A review article reviewing and explaining religious education approaches based on the role of the family

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Abstract

Introduction: The purpose of this study is to investigate and explain the patterns and approaches of religious education from the perspective of the document of fundamental change and the role of the family in achieving excellence and the formation of religious attitude of children.

Method: The method used is descriptive-analytical with a qualitative approach and content analysis method. The research community has valid religious sources and articles and theoretical foundations of the fundamental transformation of the formal and public education system of the Islamic Republic of Iran, which are related to research variables, have been purposefully selected and studied. Continuous face was done.

Results: The findings of this study include describing the patterns and approaches of religious education that have been proposed in the theoretical foundations of fundamental change and valid religious sources and related articles and the role of family in shaping the religious education of children and ultimately helping to achieve the goals of the document.

Conclusion: The results showed that the view of the document on the models and approaches of religious education is comprehensive and can be well cited and in order to achieve the goals of religious education, the family document can play a very important role.

Keywords: Approaches" Education" Family" Patterns" Religious Education" Transformation Document

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Introduction:

The realization of the desired religious education based on the document of fundamental change depends on recognizing the factors and obstacles to its realization (1). This document has 8 grand goals, 15 grand strategies, 23 operational goals, 131 strategies to implement its goals, but unfortunately the non-implementation of the document of fundamental change is one of the most important challenges facing the country's education system, which according to the Minister of Education The implementation of the transformation document has reached less than 30% so far. The presence of more than one million staff, more than 13 million students and 700 education districts has made the responsibility of staff managers in the implementation of programs very heavy and sensitive (2).

It is the most important and practical type of cognition and learning in all periods of life. Accordingly, one of the methods of training is training by model, which can be called "model method". Nowruzi Nejad and Tabatabai (3) in an article entitled "The approach of teaching the chord of the Islamic House in the six areas of the document of fundamental change in the education system", states that: The document looks at the issue of religious education in terms of principles and scope. Kiani, Mehr Mohammadi et al. (4) in a study entitled "Explaining existing approaches to the spiritual education of children and their critique with emphasis on Islamic teachings" states: The main purpose of this article is to explain the existing approaches to the concept of spiritual education of children and their critique with emphasis on Islamic teachings. Issapour (5) in a study entitled "Study and critique of religious education in the document of fundamental change in education", the document of fundamental change from three aspects of "religious definition and its characteristics", "the view of the document of fundamental change in the category of religious education" And "Strengths and weaknesses of the document of fundamental change" in the category of religious education have been examined.

Green (6) in a study entitled "Can religious education change prisons?" Overview of the role of religious education in juvenile delinquency. In this article, with the religious education of the imprisoned students, they have provided an atmosphere of hope, forgiveness and change for them. He sees the future challenge of religious education as a better life and the goal of salvation, so that millions of people will have the opportunity and resources to resist criminal activity, prevent the decline of values, and promote a healthy life. Saroglu et al. (7).

In a study entitled "Belief, Connection, Behavior and Belonging: Cognitive, Emotional, Moral and Social Dimensions of Religion in Cultures", based on theorizing about the four basic dimensions of religiosity, namely faith, connection, behavior and belonging and cognitive motivations , Emotionally, morally and socially related to them and the practices of religion, developed a measurement model and examined the intercultural compatibility of the four dimensions as well as the diversity between each religion and between each culture. Data were collected from 14 countries with different religious heritage, Christianity, Judaism, Islam and Buddhism / Taoism. Beyond the commonalities and aspects of common religions, namely the ability to accept and perform religious duties, these four dimensions were distinct in different cultures and religions, and were less closely related in East Asia than in the West. Belief and connection, to which spirituality was primarily concerned, were a priority in secular Western societies. Behavior and belonging, which are highly valued in religious communities, were fundamentally associated with fundamentalism and authoritarianism. In addition, belonging

