

Philosophy of Islamic Education: environmental and behavioral pathology of children's religious education

Jalil Jalili 

Assistant Professor, Farhangian University, Tabriz, Iran. E-mail: mahdijalili8890@gmail.com

Article Info

ABSTRACT

Article type:

Research Article

Article history:

Received 3 July 2022

Received in revised 23 July
2022

Accepted 1 September 2022

Published online 1 January
2023

This study was conducted with the aim of environmental and behavioral pathology of religious education of children. The research method was descriptive and content analysis. Studies show that the foundation of religious education of children is closed in the family and children are the expression of parents' beliefs and behaviors and they are silent but effective teachers of children; Also, school and friends, as formal and informal spaces that complement their personality, are parallel to the phenomenon of cyberspace, environments whose characteristics have a significant impact on their inclination or non-inclination to religious issues; In the behavioral dimension, the findings indicate that harms such as: upbringing, humiliating behaviors, unjustified harshness and discrimination, etc. are among the incorrect methods that can be inflicted on children by those around them. Suggestions: Promoting media literacy of families, raising children's values, creating a bridge between family and school, paying serious attention to attracting committed people and taking care of the expansion without supervision of non-profit schools.

Keywords:

religious education, pathology,
children, behavior,
environment.

Cite this article: Jalili, J. (2023). Philosophy of Islamic Education: environmental and behavioral pathology of children's religious education. *Journal of Philosophical Investigations*, 16 (41), 49-61. DOI: <http://doi.org/10.22034/jpiut.2022.52370.3275>



© The Author(s).

DOI: <http://doi.org/10.22034/jpiut.2022.52370.3275>

Publisher: University of Tabriz.

Introduction

All human material and spiritual success depend on religious ideas, fertile, dynamic and effective. Research shows that if people in a society are self-reliant and do not use religious ideas, they will fail in the field of innovation and prosperity, to be (Yarmohammadi, 2019). Despite the high importance of this issue, religious education in contemporary Iranian society, for many reasons, including globalization and the widespread entry of information and communication technologies into the daily lives of people, undergoes dramatic changes and at the same time has become dangerous and has faced serious challenges in practice; If pathology is not done properly, little results will be achieved in educating competent human beings (Yarmohammadi, 2019).

Therefore, with the aim of identifying and eliminating the harms in the field of religious education, the impact and importance of which he wrote in the head, as well as human happiness and cruelty cannot be denied, in this article we have tried to answer the question: what are the effects of environmental factors and behavior? Do they put positive or negative in the way of religious education of children? Attempts have been made to identify environmental and behavioral harms and barriers in the form of documentation and analysis, using library and research resources in this field, and to provide solutions to eliminate them; It should be mentioned that several researches have been done on the subject of religious education, including: the book of educational methods in the *Quran* by Mohammad Reza Ghaemi Moghadam, the educational rights of children in Islam by Mohammad Ali Haji Abadi, religious education and the globalization of information and communication by Seyyed Mehdi Sajjadi and ... but in none of them is the effects of behavior and environment specifically addressed. Before entering into analytical discussions, it is first necessary to examine the concept of religious education and training and then to examine the harms raised. More about this source textSource text required for additional translation information.

Education

In the term, education means providing the ground for the growth and development of human talents to achieve the desired perfection. In other words, education is the natural, gradual and harmonious growth of all existing and hidden talents and forces in human beings, or the sum of things that are involved in the construction of human spiritual personality is called education, although the definition of "education" in any school term is closed. It looks different to humans (Shokohi Yekta, 1998: 4; Sajjadi, 1978: 122).

What can be seen in the existing books on religion and education is the lack of a specific meaning of religion and education by scholars and scientists. Hence, naturally, many opinions have been expressed about the concept of religious education. *The International Encyclopedia of Education* defines religious education as:

A systematic and planned teaching aimed at achieving beliefs about the existence of God, the truth of the universe, and human life and relationship with his Lord and other

human beings in society. He lives with them and with all human beings (Mashayekhi Rad, 2001).

Religious education

In general, religious education is to acquaint people with the process of acquiring knowledge of faith and religious beliefs, and also the acceptance of religious traditions and practices, attention to moral and behavioral considerations approved by religion, in other words, creating or cultivating faith in individuals. It can be said that religious education refers to activities that foster faith in individuals, especially activities that lead to familiarizing children and adolescents with the core of knowledge, faith and beliefs, etc (Khakpour, 2002: 149). Therefore, the purpose of education in this article is to pave the way for the flourishing of innate talent and also the purpose of religious education is to nurture and direct talents based on the religion of truth and revelatory and innate teachings.

