, and to seek redress for their actions. He who loves honesty, trustworthiness and purity; He completely regrets that he committed such acts.

Conclusion

According to the teachings of Islam, goals, principles, basis and methods can be formulated for the moral education of adolescence.

In this article, an attempt has been made to make the above-mentioned formulation. The goal of moral education is the perfection of man and his attainment of perfection. The principles are knowledge, piety, dignity, creating favorable conditions, habit correction.

The methods are giving insight, reminder, admonition, preaching, remembering God, fear and hope, creating self-care ability, encouragement, negligence, providing an opportunity for moral action, modeling, entering the constructive friendly community, praising good qualities, repentance.

According to literature review, it will be useful if moral education is included in the school curriculum. It is now recommended that future research examine how the principles and methods of the present study can be incorporated into the curriculum.

According to one of the points in literature review, the cultural context in ethics must be considered, which in the present study is Islamic culture. As seen in back ground of this research, the position of the family in adolescent education is important. The principles and methods mentioned in the present study can be applied in the family. More research is needed on the place of indoctrination in Islamic education.

It is recommended that future researchers examine moral education in other periods of human life or research moral education from the perspective of ancient and contemporary Muslim thinkers.

Another topic for future research is to investigate the effect of moral education during adolescence on the identity of adolescents. It is recommended that education officials consider the goals, principles and methods of moral education in micro and macro policies of education and especially in the field of curriculum planning. Moral education courses for childhood and adolescence in teacher training centers, as well as practical courses in the

field of moral education for parents, should be established.

The media also play an important role in promoting moral themes in human societies. Moral training should be given more value in educational policies and curriculum planning.

Acknowledgment

I hereby express my gratitude to the officials and reviewers of Pure Life Journal who worked hard to promote and publish my article, and I hope to benefit from their assistance in publishing research articles in the future.

List of References

1. **The Holy Quran.**
2. **Nahj-ol-Balagheh.**
3. Algera, Henry. and Christopher Sink (2002). **Another Look at Character Education in Christian Schools.** *Journal of Research on Christian Education* Vol. 11 (Issue. 2): 161-181.
4. Althof, Wolfgang. and Marvin Berkowitz (2006). **Moral Education and Character Education: Their Relationship and Roles in Citizenship Education.** *Journal of Moral Education.* Vol. 35 (Issue. 4): 495-518.
5. Amudi, Abd-ol-Vahed (2008). **Ghurar al-Hikam wa Durar al-Kalim.** Tehran: Imam Asr Publishing.
6. Anwar, Heru Seiful. and Ahmad Basheikh Romadhon (2021). **The Values of Moral Education in Surah Al-Hujurat 1-5 According to Tafseer Al-Munir:** <https://ejournal.unida.gontor.ac.id/index.php/tadib/index>

7. Arthur, James (2011). **Personal Character and Tomorrow's Citizens: Student Expectations of their Teachers.** *International Journal of Educational Research.* Vol. 50 (Issue. 3): 184-189.
8. Arthur, James. and David Carr (2013). **Character in Learning for Life: A Virtue-Ethical Rationale for Recent Research on Moral and Values Education.** *Journal of Beliefs and Values.* Vol. 34 (Issue. 1): 26-35.
9. Aziz, Haroon (2020). **The Role of States and Religious Organizations in Web-Based Teachings (In order to Promote Religious Education).** *International Multidisciplinary Journal of Pure Life.* Vol. 7 (Issue. 23): 47-77.
10. Bayer, Thora Ilin (2018). **Moral Philosophy and Moral Education.** *International Journal of Christianity and Education.* Vol. 22 (Issue. 2): 167-168.
11. Berkowitz, Marvin. and Melina Bier (2007). **What Works in Character Education.** *Journal of Research in Character Education.* Vol. 5 (Issue. 1): 29-48.
12. Cheng, Hongyan (2019). **A Critical Review of Chinese Theoretical Research on Moral Education Since 2000.** *ECNU Review of Education.* Vol. 2 (Issue. 4): 561-580.
13. Cheung, Chau-kiu. and Tak-yan Lee (2010). **Contributions of Moral Education Lectures and Moral Discussion in Hong Kong Secondary Schools.** *Socio-psychology Education.* Vol. 13: 575-591.
14. Debs, Morris (2003). **Stages of Training.** Translated by: Ali Kardan. Tehran: University of Tehran.
15. Dedih, Ujang (2018). **Optimizing the Instructional Implementation of Islamic Education and Characters based on the 2013 National Curriculum.** Morocco: 13th World Conference on Educational Sciences.
16. Eisenberg, Nancy. Carlo, Gustavo. Murphy, Briget. and Patricia Van Court (1995). **Prosocial Development in Late Adolescence: A Longitudinal**