and association were particularly associated with increased life satisfaction, while belief was uniquely associated with existential effort and reduced life satisfaction. Thus, the multidimensionality of religiosity seems to be deeply rooted in the psychological tendencies seen at both the religious and cultural levels. Bruberg (8) in a study entitled "The use of educational materials in religious education: a quantitative analysis of the report of Swedish religious education teachers in the use of educational materials in religious education classes" acknowledged that; Religious education and various media outlets act as very important areas of religion among Swedish youth. The results of this study also show that; Media tools and content, such as various news media, have often entered the field of religious education to be used as content and tools alongside traditional textbooks. The findings show that; Textbooks with images and scriptures are the most popular form of tools and content, followed by documentaries, news, and articles. Among the relevant variables, the type of school, age, gender and the degree of religiosity of the target group affect the choice of content by teachers. A review of the theoretical and research records of the subject showed that; So far, many researches have been done on religious education and its importance, but no comprehensive research has been done on the present research issue, and all researches have focused on the importance of work in a limited and scattered way. The foundation of education and the role of families in its realization has not been slowly introduced. Therefore, this study seeks to answer the following three questions:

- What are the definitions, limits and limits of religious education from the perspective of the document of fundamental change in education and its theoretical foundations?
- What are the approaches to religious education from the perspective of the document of fundamental change in education and its theoretical foundations?
- What is the role of the family in achieving the goals and approaches of religious education, the document of fundamental change and theoretical foundations?

Method:

The method of this research is an analytical, descriptive and analytical approach using documentary and library methods. Religiously analyzed and studied in the first stage, all the chapters of the document of fundamental change and the theoretical foundations of fundamental change of content analysis have been identified and the sentences that had the theme of religious education, identified and accurately (mentioning address, text and context) in the analysis form The content was recorded, then the approaches of religious education were studied and researched in the same way, and finally the impact of the family in order to achieve the goals and approaches of religious education in the transformation document was analyzed.

Results:

1. Review the first question of the research

What are the definitions and limits of religious education from the perspective of the document of fundamental change in education and its theoretical foundations?

If religious education is based on the right thought, it will lead to the growth and development of the child. The religious upbringing of children can be examined from

individual, family and social aspects. Religion is the basis of life and causes human growth and development and reaching the status of a righteous child (9).

Religious education is a kind of personality education, because religion is humanizing. It should be noted that the goal of education is to achieve a lasting identity that is the result of individual effort based on practical and theoretical exploration. Thinking about God is not a grammatical thing, but a social and gradual process that occurs during the developmental period for the child and takes place to a large extent in a social interaction (3). Religious education is a process that prepares a person for a particular way of life. This way of life is formed on the basis of pre-determined principles, rules and strategies that have been presented to man through religion, beliefs and Sharia (10). Religious education is an aspect of the process of education, which is concerned with cultivating the cognitive, emotional and practical dimensions of the educator in terms of his commitment to a particular religion (5).

Religious education in its specific meaning is a set of measured and regular educational measures and actions in order to cultivate and strengthen the faith and commitment of educators to beliefs, norms and values, rules and regulations, religious practices and rituals. Therefore, religious education in its healthy form should seek to create faith and action in connection with each other (11).

If we pay attention to the biography of the Prophet of Islam and the Imams (as), what they said, did and affirmed can be called religious education. Religious education means practical movement to create heartfelt belief, verbal expression and action. Hence, religious education is concerned with the practice of education (12).

Presence in the age of technology and its close connection with life, has made man unable to return to himself and his innate and inner desires and has led to a kind of alienation and lack of religiosity. The pure nature of children and adolescents today is dominated by the waves of atheism. Islamic values have been ignored following the relentless efforts of the enemies in the soft war, and religious beliefs have been targeted by secret groups. The existence of mass media such as the Internet and satellite are risk factors that threaten children and adolescents and can be seen in the decline of religious and moral issues in society. Many adolescents experience identity crises due to unfamiliarity with religious beliefs. Children and adolescents are the precious assets of any nation because they will take on the responsibilities of the future of each country. (13).

Therefore, religious education can be considered as providing a suitable context for the best flourishing of one's talents from within in the direction of its doctrinal dimension and tendency: If religious teaching or (teachings) is the strengthening of religion. Religious education conveys the beautiful feeling to children that religiosity and godliness are the cause of happiness, inner security and understanding of the true joy of life. Religious feeling brings spiritual softness and mental balance to human beings. Parents should work in a healthy, balanced and attractive environment in the religious education of children and adolescents. Obviously, recognizing the age characteristics and emotional needs of children and adolescents can help parents in shaping their children's religious identity. It is the duty of parents and educators to introduce religious teachings according to the needs of the child (14).

2. Review the second research question

What are the approaches to religious education from the perspective of the document of fundamental change in education and its theoretical foundations?