Harms in the religious education of children

In general, in addition to the influence of various factors in the religious education of children, two important factors play a more fundamental role:

- A. Environmental factor means the living and educational environment in which children grow up.
- B. The second factor is how others behave and act with the child

Therefore, identifying the harms in these two areas and trying to eliminate them is a suitable method in the religious education of children.

Negative environmental impacts

The set of external factors that surround human beings and have an educational impact on human beings from the beginning of human life to the end of this world life are considered as environment. These various factors impact human beings in various ways from sperm coagulation to death. (Ruh al-Amini, 2017: 62). Now, the most important environmental factors, taken from the statements of educational science experts based on religious teachings, are briefly examined:

Home environment

Children are exposed to various human factors in their environment, the most important of which are parents. The family is the best environment for raising children. When a child learns his mother tongue at home, he acquires basic thoughts and ideas from family members through conversation and conversation. His knowledge and information go hand in hand with thoughts and family, and in his actions, he imitates family members will pay. Hence, if we examine, analyze, and trace many of the daily actions of human beings, we will see that most of them originate from family upbringing.

By studying some mental states, researchers believe that the root of many neurological and mental illnesses is the abnormal behaviors of parents with children, especially in the first years of

childhood. Unconscious parental actions affect the child; a mother who frightens her child unknowingly raises a cowardly child. Thus, it has been narrated from the Prophet of God:

"Every baby is born with a (monotheistic) nature. His parents turn him to udaism and humanity and mislead him through thought" (*Bihar al-Anwar*, 2017. Vol. 3: 281).

Some of the effective aspects of family education are:

- 1) Establishing children's personality.
- 2) The formation of the child's beliefs.
- 3) Modeling to the child.
- 4) Harmonized education and growth.

In a survey of 385 high school male students in Yazd, they concluded that there is a significant relationship between parental religiosity and children's deviant behavior (as an example of child violence). The results show that as the father's religiosity increases, the adolescent boy's violence decreases in all dimensions of interpersonal violence, and as the mother's religiosity increases, the adolescent boy's violence decreases in all dimensions of interpersonal violence (Divband; Parsamehr, 2011: 87-71).

According to another study, the effectiveness of guiding children to participate in congregational prayers by parents who attend congregational prayers themselves is more than parents who do not participate in congregational prayers (Agha Mohammadi; Ghasemi; Asadi, 2010: 78-87).

Young people believe that parents' inattention to religious issues is one of the most important reasons for their low presence in these rituals; For example, 35% of students at Shahid Sadoughi University of Medical Sciences in Yazd stated that their parents rarely encourage them to attend congregational prayers (Mojahed and others, 2014).

The results of another study show that the element of family environment has a significant effect on the lack of attention to prayer

Due to the influence of home and family in the religious and moral education of children, Islam has many recommendations in this regard; Order to improve the relationship between husband and wife, love and friendship, mutual respect, cooperation and assistance in life issues, managing family affairs, creating a spiritual atmosphere, avoiding quarrels and useless speculations in the presence of all and sundry in order to raise children correctly and Islamic in This is the holy and divine center (Fazlollahi Ghomshi; Maleki Tavana, 2014: 118-107).

School

Education is the basis for the intellectual, moral, cultural and educational development of the people of a dynamic society; Education is one of the effective ways for human beings to achieve happiness and prosperity. In parallel, it can become a serious damage and even a major obstacle in

religious education in the absence of proper educational infrastructure (Payandeh, 1987: 21). School, like the family, is an important factor in the physical and mental development of children and adolescents. School atmosphere is covered by various elements such as teacher, principal, moderator, head of education, employees and classmates, all of whom can be role models for school students (Davoudi, 2005: 104) and in the formation of educational dimensions. To play a role. Among these, the role of the teacher in the construction or moral destruction of children and adolescents is very important. Due to his spiritual influence, the teacher provides students with patterns and role models with all their behavior. They are strongly influenced by all the movements, gestures, gestures and even the words that the teacher uses during the teaching task. Unfortunately, there is no serious attention to this important issue, so the challenge that has plagued the religious education system in this area today is: Adherence to the non-Islamic education system, which unfortunately most educational texts are based on Western humanist ideas (Pakseresht, 2007).

