



The Moral Education of Youth from the Perspective of Shahid Motahhari

M.H. Mirzamohammadi¹; Ghasemabadi Karami Ranjbar²; Mohammad Hasan Tajdary³

¹Associate Professor in Education, Shahed University, Tehran, Iran

² PhD Student of Philosophy in Education, Shahed University, Tehran, Iran

³ PhD Student of Philosophy in Education, Shahed University, Tehran, Iran

Corresponding Author: Mohammad Hasan Tajdary

Email: hassantajdary@gmail.com

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Abstract

It can be seen from the past that from the very beginning of creation, man has been interested in knowing that he has created himself from a special source that is beyond his power and might. For this reason, he has paid special attention to this issue, because from the very beginning, man has felt dependent on infinite existence, to express his complexes and attitudes with him, and it is difficult to open him. So, with a brief look at the distant past and until now, we come to the point that the inscriptions and tombs show and express the same issue that man from very distant times closed to things like stone, sun, moon, stars, wind, etc., divine documents and his generation. He raised them to respect these sources of power and to attach his children to these powers from generation to generation. Until it was sent, a means of guidance called the divine prophets to direct this kind of religious education and by awakening, the thoughts of the ignorant man showed that the supreme power they seek is God and is not visible. With this brief writing, we will deal with a more general statement in the field of the history of religious education. The research method was the library.

Keywords: *Education; Ethics; Creation; Shahid Motahhari*

Introduction

Since the holy system of the Islamic Republic remains continuous and stable only through the deep trust of the people in the dear Islam and the system of the Islamic Republic is nothing but the emergence of Islamic life in the field of individual and social activities, so it is necessary to make more efforts. Therefore, he acted in such a way that in the new generation and the next generations, they do not suffer from anxiety and worry and fear, and perhaps a wrong action at this time by educators from parents to educators of different educational levels will cause despair and hopelessness in the spirit of these loved ones. To create and weaken the spirit of religion, belief, and pure conscience of teenagers, future fathers, and mothers of this border and environment, so we should be aware that a serious task has been placed on

us that we will not be accountable to God by slipping in doing it. We will come out proudly. So let us act wisely and give up unnecessary self-praise and have the education of a healthy and righteous generation, which is nothing but in the shadow of religious beliefs in adolescents and young people and the new generation. Of course, using the techniques of the rainy religion wisely, if the educators are not equipped with this art and do not familiarize themselves with the pure desires of the youth and teenagers and do not guide it in the right direction, have caused great persecution to human society, including the Shiite religion. It is heavy. It has been narrated from the Holy Prophet (PBUH) that a teacher is the job of the prophets. After this, let us look carefully at our delicacy and serious responsibility, and let us not shy away from this responsibility with false excuses that if we do so, we do not deserve humanity. If parents fail to believe in their children and strengthen their religion, they should know that they do not deserve to be parents and they should reprimand themselves. It is much heavier and harder in the sight of God and this is how it should be understood from all these words: Muslims, do not be ashamed of a Muslim who disbelieves as a Muslim.

Statement of Problem: It is often observed that parents and educators complain about the religious education of adolescents and think that they are non-religious and fugitives from religion and in any way try to stick this inhomogeneous connection to adolescents and in any way from themselves. Under the burden of the great and serious religious responsibility of bringing up their children, they should shoulder their shoulders, which, of course, maybe attributed to adolescents to some extent, but if we are careful in our work, we see that adolescents are at the beginning if they are guided and planned correctly. He can find himself well and get what his pure and undefiled soul desires. In this study, the researcher who has studied the effective factors in the religious education of adolescents and identifies the level of performance of reinforces such as family and school and mass media and takes steps to eliminate obstacles and shortcomings as much as possible.

Theoretical definition: religious education Physical education is a set of actions, efforts, and grounds for creating change in thought and action that is in accordance with that thought and action has positional aspects based on it. Because it is in the current society with the population of youth and adolescents more than the population of children and adults and this concern can be created for parents and educators whether the young generation has the same deep beliefs as previous generations and how can this tendency to religion be further developed? In the spirit of adolescents, we decided to take steps in this direction and achieve what is true. It is necessary to know the present generation and religion in accordance with his spiritual basis. It is based on wisdom and reasoning. It seems that they are teenagers with an example of the people of the end times who say in the hadith of Imam Sajjad (AS) There is no ancient theology for the attention of this generation and the food of this generation is in the interpretation of Mizan that religious teachers should be prepared to answer the questions predicted by Allameh Tabatabai with a long book with that noble book. This is the basis for the emergence of the Guardian of the Age (our souls for redemption) has a new need for reflection and new insight and the researcher in this direction to have studied and gain information to strengthen the belief and religion in adolescents because it will create Misunderstanding of religion irreparable damage.