Approaches to religious education

Achieving educational goals and ideals is one of the main concerns of any educational system. In the education system of the Islamic Republic of Iran, due to its Islamic nature, achieving the goals of religious education has a special place. Some rely on habit-based approaches and find it more appropriate in achieving the goals of religious education. Others do not consider the habit approach permissible and seek ways to achieve the goals of religious education in rational approaches and try to help people in the direction of religious education by providing logical arguments.

This group does not accept the approaches based on encouragement and punishment that are done mechanically and have no result other than habit, because it is not based on a certain principle (3).

Now, considering the importance and necessity of religion in human life, and the necessity of educating generations, considering the components of religion and religious education, the question is what kind of approach or approaches for this important matter in the religious education of individuals, and the limits and What should be these approaches to religious education and in what areas and to what extent is the application of each of these approaches in religious education? (9). Considering that in the current situation, those involved in religious education have put two rational and habitual approaches to religious education at the forefront, and these two approaches are among the most important effective approaches in religious education, which are also closely related, but in the case of How the limits and conditions of these two approaches in religious education should be according to its dimensions is the issue of this research that we will examine. In general, religious education is based on three approaches: rational, habitual and intuitive. "According to Sajjadi, religiosity is based on three approaches (habit, rationality and intuition), each of which is considered from a specific direction and with specific goals. "Religious education can also be based on one of the above foundations according to the goals it pursues" (11).

Habit-based Approach

In this approach, habituation plays an important role in shaping religious behaviors. Doing things mechanically in a way that does not involve much thought is called habit. There are different opinions about using the habit method in education. Some, such as Rousseau and Kant, see habit as anti-discipline, and others, such as Aristotle and Maurice Debs, see it as necessary, especially at a young age. Kant, for example, considers consciousness, freedom, and the sense of duty to be fundamental conditions in moral practice. Although he considers discipline permissible at an early age, he never calls it discipline. "He does not even train socialization and moral action because of the existence of certain social structures that compel one to act morally." He says about the use of habit method in education: "The more habits are used, the less freedom and independence" (15). In this approach, habituation plays an important role in shaping religious behaviors. Doing things mechanically in a way that does not involve much thought is called habit. زمینهIn the field of using the habit method in educating different opinions Some, such as Kant, Rousseau, and Plato, consider habit to be

anti-educational, while others, such as Aristotle and Maurice Dobbs, see it as necessary, especially at a young age.

Turned to Aesthetics

Another approach in religious education is to pay attention to aesthetics in all levels of education. This approach is also rooted in the religious teachings of the Holy Quran and the tradition and manners of the infallibles. The well-known phrase "God is beautiful and loves beauty" is the basis of this approach. The descriptions are true, it is a verse of beauty.

I love the world because the world belongs to him. I love the whole world, which is also the world for him.

With this view, to the extent that man follows the path of perfection, he is adorned with divine attributes, he adds to his beauty.

In the creation of cholera, with this view, to the extent that man walks the path of perfection and is adorned with divine attributes, he increases his goodness and beauty. This beauty is manifested in the greatest book of human guidance (the book of legislation), as it is manifested in the book of Genesis (the book of creation), as it has appeared in the eloquent book of the perfect man. This aesthetic approach is manifested in all aspects of the Holy Qur'an: eloquence and apparent and spiritual rhetoric. Storytelling of evangelical warnings. Yogurt (16).

Rational Approach

Talkhabi, in his article entitled Cognitive approach to religious education writes as follows: In general, in religious education can be identified two distinct approaches: an approach that focuses on the emotional aspect and the approach that considers education as a rational thing and considers reasoning and reasoning as the axis of religious education. Each of these approaches has proponents and opponents who critique and pathologize religious education from their point of view (17). For example, according to Bagheri (10), "One of the most important problems of religious education is the great emphasis on the dimension of rituals - that is, remaining in the religion and not paying attention to the spirit of religion. In fact, since there is both an element of imitation and a sanctity in religious education, there is a tendency to surrender without question and criticism, and this causes religious education to be tied to indoctrination. On the contrary, proponents of emotional education believe that the poor functioning of the religious education system is due to its inability to develop an attitude and interest in religious affairs. Therefore, it is necessary to start educating educators through childhood through rituals and cholera, relying on feelings and emotions. In other words, this group emphasizes the primacy of belief over understanding" (18). In this approach, much emphasis is placed on reason and rational knowledge, and religion and religiosity are measured by the benchmark of reason, to the extent that religion must be placed in the container of reason and pass through the filter of reason. There are two different views on the relationship between religion and rationality (intellectual independence). People like Rousseau and Kant believe that the independence of a person in the face of a particular religion requires that the individual not be influenced by science, society and experience in choosing and accepting a religion in the first place. Some, such as Aristotle,