A handful of looks at the position of a teacher and the consequent lack of proper selection of teachers (Hojjati, 2001: 121). Outsourcing education to solve the task of the government, followed by the mushrooming of non-profit schools with a commercial and quantitative view, to the issue of education, which as a result of this, the removal of educational issues from the hands of the government and, consequently, a tasteful view of this It will be sacred; Separation of education from upbringing or the priority of education over upbringing contrary to revelatory teachings (Birmipour; Achresh, 2020).

Neighborhood and friends

Man is a natural social and civil being, and his needs can only be met in social life. This necessitates the establishment of friendships, communication and collective relations in the community and the first social environment of children after family and school is the neighborhood and the gathering of his friends (Panahi, 2009).

Imam Ali (as) introduces the absence of a friend as a cause of loneliness and homelessness, and the existence of a friend as one of the great divine blessings (Nahj al-Balaghah, 2008, letter 31).

For this reason, establishing impacts communication and normal friendships can be a factor in the overall growth and development of individuals; also, if it goes beyond the normal limits, it will cause the destruction and destruction of the individual and the family.

Researchers (Adibnia, Ahmadi, Mousavi, 2016) stated the most important factors of children's tendency to make bad friends and run away from home as follows:

- 1) Lack of affection and love in the family center and parents' disharmony with each other;
- 2) False love and fulfillment of youth desires by inappropriate friends;
- 3) Lack of proper communication between parents and children;
- 4) Failure to provide the correct upbringing and abandonment of children;
- 5) Ignorance, backwardness and personality weakness of children and parents;
- 6) Lack of recognition of children's spirits by parents;

- 7) Lack of complete control of the family over the social relations of their children;
- 8) The existence of cultural poverty prevents the recognition of children's behaviors;
- 9) Loss of respect and many issues in some families;
- 10) Cultural weakness and degeneration of family and social foundations; (Adibnia; Ahmadi; Mousavi, 2016; Akbari, 2014; Alizadegani; Akhavan; Khademi, 2017)

Cyberspace, educational satellite television and channel internet TV

Today, considering the role that cyberspace has played in various aspects of life, its environment cannot be ignored as an important educational environment. Currently, the Internet is a good tool for the development of human thoughts and ideas, but at the same time, the serious harm that children suffer in this area with the entry of the Internet and computers into families, between parents, teachers, educators and students. (Children) Intellectual and emotional separation has occurred. Research shows that a high percentage of teens and young adults use the Internet for vain activities (Zarei; Saleh, 2017).

A teenager sitting at a computer desk and the Internet finds site programs more enjoyable than parental talk and homework. As a result, his communication, behavior, and social life are disrupted, and he is exposed to socio-cultural, moral, and, of course, identity crises (Abbasi, 2019: 71).

Add this damage to the education that parents voluntarily provide through educational satellite television programs, exposing their children to different cultures and causing identity crises; In the new age, educational satellite television programs is a phenomenon that, while benefits can be enumerated in society, but has endangered the moral foundation of Islamic societies and families, and one of the latest weapons and mysterious moves of the West in confronting muslims (Abbasi, 2019, 65-78).

Educational satellite television programs cause harm to families such as illicit relationships, behavioral violence, mere materialism, luxury, and consumerism. The spread of destructive educational satellite television programs in this era is a chain of battles between spirituality and materialism and shows the depth of enmity and human and divine values (Rabiee; Mohammadzadeh, 2013).

With the beginning of the era of change in the world of communication and the emergence of new communication technologies, the west as a pioneer in spreading the culture of apostasy, using this method and using effective ways to the audience, to promote anti-value goals and induce he used his founding culture and secretly made and distributed corrupt films to distribute and reproduce them.

On the other hand, colonialism is lurking in families by spreading and spreading corrupt programs by creating deviant bases in cyberspace that prepare and distribute vulgar and immoral content. According to *The Economist*: the world wide web has a total of 700 to 800 million independent pages of pornographic images, and each of them, like links in an interconnected chain, exposes its visitors to all kinds of moral deviations.

Websites that offer immoral content, and use a variety of methods to attract visitors, all of which focus on the curiosity of the younger generation.