Literature review

The Stage of Formation of Religion (Religious Education)

Scientific research has shown that adolescents, leaving behind childhood, become skeptical of everything they have already learned and with complete optimism from the family. By achieving intellectual growth, they find the power to think about the fundamental issues of their lives and strive to achieve an intellectual and ideological system that can meet their intellectual and emotional needs. Puberty, on the other hand, awakens and activates the religious and moral conscience as other instincts and psychological needs awaken, forcing him to think about his spirituality and religious truths. It is

necessary to explain that in man jealousy and morality are instinctual motives and in adolescence, in harmony with other dimensions of nature, there is a leap in growth and prosperity. For this reason, one of the main needs of adolescents at the age is their religious and divine needs and motivations. Hence, adolescence is a period of belief formation according to scientists.

At this age, adolescents with curiosity and inner desire seek to achieve an ideological identity in a way that can achieve a clear philosophy of life in the light of it. The point to be emphasized here is that in discussions with adolescents, issues should not be raised beyond their level of understanding that this leads to confusion and will not solve a problem. Paying attention to the characteristics and requirements of different stages of development requires that each stage be discussed in accordance with the intellectual power and understanding of that stage with the adolescent. Introduce him to the higher issues gradually and slowly. In any case, the special circumstances in which the adolescent is at that stage require that more importance be given to his doctrinal and religious order so that he can escape from the ambiguity and confusion of adolescence and find a clear philosophy for his life. It presents religion as an all-encompassing system of clear philosophies for life in which one can find answers to all the fundamental questions in a specific direction in relation to the intellectual and emotional needs that have unparalleled depth and breadth in adolescence (Sadat, Mohammad Ali, *Methods of dealing with adolescents*, Volume 1, pp. 123-125).

The Emergence of Religion and Belief in Adolescent Behavior

Achieving religious faith in adolescents helps to achieve peace of mind, which is an important need and necessity of this period. Reduces her anxiety. This peace comes about for several reasons:

- 1- The adolescent gets out of the state of indecision and confusion and finds a clear line of thought and action.
- 2- Belief in God goes beyond the horizon of seeing him from the level of this material world.

Theoretical framework

Religious Education

Physical education is a set of actions and efforts and groundwork for creating change in thought and action, according to which thought and action have positional aspects based on it. Because in the current society, the population of youth and adolescents is more than the population of children and adults, and the concern has been raised for parents and educators whether the young generation, like previous generations, can have a deep belief and how this tendency to religion can be further developed in the spirit. Youth. We decided to take steps in this direction and achieve what is true.

It is necessary to know today's generation and offer religion in accordance with its spiritual basis. What is clear from the current state of religiosity in the new generation is that it must be admitted that this generation, rather than looking at its outward aspects with religion, is more based on wisdom and reasoning, as if teenagers are an example of apocalyptic people. In the hadith of Imam Sajjad (AS) who says (God knew that in the end times pious people will come and therefore God brought the first six verses of Surah Hadid and Qul Hu Allah Ahad to them and on the other hand it should be understood that the ancient theology for the attention of this generation It is not enough and the food of this generation is in the interpretation of Qayyim al-Mizan that our religious teachers should be prepared to answer the questions that Allama Tabatabai has already predicted with a long acquaintance with that noble book.

So, in fact, the creation of the religion of such a generation, which is the basis for the emergence of the guardian of the age (our souls for redemption), requires reflection, contemplation, and a new vision.

Therefore, the researcher decided to conduct studies in this direction and obtain information to strengthen religiosity and religion in adolescents because it will lead to an incorrect understanding of religion and irreparable damage. We often see today that the meanings and concepts that we have of Islam do not have the property of giving life and creating life, so we have to reconsider these meanings and concepts. We have to correct our perception and this is the meaning of reviving Islamic thought in the new generation (Motahari Morteza - Right and False Page 136).