Hegel, McIntyre, and Charles Taylor, also believe that intellectual development is a tradition-based development and that one chooses only within peripheral traditions, including religion (19).

Rationalism is generally opposed to "Fideism". Rationalists believe that religious truths can be accessed and evaluated through reason (20). Among the Islamic thinkers who valued the rationalist approach to religious teachings, we can mention the Mu'tazilite system of thought, which, of course, can be considered as part of the extremist rationalist approach by some (21).

Experimental (Intuitive) Approach

Some do not consider the essence of religiosity, that is, the experience of the sacred, to be a theoretical and rational thing that can be turned into theoretical propositions and parts of ideas. And religion is considered to be the result of an existential course that this course cannot be turned into a kind of rational course. Planting believes that religious experience is an important source of knowledge, and that knowledge is the feeling we have about the sacred (God). ونیReligious internal (intuitive) beliefs are not unreasonable (22), In addition to sense and intellect, they also consider intuition as another tool of cognition in human beings. Intuition is the immediate perception of truths and knowledge in the human heart. If man can keep his conscience clean from impurities, he will have the right to discover some truths in his heart without intermediaries. This point is also mentioned in some verses of the Quran. For example, in Surah Anfal, verse 29, he says: If you practice piety, God will give you the power to distinguish right from wrong (23).

Some extremists in the field of theology from the beginning of the advent of Christianity claimed the supremacy of faith: Revelation was given by man to man to replace all knowledge because God has spoken to us and given us a plan, we do not need intellectual and philosophical thinking. Believers believe that religious truths can not be obtained through reason, but the only solution is to believe in God (24). In mystical cognition, taste and mood are involved, and what is contained in taste and mood is other than what can be expressed with scientific and logical concepts. A person who has experienced a state of hunger or thirst with all his being is other than one who becomes acquainted with these two states through concept. Therefore, they cannot be used in formal formats (religious education in schools). This approach of religiosity has nothing to do with the exclusivism, dogmatism and prejudice that exist in the habit-based approach and with the argument that exists in the rational approach (25).

Perfectionist approach

"Perfection" is one of the divine attributes. "Perfection" is one of the names of the Almighty which is mentioned in the narrations of the supplication of the infallible of the great blessings of God be upon them.

"O God, I ask you to be perfect and complete with perfect perfection." God bless you with your whole head »

In the prayer of Joshan Kabir, we also read:

"Trust in His Power and Perfection"

In another verse of this prayer, we read again:

"O God, I do not ask you to do it or to do it or to do it."

In addition to the fact that perfection is an attribute of God, divine attributes are also fair to the description of perfection, which means that the knowledge of the power of mercy is perfect in all of His attributes and there is no defect in them.

In the same prayer of Joshan Kabir, we read:

If the description of perfection is used about human beings and other beings, it is a limited and relative description, just as the description of science and power are the same. Absolute perfection, absolute knowledge, is the absolute power of God. To the extent that man enjoys perfection, the science of more perfect power becomes more knowledgeable and capable.

According to this explanation, we say:

Religion has commands and types of obligations and prohibitions that every religious person is obliged to observe. In other words, religion has "should" and "should nots" in the field of human behavior. These do's and don'ts are subject to real interests that the Shari'ah has made obligatory or ordered to abandon due to the existence of practical interests. Sometimes some rulings are mentioned in the book and Sunnah, and in some cases the wisdom and expediency of the ruling are not stated. "Books on those before you for your knowledge."

Whether the interests of the rulings are mentioned in the Shari'a or not, all the rulings have real interests, that is, they have an objective effect on the individual or society, in other words, they are effective in the development of human perfection. God has commanded us to do the present because He knows it is necessary for the perfection and growth of man because He forbids the present because he knows that that action hinders the growth and perfection of man.