- Study.** *Child Development*. Vol. 66 (Issue. 4): 1179-1197.
17. Hubble, Ian (2017). **The Problem of Indoctrination, with a Focus on Moral Education.** *Ethics and Bioethics*. Vol. 7 (Issue. 3-4): 187-198.
18. Hosseini, Afzal-Sadat (1993). **Moral Education of Adolescence.** *Education*. Vol. 7 (Issue. 1): 16-20.
19. Makhkamovna, Isakova Arofat (2021). **Family as an Important Factor in the Formation of Adolescent Characteristics.** *European Journal of Research Development and Sustainability (EJRDS)*: <https://www.scholarzest.com>
20. Motahari, Morteza (2002). **Ten Speeches.** Qom: Sadra Publishing.
21. Mousavi Lari, Syed Mojtaba (2007). **The Mission of Ethics.** Qom: Boostan Ketab.
22. Owuor, Williams (2019). **Teaching Character Education in Elementary Schools: A Qualitative Case Study.** Arizona: Grand Canyon University.
23. Pendese, Fahrig (2011). **Ethical Hazards: A Motive, Means, and Opportunity Approach to Curbing Corporate Unethical Behavior.** *Journal of business ethics*. Vol. 107 (Issue. 3). 265-279.
24. Pike, Mark (2010). **Christianity and Character Education: Faith in Core Values?** *Journal of Beliefs and Values: Studies in Religion and Education*. Vol. 31 (Issue. 3): 311-321.
25. Revell, Lynn (2002). **Children's Responses to Character Education.** *Educational Studies*. Vol. 28 (Issue. 4): 421-431.
26. Russell, Bertrand (1968). **On Education.** Tehran: Atai Publications.
27. Schuitema, Jaap. Dam, Geert ten. and Wiel Veugelers (2008). **Teaching Strategies for Moral Education: A Review.** *Journal of Curriculum Studies*. Vol. 40 (Issue. 1): 69-89.
28. Schuitema, Jaap. Dam, Geert ten. Van Boxtel, Carla. and Wiel Veugelers (2011). **The Quality of Student Dialogue in Citizenship Education.**

European Journal of Psychology of Education. Vol. 26 (Issue. 1): 85-107.

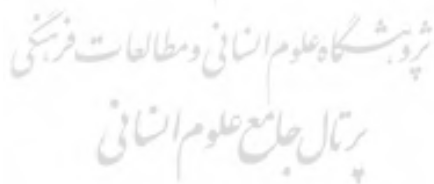
29. Spijkerboer, Ralph (2019). **Moral Case Deliberation in Education for Dutch Care for Children and Young People: A Case Study**. *Journal of Social Work Values and Ethics*. Vol. 16 (Issue. 1): 141-152.

30. Swaner, Lynn (2005). **Educating for Personal and Social Responsibility: A Review of the Literature**. *Liberal Education*: 14-21.

31. Tabatabai, Syed Mohammad Hossein (1995). **Al-Mizan in the Interpretation of the Quran**. Qom: Dar al-Alam.

32. Uusiautti, Satu (2012). **Can Teachers Teach Children how to be Moral?** *British Journal of Education, Society and Behavioural Science*. Vol. 2 (Issue. 3): 260-270.

33. Zaman-Danesh, Taj (1991). **Delinquent Children and Youth**. Tehran: Tehran Times Institute.



AUTHOR BIOSKETCHES

Hosseini Dehshiri, Afzal-Sadat. Associate Professor of Philosophical and Social Foundations of Education, Faculty of Psychology and Education, University of Tehran, Tehran, Iran.

✓ Email: afhoseini@ut.ac.ir

✓ ORCID: <https://orcid.org/0000-0002-0692-2271>

HOW TO CITE THIS ARTICLE

Hosseini Dehshiri, Afzal-Sadat (2022). **Moral Education of Adolescents based on Religious Teachings.** *International Multidisciplinary Journal of PURE LIFE*. 9 (32): 99-145.

DOI: <https://doi.org/10.22034/imjpl.2022.7433>

DOR: <https://dorl.net/20.1001.1.26767619.2022.9.32.3.0>

URL: <http://p-l.journals.miu.ac.ir/article/7433.html>



پژوهشگاه علوم انسانی و مطالعات فرهنگی
رتال جامع علوم انسانی