Currently, one of the biggest problems for families, especially in developed European and American countries, is that their children have easy access to the most offensive images and the most immoral content through the internet, educational satellite television programs and pornographic networks. Unfortunately, this family and social tragedy is spreading in our country as well (Yari, Abu Ishaghi, Anousheh, 2015).

The emergence of new and emerging crimes, the use of new technologies in committing traditional crimes, are the consequences of unmanaged access to the Internet for children and adolescents.

But the most important danger to families from the Internet is promiscuity; this vulgarity, in addition to the possible emotional and psychological pathology of these images and writings to young people and adolescents, and in addition to the risk of physical harm that occurs due to risky sexual intercourse, also shakes, distorts and distorts their religious beliefs.

The main problem is that those involved in pornographic sites intend to make such issues part of the individual's worldview. Undoubtedly, changing the attitudes and beliefs formed by people in a negative direction is much easier than instilling healthy attitudes to deal with them.

The following points are effective in the prevention and treatment of damage related to educational satellite television programs and the internet:

- 1) Increasing and strengthening religious beliefs;
- 2) Strengthening cultural and religious elements along with education;
- 3) Promoting morality, virtue, chastity, piety and piety in the family;
- 4) Creating work opportunities for young people and employing them in various jobs;
- 5) Identify the creativity and taste of young people in various fields and apply it in the fields of art, thought, and sports;
- 6) Addressing the existing problems in the way of marriage of young people, removing obstacles and providing grounds for marriage and solving their economic problems by benefiting from the capacities of the government and the people, as well as encouraging the abandonment of formalities and luxuries in marriage;
- 7) Forming associations and popular groups in sensitive centers such as mosques and husseiniyahs, in order to inform the people about the dangers and harmful achievements of the educational satellite television programs;
- 8) Improving the family environment;
- 9) Paying attention to the problems and needs of adolescents and young people, especially from the age of 14 to 20;
- 10) Establishing intimate relationships with children and accompanying them as much as possible to search the Internet;
- 11) Place the computer in a public place whose screen is visible to all family members;

- 12) Use of shared family computers and mobile phones during adolescence;
- 13) Learning the principles of working with computers and being aware of its capabilities by parents in order to monitor and review the actions taken by children when working with computers and cyberspace; (Rezaei; Sohrabi; Yazdanparast, 2015)

Behavioral Pathologies

1. Tenderness and enjoyment

Excessive love, innumerable caresses, preventing children from dealing with hardship and making them cute, have serious damage to upbringing and make children incapacitated and disarmed in the scene of life. Therefore, parents should not put their children in unlimited welfare, but should acquaint them with work and toil and hardship and intensity. Life is all about fighting problems, and there are many ups and downs, deprivations and failures, failures and calamities in the way of life. A worthy coach is one who nurtures a person's body and soul well and equips him to fight and resist in the hectic scene of life. Imam Sadeq said it is appropriate for a child to face the inevitable difficulties and problems of the staff as a child in order to be patient and patient in adulthood. Islam has warned its followers against indulging in the love and affection of their children and, according to Islam, it can be say that the worst fathers are those who exaggerate in goodness to their children.

Sometimes, when a child encounters an unpleasant event and, for example, his head hits a wall or falls to the ground, he waits for the parents' reaction. Unaware parents in such cases, with unreasonable affections such as hugging, kissing and touching the injured limb, show their unhappiness and impact, and sometimes beat the floor and walls to satisfy the child. The child's reaction in such cases is crying, sighing and moaning, and henceforth he finds himself creditor and deserving of caress in the face of any eventuality. Repetition of such misplaced affections by parents gradually develops self-esteem and self-love in the child's body and makes him lustful and tender (Ghaemi, 2004).

Humiliating behaviors

If we treat our children in a degrading way or constantly blame them and do not value them in the presence of others, they will gradually consider themselves worthless and worthless creatures and lose their sense of dignity and character. This feeling is the beginning of a fall and decline.

In some families, parents humiliate their children in the presence of themselves and strangers by using sarcastic and sometimes ugly words. They do not know that by doing so, they are injecting and injecting this ugly trait into their children, making them worthless creatures who are ready for all kinds of meanness and perversion. Such families destroy the foundation of their children's personality with their own hands and lead them to the promise of deviation and degeneration (Saadat, 2011: 42).