Therefore, the real end of the commandments of the divine prohibitions is the growth and perfection of man. Every good reward that is the benefit of human beings as a result of observing these commands and innovations in this world and the hereafter, or is growth and perfection in itself, or is one of the tools and functions of growth of perfection (26).

Faithfulness approach

One of the methods of thinking in accepting religious beliefs in the field of Islamic thought is the approach of faith. Belief in Islamic thought is the result of a textualism approach. "In this approach, since the intellect is incapable of accessing religious knowledge, it is the only valid source for accessing religious texts, texts and the appearance of books and traditions" (27). On this basis, the textualisms are frozen in the appearance of the book and tradition and show a special prejudice in preserving these appearances. Consequently, the acceptance of religious beliefs should be done away from any intellectual controversy (28).

In the meantime, there are more moderate narratives of faith among Islamic thinkers who attach more importance to reason; including the views of Sheikh Sadough and Sheikh Mofid. The views of Sheikh Saduq and, to a lesser extent, Sheikh Mofid are moderate views of faith that have received much attention in recent times. Because, on the one hand, it tries to value reason in the system of religious knowledge, and on the other hand, it also prevents the absolute position of reason in religious texts (23).

Theoretical models of Islamic education is a method in which theorists of Islamic education have theorized about religious education in a systematic way. These theoretical models of Islamic education can be distinguished in three approaches:

The First Approach

This approach includes works that have explained Islamic education from an anthropological point of view and have determined its goals and principles according to the purpose of human life; Such as the views of historical experts. For example, in Farabi's view, Ibn Sina and Khawaja Nasir al-Din al-Tusi, the model of Islamic education needs to outline the exact goals of human education, which can be achieved through a philosophical look at the texts. For example, Farabi expresses the goals of education without providing a specific definition of education. But according to his works, it can be said that from his point of view, Islamic education is the same as moral education and seeks to form a utopia. Although these experts have not presented an independent model and plan in the principles of education, but from all of their topics, some important educational principles such as the sociality of education, respect for individual differences, and preparing people for professions can be identified. Therefore, in the view of this group of Islamic thinkers, the purpose of education is moderation in the powers of lust and anger and their obedience to reason. Therefore, building a moderate personality whose rational and rational power dominates other powers. The goal is ethics and education and then, based on the goals and principles of education, designs methods to achieve the goal. These methods are: individual differences, practice and habit, and finally punishment and encouragement (29).

In this approach, mainly philosophical and mystical sources along with Islamic sources have been used to explain the anthropological approach of religion, which is the distinguishing feature of this approach from other approaches to Islamic education. Also, the method used is descriptive-analytical method, in which the importance of education in philosophical approaches has been more than mystical approaches. So that these thinkers have tried to provide principles for compiling content, for example Khajeh Nasir al-Din Tusi provides basic points such as moving from easy to difficult, the precedence of old knowledge over new knowledge in order to compile the course content (30).

The Second Approach

This approach focuses on works that seek to present educational topics based on verses and hadiths and therefore have not paid much attention to the nature of Islamic education. In this approach, the Islamic education system tries to Islamize the science of education by examining Islamic sources and expresses and narrates hadiths and narrations about educational issues. Shahid Thani is one of these experts, who has only quoted educational hadiths about various educational issues. The approach of Shahid Thani, which is taken from his views in the book Did Walmastif. .. Translated by Seyyed Mohammad Baqir Hojjati. The model of Islamic education has been formed from the point of view of the Holy Quran and by examining the categories in the Prophetic tradition and Shiite hadiths, the views of scholars, holy books, religious scholars and reason regarding education (31).

The Third Approach

This research approach is the most prevalent view among religious education experts. In fact, most of the patterns

The subject of the study was an encyclopedia of Islamic education. Among these patterns can be, to

The model presented by all historical experts, Majid Arsan Kilani, Ali Safaei Hairi, Shariatmadari, Mohammad Qutb and Ustad Motahari mentioned (24).

