The development of the educational-social program immunization with the approach of the Islamic teachings of adolescents: Design of lifestyle

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Abstract

The purpose of this study was to develop of the educational-social program immunization with the approach of the Islamic teachings of adolescents. Research is mainly based on Koran (The most complete source in drawing a correct image of human personality) and the book of Jame Alsadat Naraqi (due to regular structure and coherent theory). It was inspired the pattern of change of Prochaska and Norcross (1994) and the steps suggested by Corey (2008).

Research questions include the as: From the view of Quran and Islamic texts, what are the positive human ethical Traitss? What is the suitable model of educational-social safety plan for adolescents? The results of study consider the topics based on ethics, belief, relationship and social responsibility. These items are formulated by group methods in four items in knowledge management, skill, ethics, science and study and network (social collaboration).

Keywords: educational-social program immunization, Islamic teachings, Adolescent, Lifestyle.
Introduction

Adolescence is the period of basic physical, psychological changes and major changes in social interactions and people relationships (WHO, 2010). Healthy lifestyle of adolescents is one of the goals of countries as it is one of the spiritual and intellectual capitals of society. Later, global attention to lifestyle, WHO, healthy lifestyle are the efforts to achieve full physical, mental and social welfare. By a brief review of lifestyle theories, we can say lifestyle is a multi-dimensional element (WHO, 1998; Cockerham 2005, Harrison et al., 2006; Plasker 2007; Mohan 2008). Regarding recognized indices of lifestyle, we can refer to physical activities, leisure time, sleep and waking up, social relations, family relations, spirituality, safety and comfort, nutrition, etc. and each one is a main component of people life (Horowitz, 2002). According to WHO, fighting against risky behaviors and unhealthy habits at low age has considerable effect on health of people at adulthood and old age (Dupuy, Godeau, Vignes, Ahluwalia, 2011). Thus, education in healthy lifestyle and avoiding such behaviors in early and adolescence periods is considered.

One of the important elements in healthy lifestyle of adolescents is religious values as religion is the origin of ethical values and the best way to achieve mental health and healthy lifestyle. Each religious school presents lifestyle for people and good society and healthy life is based on following the method of life presented by them. Islam is one of the constructive foundations of Islamic lifestyle (Rajabnejad et al., 2012).

In The Islamic view as human nature is based on good and virtue (Al-Rum), if guidance process is as people can approach their divine nature, tendency to good and good behavior is revitalized and mental health is achieved.

Imam Sadigh says: human pain is in himself and the cure is also inside him (Javadi Amoli, 2012). The present human being is surrounded by information and invasion of symbolic orders and he is saved only by achieving management empowerment and skill of using the knowledge as hidden in human being. this issue is considered on the educational-social program immunization with the approach of the Islamic teachings.

By establishing an ethical order, religion provides opportunities to achieve learnt qualifications and social rules play important role in emergence or prevention of social and ethical problems, physical health and even mental health (Vachon, 2008; Rasic, Belik, Elias, Katz & Sareen, 2009; Burg, Mayers & Miller, 2011; Yonker & DeHaan, 2012).

Therefore, considering ethical issues is a necessary on side Beside knowledge management and awareness.

Many studies show that mature religiosity has positive association with ethical behaviors as helping others (Uslaner, 2002 ; Lam 2002), forgiveness (McCullough, et al., 2005), honesty (Perrin, 2000; Ter Voert et al., 1994), self-control (Geyer & Baumeister, 2005) and appreciation (McCullough et al., 2002) and has negative association with anti-moral behaviors as drug abuse (Gorsuch, 1995; Michalak et al., 2007), criminal behaviors (Baier &
Wright, 2001), extra marital affairs (De Visser et al., 2007, domestic violence (Mahoney et al., 2001), discrimination and Prejudice (Rowalt & Franklin, 2004).

With review of researchers results, the effective role of spirituality and religious beliefs on mental health and healthy lifestyle is obvious (Sorajjakool, S., & et al. 2008; Hills, J., & et al. 2005; Maselko, J., & Kubzansky, L. D., 2000; Francis L. J., & et al., 2003; Qobaribanab et al., 2009; Jibson 2004; Mazidi & Ostovar, 2006; Kaviani, 2011, Danesh 2010, Ebrahimi 2007).

As it was said, the researcher of the study attempted to develop the principles, goals, features, stages, methods and techniques of the educational-social program immunization with the approach of the Islamic teachings for adolescents. The following research questions are raised for this purpose: From the view of Holy Quran and Islamic texts, what are the positive features of human being? What is the suitable model of the educational-social program immunization with the approach of the Islamic teachings for adolescents?