There are most of the moral and educational concepts of Islam if not all of them upside down now in the minds of Muslims (Truth and falsehood: Ayatollah Motahari). It is necessary for us to bring our Islamic thought to life. Let's change our perception of Islam. Let's look, maybe upside down, like someone who wears a qaba'i or a kati, we are also upside down. We really have to reconsider the dress of Islam in our own Muslimness (Motahari Morteza - Right and False page 85). We must recognize the importance and necessity of this research in that religious education in our time can be for the following reasons:

- 1- There is an increase in the spread and development of various crimes, which according to official statistics is severe.
2. The risk of addiction to all forms of heroin, morphine, and alcohol use and control is increasing in countries and even in our countries.
- 3- Developing the enemy's propaganda in the world arena to corrupt the morals of the youth with facilities such as the Internet and satellite, and...
- 4- Abuse of people's religiosity and inverted instincts through dangerous schools and philosophies
- 5- One of the characteristics of adolescence is the existence of two ways and doubts in the field of religion.
- 6- Existence of grounds for achieving insecurities and a sense of liberation in adolescents, which can be a means for the enemies to profit.
- 7- The need for a safe and secure shelter that the adolescent can refer to in times of crisis.

From the very beginning, man has paid special attention to categories such as God, soul, unseen, life, death, and the afterlife, with the works he has left behind.

This feeling of belonging to whatever and for whatever reason has arisen in man and he has felt his desires and aspirations in it, he has felt security with it and he has answered his perfectionism and infinity with it. He has seen the secret of existence in it and before the fact that he can explain the phenomenon of existence in a philosophical, scientific, and experimental way has quenched man's mental thirst with the same religious beliefs. The Swiss psychologist, physician, and philosopher have described religion as the oldest spiritual manifestation of man, which is not only a social and historical phenomenon but also a psychological issue.

History of Religion in Iran

We come to the conclusion that in the past of Iran, which we think existed, religion and religious education. Just as they worshiped the sun, the ancient Iranians worshiped fire as their god, and sometimes even sacrificed their dearest ones to their gods because of their strong beliefs in their religion, until Buddhism was formed in Iran. But again, because it did not have strong roots and foundations, with the advent of Islam and the conquest of parts of Iran by the Arabs during the caliphate of Umar and Abu Bakr, the Iranians accepted Islam and placed it at the source of life, habits, customs, where they were educated. The religion of the generation of Imams (PBUH) followed the example and made the life of

these nobles the headline of their life and religious education and chose the Shiite religion and sacrificed their lives and is proud to be martyred in it.

Religious Education from the Perspective of Islam

There are detailed and extensive instructions for educating people in Islam. In each of the various stages of development, including name, call to prayer and recitation, the necessary care at the beginning of childhood such as breastfeeding, custody, health, nutrition and in general physical development and compassion and love, play and entertainment, respect for the child's personality, use of methods Children and finally religious, moral, intellectual and emotional education in spiritual dimensions. The most suitable situation for religious education is the first years of life; because nature is intact and the background and acceptance are completely favorable. At this stage, the responsibility of training and behavioral care is on the parents more than anyone else because it says in the Qur'an:

O you who believe, tell yourselves and your families a fire whose fuel is people and stones (Prohibition of verse 6)

Which is interpreted in the narrations as commanding and forbidding and the saints should protect their children from what is ultimately the fire of Hell and try to educate them. In Islam, it is recommended for children and adolescents to practice worship before puberty so that they become familiar with the customs, rules, ethics, commitment, and do not have problems in the task stage. Imam Sadegh said: We owe it to our children to pray at the age of five, but you order them to pray at the age of seven. It is also narrated from him that you should recite our hadith to your children before the deviants come to them (Wasa'il al-Shiavol. 15 p. 196). Imam Sadegh (AS) also says:

In his prayers to the Lord, Moses said, "What are the best deeds?" It was addressed to love children because they were created by the nature of monotheism. (Bihar al-Anwar, p:97, v:14).