This approach includes works that explain the general plan of the Islamic education system, and by stating the basic principles that shape the whole Islamic system, present the purpose of human education and finally to provide Islamic educational methods based on human characteristics derived from sources. It is Islamic or philosophical, they have dealt. According to this approach, there is an answer to every educational issue in Islamic texts. In fact, a kind of holistic and comprehensive theology presupposes this perception. In the strong form of this perception, it is thought that the answer to all the big and small educational issues is exactly in Islamic texts and should be obtained by examining these texts and if some answers are not exactly in religious texts, it can be By specifying which of the principles mentioned in the religious texts is the issue or behavior in question, he determined its ruling. In the weak form of this interpretation, it is also thought that some cases that are considered permissible in the first place in religion, may be ruled by the jurist and in view of the interests, another ruling, whether it is obligatory or sacred (32).

Review the third Research Question

What is the role of the family in achieving the goals and approaches of religious education, the document of fundamental change and theoretical foundations?

From the point of view of the theoretical foundations of fundamental change, the family, as we know, the family naturally plays the most important role in paving the way for the growth and development of children; therefore, in the Islamic view, with various considerations, the position of the family in the process of education is emphasized. [33] Come. (34).

There is a general consensus among religious scholars and Islamic educators on the responsibility of parents for their children's upbringing. Therefore, the family, which is directly addressed to the verse "My own powers are the contracts of the people and the stone", must be held accountable in the divine court for doing their homework and for those who are not trained, and cannot do the deeds and goals according to the plans. Found to be inattentive to their children. In this way, the family should have an active participation not only in supporting and implementing educational projects, but also in policy-making, planning, and especially in evaluating programs and participating in educational process actions. But the important point is that first of all, active family participation covers all levels of educational activities from goal setting to implementation and even evaluation and corrective actions. Second, the active participation of the family in educational activities is first considered from the perspective of divine duty and religious duty; That is, the family in the Divine Court is accountable for the educational performance of the Islamic State and cannot absolve itself of responsibility. (35) Therefore, considering the connection between the right and the duty in education in the Islamic view, the participation of parents in the process of education (in all its forms) is both their right and duty, and the Islamic

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government is obliged to fulfill this right and help fulfill this duty. Provide the necessary mechanisms. Therefore, by designing and implementing appropriate measures, it is necessary to first prepare the family intellectually and motivationally to perform educational tasks and play this active role in the process of educating their children. It is obvious that the role and position of parents in fulfilling the duties and rights of educating their children are not the same at all levels and types of education. There is no doubt that this role is more prominent, sensitive and necessary due to the developmental conditions of children in early life. However, due to the complexity of the educational process and its specialization in the present age (especially in the formal education stage), families cannot take on this serious social task alone (36)

Religious culture building and the role of the family

The spiritual and political dynamism of a society depends on the growing presence of religious and national values accepted in that society and the degree of adherence of individuals to them. Therefore, the best way to heal and increase the readiness of society against the complex tricks and conspiracies of the enemy is to try to preserve, internalize and spread values in individual and social life. The family, as the first center that can play a role in this field, and after that, schools, colleges and universities should pay special attention to this important matter and help people according to the needs of different age groups. Because providing a healthy environment for intellectual nourishment for the new generation will be worship.

Religious culture-building and revival of religious values in the current situation of Islamic society requires systematic activity and consensus and group effort, which is much broader and more complex in terms of tools and scope of work than in the past. The requirement for religious culture at present is that all social institutions, cultural agents, radio and television, the press, etc., work in a coordinated and coherent manner in institutionalizing religious values. In this regard, the role of the family, education, radio and television and the press is far more prominent than other institutions.

The importance of transmitting and institutionalizing religious concepts

The formation of religious personality means having special characteristics in accordance with the criteria of religious teachings. he does. Baban Gohar Bar The Holy Prophet of Islam, peace and blessings of God be upon him, who said: "I learn in the likeness of the role as a role in the stone."

In this regard, believing in and paying attention to religious concepts is an important and fundamental principle in presenting such materials to children and adolescents.

Ways to receive religious concepts and nurture the new generation

Existence of special needs and facilities in children and adolescents and having a clear and easily absorbed mind, a holder with deep, lasting and wide-ranging influence, critic and future maker, but inexperienced, being pure and free from vices and denials, accelerator In good deeds and with a gentle heart and ready to accept any seed, it causes more attention to be paid to them. (23). the point that should be mentioned here and is also considered by psychologists is that the child, when he sees the behaviors of parents and relatives, puts

himself in that environment. In this regard, parents should provide the grounds for thinking and knowing about the concept. The transcendent growth and perfection of man and the induction of the transcendent concepts of the divine and heavenly religion of Islam and a very balanced and growing lifestyle, to act on children and adolescents in a way that provides the manifestation of nature and all-round personality of children and adolescents. Realizing their inner and hidden talents should be very effective so that they become acquainted with the main and best ways of worshiping and worshiping God and reaching the one and only God Almighty, and as a result, they become closer to Hazrat Haqq by enjoying the duties. Therefore, parents are very effective in building and transcending the brains of children and adolescents (37).