Study method

This study is qualitative of grounded theory. the educational-social program immunization with the approach of the Islamic teachings was develop During qualitative study of the Quran and Islamic teachings. To find the relevant issues of the educational-social program immunization with the approach of the Islamic teachings the educational-social program immunization with the approach of the Islamic teachings and initial list, at first by referring to Holy Quran and Jamelosaadat Naraghi with theoretical and philosophical basics is provided a full list of positive human issues. Then, initial list is classified and is prepared as short list by cooperating experts in Islamic education. Finally, the session structure was based on ethics (trusting in God, patience, honesty, affection, good mood and optimism), belief (self-change, ability, time, order), relationship (screening relation, improving relation, usefulness) and social responsibility (Promoting virtue and promise, knowledge seeking and hardworking). To develop the educational-social program immunization with the approach of the Islamic teachings were used from the findings of Prochaska & Norcross (1999). In development of Program Group were used from the proposed stages of Kori (2008).

Research findings

The ethical Principles of the educational-social program immunization with the approach of the Islamic teachings:

The most important principles derived from the Quran review Include:


c. refinement (AL-Nahl/90, Al-Momen/55; Al-Ankabut/69, Al-Ala/14, Al-Abas/33-42, Al-Kahf/19, 74, 81, Al-Maryam/13, 19, Al-Baghare/2, 129, 151, AL-emran/164, AL-Jome/2).

d. Human dignity (Asra/70, Al-Baghare/83, Al-Nissa 86, Al-Ahzab /21; AL-Anam/54; AL-Emran /159; Al-Hejar 88/ Al-Loghman/18).

e. Moderation (ALemran, 67, 110, 147, 183, 146, Al-Baghare/75, 143, Al-Kahf/28, AL-Maede/1, 32, 5, AL-Yunes/83; Al-Dokhan/31, Al-Loghman /19, Al-TAHA/1, 2, 3, Al-Anam/6, 141, AL-Nissa /19, 58, Al-Nahl/90, Al-Asra/27, AL-Zomar /10, AL-zelal /7, 8)(Holy Quran, Noruzi, Kuhi Isfahani, 2013; Rezayi Isfahani and Najafi Jezei, 2014).

According to Quran culture, these five affairs should be considered in ethics and all fields. The rule of Quran and Islamic teaching consider all individual and social benefits and And describe and set rules that can meet all the different needs of human society, Supervise on all aspects of Secular and materialistic of human, and provide all aspects of the spiritual and otherworldly.

By referring to the main classic resources of ethics in Islamic Sciences, we can define ethics as: Ethics is the science to introduce good and bad carnal traits and  to shows way getting good carnal Traits good and deeds and avoid bad carnal traits and bad deeds (Naraghi, Bita, Feizi translation, 2009).

Ethical concepts are in two groups: Some of them act as directing role in spiritual and ethical trend of human being and other emphasize on carnal traits as operating achieved based on directing Traits and they have special effects in behavior field.

Faith and certainty are key issues that are raised as guidance carnal traits and it is remembered as a the wisdom power on Conventional sources of Islamic morality (Ibid). Acting carnal Traits belong to anger and lust power.

The features of the educational-social program immunization with the approach of the Islamic teachings:

The educational-social program immunization with the approach of the Islamic teachings has some traits distinguished form other intervention methods. These traits Are as follows:

1- It is fire clamp not wood: In this plan, acquired but ignored assets and natural abilities have special value; human being is not an empty dish to fill it. For actualization, he needs suitable conditions and if these conditions are provided, talents are developed.

2- It is non-educational: This method doesn’t teach directly and based on three main aspects (recalling, simplicity and commitment and stability) consider people education.

3- It is based on activity and individual and practical experiences of members.

4- It is group-based
5- It can be held in any place with different age groups.

The summary of explanation of the educational-social program immunization with the approach of the Islamic teachings:
1- Pre-thinking stage: Worship- watching self and God and people and creation of God regarding the topic of each session.
2- Thinking stage
   a. Before change: Emphasis on key terms (Will, trust, thinking and action), promise with self.
   b. Sessiones topics (What, why and how) and Mirror session (using information and knowledge of people in group regarding the topic and the efforts of group members to provide the best plan to achieve the best self)
3- Planning stage: Completing the form of plan Table and giving scores of present self and better self.
4- Stability stage: The study or listening to ethical CDs, daily notes (recording the positive effects of session and good points in each session and inspiring behavior of people, etc.).
5- Final stage: Prevention of returning: Balance sheet (self, creation, people, God), final worshipping, the emphasis to sustain achievements through communication between members.

The Techniques of the educational-social program immunization with the approach of the Islamic teachings:

1- Responsibility awareness: Human being can get everything\(^1\), thus wisdom is inside him. Like countries, people with adequate raw materials (data) can achieve development if they have good management and productivity wisdom.

2-Transforming ethics: In this plan, the participants should know that by turning their ethics to better ethics can achieve perfection, otherwise they are failed and hopeless\(^2\). In the educational-social program immunization with the approach of the Islamic teachings, ethical transformation is facilitated by three methods:
   - Motivating empathy
   - Similarity with ethical models
   - Returning to self

3-Science and Study: The aim of study is viewing something, thinking about it, perceiving it. the educational-social program immunization with the approach of the Islamic teachings by emphasis on science and actualization of thought-relate abilities, reflection, wisdom and understanding can be provided. The required organized science and study by providing four important features,

\(^1\) (Al-Ibrahim, 14)
\(^2\) (Al-Shams, 9,10)
thinking, similarity, involvement of feelings and solutions and outcomes develop understanding (purification and attitude) of members.