Research study

Therefore, he will not be overwhelmed by failure in material matters and not achieving all his desires or the existence of possible shortcomings and suffering from despair and unrest. The fact that man's need for God's attention and having a heart-to-heart relationship with him is an innate need, if not met, will lead to hidden and overt unrest. Drawing close to God brings a person to peace, mixed with satisfaction and satisfaction, and frees him from the shackles of inner anxiety. Everyone can experience this fact to their liking. The Holy Qur'an introduces true peace only in paying attention to God and forgetting Him as the cause of hardship and hardship in life. From this, it can be seen that:

Man has been created in such a way that he cannot attain peace of heart and inner security except in the shadow of communication with God. Considering the importance of peace of mind in adolescence, we can understand the importance of religious education in adolescence. Unfortunately, some families do not pay attention to this point and do not know how much strengthening the adolescent's faith helps the family in educating him and reduces the problems of this passionate period (Sadat, Mohammad Ali, Methods of dealing with adolescents pp. 125-127).

Moral Education from the Perspective of Shahid Motahari

Peaks of intensification of religious education or it's weakening The growth of religious thoughts and interest in religious virtues in adolescence reaches its maximum to the point that sometimes adolescents have a tendency to austerity, recreation, performing many secret acts of worship, and needing God at night. When praying. It leaves the delicacies and creates purity and purity in their souls. They tend

that all their actions and those of others be based on the good and expediency of the orders of religion, and these thoughts cause them to beware of carelessness and exaggeration and to avoid corruption.

Of course, sometimes in performing the above actions, they take on the aspect of extremism, which leads to complications. In this period, they are preoccupied with the Hereafter and the Day of Resurrection, and they are exposed to all the good and bad deeds and behaviors of the past, and it causes them to control their actions and act according to religious standards, and thereby gain peace of mind and reduce them.

On the other hand, the emergence of religious doubts begins at the same age. Doubt in everything Doubt in their own beliefs and the beliefs of their parents, Doubt in religious teachings, Doubt in the legitimacy of the prophets, whether they came from God? Doubt in the afterlife, doubt in the creation of man by God, doubt in the justice of God and finally doubt in the afterlife, doubt in the creation of man by God, doubt in the justice of God, and finally doubt in the existence of God. He wants to make sure that what he has achieved so far is correct or not. He wants to accept or reject all of this for rational and logical reasons. Has a pleasant interpretation of the universe and on the other hand is afraid to raise the emergence of doubt with others. Because he may accuse him of negligence and irreligion. Hence the problem, that adolescents remain in their doubts and cannot convince themselves or turn to unrighteous and uninformed people to resolve these doubts, become irreligious and unbound, and that spirit is pure and undefiled and pure and sincere. They lose what they have gained and they are drawn into moral deviations. Because they do not see any controlling factor in themselves and will not reach internal controls and due to the emergence of a religious vacuum, they often suffer from failure and astonishment and reach absurdum.

When a teenager or young person is in different environments of society against the doubts and intellectual instincts of different schools and philosophies and different people and does not have a logical and reasoned answer to maintain his pride, he has to introduce himself as a stranger to religion and thus cover himself emotionally. Self-deprecation due to these disabilities in front of others and gradually drawn to the denial of religion (Khodayari Fard, Mohammad, Adolescent and Youth Issues, pp. 91-92).

How Religious Education Develops in Adolescents

People want to develop a philosophy in life for themselves during adolescence and adolescence. This philosophy brings inner peace and hope to the teenager for life. Some people create peace of mind for themselves through attachment to religious principles and rituals. They are an integral part of the adolescent family. Just as it is beneficial and constructive for the body, a healthy adolescent member, who is a member of the family, will benefit from the benefits if the family is healthy and will be harmed if the adolescent is corrupt and infected, whether he likes it or not. As it is necessary for every human being to maintain the health of the organs of the body, it is inevitable for the parents to guide and guide the adolescent.

Adolescents have gone through childhood and have not yet reached adulthood. He cannot be as obedient as a child, nor can he have the power to make decisions like an adult. Therefore, it is in a difficult stage of doubt and, most of all, it is being formed. At this age, every teenager tries to shape his behavior and actions, and the slightest carelessness causes his behavior to be undesirable and ugly, and as a result, Noah's son destroys the reputation of his family. It is clear that the reconstruction of the adolescent is not possible and it is not easy to invite the adolescent to the original natural perfections because quitting the habit causes disease. Moreover, it is a divine trust of the adolescent (family and children - teachers of the comprehensive plan for family education, p. 41).