Humiliating behavior may be accompanied by ridicule, blame, blame, and slander. Each of these behaviors destroys the children's personality and hinders their proper upbringing. Feelings of

inferiority and low self-esteem, weak foundations of self-confidence, feelings of guilt and shame, depression and withdrawal from society, resentment and tendency to evil, and hypocrisy are among the adverse consequences of these behaviors.

Coercion and reluctance

Stubborn attitudes and stubborn commands and prohibitions are another harmful method in religious education. In this way, instead of intimacy and friendship with their children, parents force and oblige them. In families where parents use this authoritarian method, the parents' daily communication with their children is coercive and the children have to do only what they are told. Otherwise, it may be the first reaction to corporal punishment. In such families, paying attention to children's opinions and discussing them with them about family issues is rare and even impossible. Parents' talk to their children is more authoritarian and is accompanied by criticism and punishment rather than praise and encouragement; while in order to adopt appropriate behavior, the method of guiding the Holy Quran is to avoid reluctance and coercion (Hosseinzadeh, 2004: 53-54).

The Holy Quran shows the way and leaves the choice to the individual and does not tolerate the imposition of accepting this invitation. The Holy Quran states: "In religion, there is no reluctance because the right path has been clarified through deviation Allameh Tabatabai in the interpretation of this verse says:

This verse denies 'compulsory religion'; Because religion is a set of scientific teachings that follow practical teachings and all of them are comprehensive beliefs and belief and faith is a matter of the heart in which there is no reluctance and compulsion; Because reluctance is effective only in outward actions and material and physical movements, but heart belief has other heart causes and causes for itself, which are of the type of belief and perception, and it is impossible for, for example, ignorance to result in science or Non-scientific introductions should lead to scientific confirmation (Tabatabai, 1999, Vol. 2: 225).

Martyr Motahari, who believes that education is not meant to impose certain concepts or behaviors, but education is to create belief and belief and show faith in the heart, writes in this regard:

Created faith and belief that cannot be forced; Love and affection cannot be created by force; Created an esoteric tendency that cannot be forced ... Yes; He can be beaten so much that he says he loves someone; That is, to lie; But if all the wood in the world is crushed into his body, is it possible for him to become a friend of wood? Such a thing is impossible. There is another way. The way of that wisdom is "وَالْمَعِطَةِ" and "الْحَسَنَةِ" and "وَجَادِلْهُمْ بَلَّتِي هِيَ الْحَسَنُ" (Motahari: 2012, 225).

Religious and moral education is realized when the educational programs meet with the heart success of the children. If such luck is not achieved and the training programs are turned away and neglected, the training will fail.

Unwarranted violence and harshness

God says to the Holy Prophet, peace and blessings of God be upon him if you were strict with the people, they would be scattered around you. It follows from this verse that if the Holy Prophet (peace and blessings of Allaah be upon him) was harsh and strict in dealing with the people and in correcting them, he would not have been able to correct them and would have caused the people to refuse to accept Islam and be deprived of the blessing of guidance. Undoubtedly, this fact can also be found in the family and the upbringing of children.

Maybe people who have been victims of parental violence, especially fathers, and have been deprived of a healthy upbringing. Such people are afflicted with the inferiority complex due to violent and authoritarian attitudes, and this inferiority complex is the source of many of their misconduct.

The violent behavior of a parent deprives the home of intimacy and empathy, and sows the seeds of resentment and enmity in the minds of children. Children or adolescents have no escape and may succumb to violence; but will this situation last forever? Can a child who always suffers from unnecessary hardships and inappropriate violence from his parents, can establish a spiritual relationship and emotional bond with them and stay with them forever? (Saadat, 2011: 46-47)

Therefore, the best model of behavior is to create an emotional and intimate relationship with children by parents. Psychological research has shown that among the factors such as similarity, power and intimacy, the intimacy factor has a stronger effect (Hilgard Atkinson and Atkinson, 1996) and a loving relationship causes children to obey their parents and their wishes; because they are afraid that otherwise they will lose their love and affection. Therefore, it is very useful to stimulate emotions by using family interests, announcing directions, showing mercy and care.

Parents need to know that all human beings like to be taken seriously and valued, and children and adolescents are no exception. Parents can use individualistic contexts in family gatherings to indirectly point to religious values and spiritual behaviors so that children can have a positive attitude toward religious rites, and insist more on their observance (Keinia, 1978).