4-Mirror sessions:
In mirror sessions as a part of the educational-social program immunization with the approach of the Islamic teachings, people in 4-people groups discuss the plans, explain the practical and relatively personal methods of personality change, explain transferring methods of the present self to the better self and consulting regarding the achievement of better self.

5-Social collaboration network:
The collaboration network is one of the life principles. The aim of collaboration is one’s or group collaboration with others. Collaboration network creates three types of support:
- Emotional
- Information
- instrumental

Emotional support includes providing affection and attention to another person and giving hope to him to feel that he is a valuable person. The informative support is occurred when two people help each other to perceive the situation better and it shows which source and coping strategy is required. Instrumental includes providing tangible aids as services, financial aids, other tools with special goods.

The Structure of the educational-social program immunization with the approach of the Islamic teachings:

<table>
<thead>
<tr>
<th>First session</th>
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<tbody>
<tr>
<td>Worship - Introduction of workshop conditions and introduction with the issues this period and filling out membership form.</td>
</tr>
<tr>
<td>development of classroom rules with the collaboration of participants in plan on paper and installation.</td>
</tr>
<tr>
<td>Emphasis on key terms (Will, trust, thinking, action)- Final worship.</td>
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<tr>
<th>Second session</th>
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<tbody>
<tr>
<td>Worship- installing Nour picture in Class-Self-promise.</td>
</tr>
<tr>
<td>topic of Ethics: Honesty and patience (What, why, how), filling out plan Table and giving score of present and better self.</td>
</tr>
<tr>
<td>- Mirror session (using information and knowledge of people in group regarding the topic and the efforts of group members to provide the best plan to achieve the best self)</td>
</tr>
<tr>
<td>Grouping and timing to read book and writing important items on board-Local sport.</td>
</tr>
<tr>
<td>6- Daily note (recording the positive effects of session and good points in each session and inspiring behavior of people, etc.)-Final worshiping.</td>
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</tbody>
</table>

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<tr>
<th>Third session</th>
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<tr>
<td>Worship-reading public promise.</td>
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topic of Ethics: Honesty and patience (What, why, how), filling out plan Table and giving score of present and better self

- Mirror session (using information and knowledge of people in group regarding the topic and the efforts of group members to provide the best plan to achieve the best self)

Balance sheet (self, people, creation and God) balance is provided by self, if a point of sin and damage is recalled it should be added to balance.

Local sport, daily note, Final worship

Fourth session
Worship- Topic of belief: Watching God in everywhere, good and virtue (What, Why, How), filing out form of plan and giving score of present and better self

Mirror session- Reading book-Local sport-Daily note-Worship

Fifth session
Worship- Topic of belief: Ability and change in self (what, why and how), filling out form of table and giving score of present and better self.


Sixth session
Worship- Topic of time: Better use of time and The most important work (what, why and how), filling out form of table and giving score of present and better self.


Seventh session
Worship- Topic of time: Order and using the time of others (what, why and how), filling out form of table and giving score of present and better self.


Eights session
Worship- Topic of Relationship: Usefulness and screening relations (what, why and how), filling out form of table and giving score of present and better self.


Ninth session
Worship- Topic of Relationship: Improving relations and development (what, why and how), filling out form of table and giving score of present and better self.

Mirror session-Reading book-Reading promise with self-Local sport-Daily note-Worship

Tenth session
Worship- Topic of Social responsibility: Promoting virtue and promise (what, why and how), filling out form of table and giving score of present and better self.

Mirror session-Reading book-Reading promise with self-Local sport-Daily note-
Worship

Eleventh session

Worship: Topic of social responsibility: Seeking knowledge and hardworking (what, why and how), filling out form of table and giving score of present and better self.


Twelfth session

Worship: mirror session about issues raised in sessions and review of daily note - reading promise with self

This method is based on views of Allport (1967) about religious values as the most important unity force in human personality, Maslow extensive searching of a virtuous person in healthy society (1971), Marcel emphasis (1995) on values and view about human relation with God as the basic part of full human experience, Seligman (2002) researches about the role of religious beliefs in giving meaning to life and hope to future and other studies (e.g. Pargament et al., 1992; Polner, 1989; Peacok & Polama 1999, Demaria & Kassinove 1988) regarding the positive effects of belief on presence of Allah and religious rituals on mental health and treatment of emotional disorders attempts to integrate belief in God and establish deep emotional-affective relation with him in new psychotherapy methods can increase mental health of adolescents and preventive intervention and therapy procedures are used.

In the educational-social program immunization with the approach of the Islamic teachings, it is attempted to use scientific method and based on Islamic and value issues, with easy procedure and at short time, review, empowerment and social and individual piety can be provided as self-centered (Social vaccination: look after your own souls, he who goes astray cannot harm you if you are guided (Al-Maede, 105).
References


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