Imam Zinat al-Abidin states in his "Legal Treatise":

"Guide your child to your Lord"

The accuracy of this sentence reveals the fact that it is very difficult to fulfill the mission of parents in adolescence and youth because it is very difficult and precise to create a theological spirit of work and perhaps it can be claimed that if a father succeeds and fulfills this great mission. It becomes a lot of adolescent and young desires on their own. Because when a teenager knows God, all his inner talents will flourish one after another.

In Surah Luqman: Hazrat Luqman instructs his son: "Avoid polytheism to God, my son, because polytheism is a great oppression."

It should also be noted that it is very difficult to transfer the right to theology because this transfer will never take place unless the parents are a practical role model for the youth (Family and Children - Masters of the Comprehensive Family Education Plan, p. 44).

It goes without saying that the stronger and more firm the role parent's play, the faster their children will be influenced and absorbed.

According to this principle, all parents should try to be a model for their children in religious and moral matters.

Imam Ja'far Sadegh (AS) says: "Guide people to their good deeds and good deeds, because in this type of invitation, people are attracted to worthy people and subconsciously engage in similarity (Family and Children - Masters of the Comprehensive Family Education Plan, pp. 58, 59).

The most important center in the religious modeling and education of adolescents is the family. Therefore, parents and their older children should be good examples of religious people so that the confused and skeptical teenager does not become more confused and understands the truth clearly, and takes steps towards a correct religious education with the family. After the family, school plays the second role. School is a process in which educational experiences, attitudes, and agreements or failures are formed. The teacher has an important and effective role in building the character and personality of children and adolescents.

The most important factor in the development of students' religious personality is considered if the goals adopted in school and family institutions in terms of religious education are consistent with each other. What is now considered a habit in the development of students' religious personality and is a long-standing habit of all school administrators more than anything else, is to pay attention only to educational programs. While the school is not only responsible for implementing educational programs and inviting teachers and students to teach and take exams and announce results.

Rather, the institution of education is the school and should have comprehensive programs for the scientific, moral, religious, intellectual, emotional, political, and social development of students and mobilize all the factors in the school for comprehensive research of these programs.

It is necessary to break the boundaries that have only defined the religious education of children within the scope of the educator, and all school staff should take a step together in this direction. Because the records have shown that the adolescent is influenced and modeled by each person in a special way, and how beautiful it is that the adolescent modeling in religious issues and education is from committed and religious teachers (actually).

Discussion

All parents and school teachers should be in harmony and be themselves. A good example of a religious model and guide teenagers in this direction with their own behavior and actions, because it is not only the educator who is responsible for the religious education of the children of this region. They are

partners in this and must act in harmony. Study of Effective Factors mass media in religious education, youth. Radio, television, cinema, newspapers, magazines and books published in the community are other sources that are effective through their programs in the way children think, behave and act. If the messages of these media are taken from the religious values of the society, it can be effective in the direction of religious education of individuals. Perhaps they have acted poorly, sometimes making the media and the confused teen even more worried. Due to his religious education in school and family, which he has received well, if he does not have systematic thoughts and ideas, when he encounters the anti-sports programs of these media, he becomes inconsistent and loses his self-esteem in this regard. There is indifference in religion. Because he does not know which method to set as his model. Therefore, it is necessary to put the family, school, and the media in one direction and keep them away from contradictions so that teenagers do not become contradicted. The home, the school, and the media should all move in the right direction and not confuse and distract adolescents, and consider good religious education models for adolescents and ask them to act as role models.

Conclusion

In general, it can be concluded from the studies obtained in this research:

1. Has a religious spirit, Adolescent.
2. The adolescent hates the injustices and ugliness in the world and intends to change everything that exists as evil in this world and make everything look good.
3. The adolescent has doubts in this period that if he takes a good and correct direction of this doubt and deals with effective, knowledgeable and compassionate factors, he will take a step in the right direction of religious education, otherwise he will suffer from decline and hesitation in religious education.
4. Several factors are involved in the fact that it is the same as religious education, including the family can be contracted first and the school and mass media in the next stages.
5. If the other factors not mentioned in this study are together and do not conflict in practice and speech can be good role models for skeptical and confused adolescents.

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