The value of the work of parents is very high if it is in the direction of nearness to God and fosters religious beliefs in children and adolescents and flourishes their moral conscience, and serving the soul and intellect of human beings by serving their bodies. It is not comparable in any way. (21).

Religious education in children and adolescents

Strengthening the aesthetic view of religious concepts and using the Qur'an and the Prophetic tradition and the Imams (as) to teach the right way of life and deepen religious insight in children are among the goals we pursue in the fields of cognitive, behavioral and emotional in religious education of children. Therefore, the Qur'an and the biography of the Holy Prophet (PBUH) are the best sources for the religious education of the wise, and the family and the environment are also effective factors in religious education. The purpose of this education for children and adolescents is to grow and flourish their pure nature (38).

The growth of virtues and values in human beings and the avoidance of moral vices help to have a good character and personality in human beings. This education will be very successful in adolescence and youth. The teaching of values and the growth of virtues in these ages, leads to the stability of their value and moral behavior, helps their value in the family and society (39).

Conclusion:

The document on the fundamental transformation of education, according to the order of the Supreme Leader, is a railroad. According to his orders, in order to achieve a good life and nearness to God, which is in fact the ultimate goal of education, we must move on the same railroad with careful and fundamental studies of the document of fundamental transformation of education and theoretical foundations of fundamental transformation of education system. Officially and publicly, the Islamic Republic of Iran, we realize that this construction can provide us with solid and complete sources of ways to achieve perfection, including the righteous school, the righteous community and the righteous family, which are fully stated in the document and its theoretical foundations. Considering that the field of moral devotional belief education in the document is the foundation of all areas, in this study, first to study and explain religious education and its definition and limits, then the approaches of religious education and then the family and its role in the success and achievement of religious education goals. The document and its theoretical foundations were discussed and it was found that in the true sense of the family is one of the main and

effective pillars in the education and formation of personality and ultimately religious education of children and children and it is clear that in achieving the goals and approaches of the document Fundamental also has a very influential and important role.

This study finally concluded that in order to implement the document of fundamental change, families should be, as always, one of the main educational actors in order to achieve the goals of the document of fundamental change in education. Venice, with a thorough and in-depth study of the document and its theoretical foundations for the subject of religious education and its approaches, can be encountered with many examples, each of which is a useful subject for research to improve the formal and general education system of the Islamic Republic of Iran. In order to explain and identify the approaches of religious education and its definitions, it is necessary to study and study the theoretical foundations and background of the research done in the field of religious education, as well as the document of fundamental change and its theoretical foundations. The fact that in this research, solid cases of it have been presented can be used as a comprehensive and codified collection to pave the way for future research of Peugeot scholars and researchers of religious education, especially religious education and family.

Research suggestions:

Future research can examine each of the three dimensions of religious education (doctrinal, moral, practical) separately and comprehensively from the perspective of the document of fundamental change.

Future research can be a comparative study of religious education from the perspective of the document of fundamental change with other Muslim philosophers.

- The present study examines and analyzes religious education in general. Future research can study and analyze religious education in adolescence and youth from the perspective of the Transformation Document.

Future research can compare one of the three dimensions of religious education separately, for example, religious education, at different ages of human life and determine its limits and limits.

Conducting research on the subject of presenting a model of religious education independently based on each of the areas of the document of fundamental change

Research application:

Considering the important point that the philosophy and values that govern our society originate from the religion of Islam and also considering that the education system is the most important element in cultivating the values that govern society among the members of society and also carefully Considering that the document on the fundamental transformation of education has been compiled for the purpose of a profound transformation in the education system of the country and in the direction of Islamic education; Therefore, it is suggested to those involved in the education system to consider the results of studies such as the present study, which show the extent to which the document of fundamental change in education has religious and Islamic sources, to increase the richness of performance and results of the document of fundamental change.

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