Discrimination and injustice

Different reactions to the same behaviors of children lead to distrust and loss of interest in parents and resentment of a sibling who is or is receiving more attention than others. Therefore, parents should try to treat their children fairly, not only in terms of encouragement and punishment, but also in terms of the amount of attention. If for some reason they love one of the children more, they should not show their interest; Children are very sensitive to this issue and it is difficult for them to bear it (Agha Mohammadi; Ghasemi; Asadi, 2010: 78-87).

Sometimes some behavioral problems in children and adolescents are due to the fact that they feel that the parent is less interested in them and because they cannot express their protest openly, they keep it in their hearts in a complex way. After a while, this emotional complex manifests itself in various forms such as rebellion, militancy, anxiety, and so on. Sometimes such people suffer from depression and their academic success is reduced. Some teens cite anxiety as a result of their moral deviance (Ibid, 79).

In some families, parents discriminate between a girl and a boy, and sometimes even raise this issue, expressing dissatisfaction that, for example, they have a daughter, and consider the woman an unfortunate creature. And others take the side of the girl, always blaming the boy in case of disagreement. Such attitudes have educationally devastating effects and should be avoided altogether (Ibid, 83).

Islamic narrations state that when the Holy Prophet (peace and blessings of Allah be upon him) sat with his companions [in the role of the father of the ummah], even in looking at them, he respected equality and looked at himself equally among the companions. If we know that they were not on the same level spiritually and the Prophet's interest in them was not the same. (Tabatabai, 2000: 86). One day, a man kissed one of his two sons in the presence of the Holy Prophet, peace and blessings of God be upon him, and the Prophet protested and said, "why do you not treat them equally?!"

Conclusion

Education is one of the basic foundations of societies for the transfer, evaluation, development and promotion of culture and ways of life, which has a fundamental role in maintaining society through culture building and providing cultural services to society. In ideological and religious societies, the distinctive and main aspect of education is the preservation of religious values and the consolidation of lifestyle in future creators and children, and finally, religious education. The results of this study show that the foundation of religious education and values of children is closed in the family institution and children are the manifestation of behavior and actions and beliefs and beliefs and commitment of parents to real values and they are dumb but effective teachers in the moment; In addition to the family, the school environment and the group of friends as a formal and informal space complement their personality, along with the phenomenon of cyberspace and cyber are among the environments that the merits or demerits of each of them, the extraordinary and meaningful educational effects. It leaves in the children that is fully evident in their inclination or lack of inclination towards religious issues.

References

The Holy Quran.

Ali bin Abi Talib (2008) *Nahj al-Balagheh* Persian translation by Mohammad Jafar Emami, Mohammad Reza Ashtiani, Qom: Imam Ali Publications (In Persian)

Abbasi, Maryam. (2019). The Impact of Using Cyberspace and Educational Satellite Television Programs on Adolescents, *Pure Life Magazine*, 5(16), 65-78. (In Persian)

- Adibnia, Faezeh; Ahmadi, Abdoljavad; Mousavi, Seyyed Ali Mohammad. (2016). A Review of the Causes of Tendency to High-Risk Behaviors in Adolescents, *Social Health and Addiction Quarterly*, 3(9), 55-36. (In Persian)
- Agha Mohammadi, Javad; Ghasemi, Ali; Asadi, Aziz. (2010). Investigating the role of parents in guiding their children to congregational and mosque prayers (Case study of Divan Darreh and Sarvayad counties), *Cultural Engineering Monthly*, 4(39-40), 78-87. (In Persian)
- Ahmad Ibn Fars. (unpublished). *Dictionary of Comparative Language*, Qom: Islamic Media School. (In Persian)
- Akbari, Mahmoud. (2014). *the Way and Tradition of Friendship*, Tehran: Fathian Publishing. (In Persian)
- Akhlaghi, Ismail. (2009). Religious Education in the Modern Age, *Pegahe Howzeh*, No. 258.
- Beyramipour, Ali; Achrash, Sheida. (2020). *Pathological Review of the Discriminatory Approach in Education in Iran*, <https://civilica.com/doc/1145963>
- Davoodi, Mohammad. (2005). *the Role of the Teacher in Religious Education*, Qom: Research Institute and University, (In Persian)
- Dekhoda, Ali Akbar. (1998). *Dekhoda Dictionary*, Tehran: Tehran University Publishing. (In Persian)
- Deoband, Faezeh; Parsamehr, Mehraban. (2011). Investigating the Relationship between Parental Religiosity and Interpersonal Violence in High School Boys, *Journal of Psychology and Religion*, 4(1), 71-87. (In Persian)
- Eskandarinejad, Khadijeh. (2010). the Role of Maternal Personality in Religious Education of the Child, *Quarterly Journal of Women and Family Studies*, 7, 108-119. (In Persian)
- Hilgard, Ernst; Yachard Rital. (1996) *Psychology*. Translated by Mohammad Taghi Barahani. Tehran: Roshd. (In Persian)
- Hojjati, Mohammad Baqer. (2001). *Islam and Education*, Tehran: Islamic Culture Publishing Office, (In Persian)
- Hosseinizadeh, Seyyed Ali. (2004). Traumatic methods in education from the perspective of Islamic education, *Seminary and University*, No. 40. (In Persian)
- Keinia, Mahdi. (1978). *Fundamentals of Criminology*. Tehran: University of Tehran Press. (In Persian)
- Khakpour, Massoud (2002), Theoretical foundations of the pathology of religious education in adolescents and young people, *Articles Collection on the Pathology of Religious Education*, Tehran: Cultural Institute, (In Persian)
- Pakseresht, Mohammad Jaafar. (2007). Educational Theories and Challenges of Theorizing in Iranian Education, *Quarterly Journal of Educational Innovations*, 6(20), 125-148. (In Persian)
- Panahi, Ali Ahmad. (2009). *Youth of the Blossoming Season*, Qom: Imam Khomeini Educational Research Institute. (In Persian)
- Qaemi, Ali. (2004). *Child and Disordered Family, Parents and Teachers*, 6th ed. Association Publications. (In Persian)
- Qannadi, Fatemeh; Abdollahi Mohammad Hossein; Yarmohammadi, Wasel Mosayeb. (2014). The relationship between perception of parental behavior and depression and anxiety in children: with the mediating role of early dysfunctional schemas, *New Psychological Research Information*, 9(33), 171-193. (In Persian)
- Rabiee, Ali; Mohammadzadeh Yazd, Fereshteh. (2013). Cyberspace Pathology, the Effect of Internet Use on Students' Social Isolation, *Socio-Cultural Strategy*, 2(6), 43-60. (In Persian)
- Ragheb Isfahani, Hussein Ibn Mohammad. (unpublished). *Glossary of Quranic Words*, 1st ed. Beirut: Dar al-Qalam, (In Persian)
- Rezaei, Zeinab; Sohrabi, Sepideh; Yazdanparast, Parvin. (2015). Cyberspace Injury Management, Threats and Challenges, *National Conference on Psychology and Social Injury Management*, Chabahar, <https://civilica.com/doc/556854>

-
- Ruh al-Alamini, Mahmoud. (2017). Human Geography and Anthropology, in journal of *the Growth of Geography Education*, (1), 51-59. (In Persian)
- Saadat, Mohammad Ali. (2011). *Parents' Behavior with Children*, Tehran: Parents and Teachers Association. (In Persian)
- Sajjadi, Seyed Jafar. (1978). *Dictionary of Islamic Education*. Tehran: Koomesh. (In Persian)
- Shahni, Razieh; Mehrabizadeh, Mahnaz; Zargar, Yadollah. (2017). the effectiveness of parent-centered intervention on anxiety symptoms and externalization problems in children 6 to 9 years old, *Journal of Clinical Psychology*, 9(33). (In Persian)
- Shokoohi Yekta, Mohsen. (1994). *Islamic Education; Basics and Methods*. Tehran: Ministry of Education, Office of Research and Curriculum Planning. (In Persian)
- Tabatabai, Mohammad Hossein. (2000). *Sunan al-Nabi*, Tehran: Payam Azadi. (In Arabic)
- Tabatabai, Mohammad Hossein. (2006). *Al-Mizan Fi Tafsir Al-Quran*, Qom: Dar Al-Kitab Al-Islamiya. (In Arabic)
- Zarei, Niloufar; Saleh, Saeed. (2017). the Impact of Cyberspace and Internet on Mental and Social Health of Adolescents, *National Conference on Students, Youth and Social Injuries* (Immunization and Coping). (In Persian)