







The study of Islamic teachings in education: With an emphasis on behavioural gentleness



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The human being is the most wonderful creation of God and the highest sign of his infinite power. Humanity is capable of achieving all divine perfections. God created them to reach the position of God's closeness and God's successor on Earth, and this path will not be realised except by the correct education. A human is a divine being who has settled in this earthly world, and correct education is the only way to achieve that sacred truth. Divine prophets have come to prepare the Earth for this great transformation in human existence and guide them to the light of divine teachings. There is no doubt that if human beings are not educated according to divine standards, they will remain at the level of animality. The Holy Qur'an, as the most precious Islamic divine book, presents the best way of education based on the knowledge of the truth of humanity and their needs. In addition, it is appropriate to discuss the role of behavioural gentleness in the education of people, and in this regard, the Qur'anic verses have been reviewed carefully. Therefore, the aim of this manuscript is to study the Islamic teachings in education with an emphasis on behavioural gentleness.

Contribution: If curriculum planners and educators in general pay attention to Qur'anic teachings in education and base their curriculum and educational programs on Qur'anic teachings and according to characteristics and abilities and appropriateness of methods, and if the contents are paid attention to and educational programs are produced based on the will and authority of the educators, we will definitely witness progress and development in educational systems on the one hand and development and progress in all levels of life.

Keywords: Behavioural gentleness; education; Islam; Islamic teachings; the Holy Qur'an.

Introduction

From its descent until now, the Qur'an has been the origin of emergence and an asset for nurturing the biggest and purest souls, the greatest efforts and the strongest wills, the deepest thoughts, the most excellent education types, the most beautiful literature and the most pleasant arts in extensive fields and various areas of the intellectual, cultural, scientific, social, literary and artistic life of Muslims in all corners of the world and in the proud history of Islamic culture and civilisation. Education literally means to teach and educate. Primarily, it is interpreted as introducing a subject in the student's mind by the teacher, so that the students learn and repeat it by imitating the instructor. Nevertheless, the reality of education is much deeper, and if adequate attention is paid to it, it will be realised that education is to create a transformation in the learner and transform them from a state of ignorance to a state that causes intellectual growth and intellectual independence. In Islam, the concept of education is so important that God says in a holy verse:

Read, 'O Prophet', in the Name of your Lord Who created humans from a clinging clot. Read! And your Lord is the Most Generous, who taught by the pen – taught humanity what they knew not. (The Holy Qur'an, Surah Al-Alaq, Ayat 1-5)

In another verse, it is mentioned: 'Are those who know equal to those who do not know?' (The Holy Qur'an, Surah Az-Zumar, Ayat 9). In addition:

Can those who had been dead, to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge? (The Holy Qur'an, Surah Al-An'am, Ayat 122)

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Another verse says: 'For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind' (The Holy Qur'an, Surah Al Hajj, Ayat 46).

Education literally means to educate, nurture and teach manners and morals and also to cultivate the body through all kinds of sports. In general, education is defined as cultivating things in a way that they deserve and includes objects, plants, animals and humans. It is also used for the cultivation of body and soul. According to Islam's objectives, education is realising human powers and talents and creating balance and harmony in them in order to reach the desired perfection. In other words, education means getting used to divine morals and being polite according to the manners of Allah. According to Islam, humans and their existential dimensions and forces and talents must be first identified, and then their education is provided. Given that it is difficult to understand the deep and infinite truth of human existence and its dimensions completely, and as a person's intellect and judgement are surrounded by veils of instinct and materiality and mankind is unable to plan and prepare a comprehensive law and guarantee his own happiness, humanity's training programs have been determined by God and communicated through his prophet (Ahmadzadeh 2010). In the Holy Qur'an, it is said:

And by the sound and 'the One' Who fashioned it, then with 'the knowledge of' right and wrong inspired it! Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it! (The Holy Qur'an, Surah Ash-Shams, Ayat 7-10)

Another verse says: 'Do not turn your eyes covetously towards the embellishments of worldly life that We have bestowed upon various kinds of people to test them' (The Holy Qur'an, Surah Tā hā, Ayat 131).

Behavioural gentleness is one of the most important principles of education. However, it does not mean that teachers and parents should be indifferent to the education of children. In fact, it means that the divine tradition based on facilitation must be considered in education. People hide the truth and do not follow the path of truth, despite the fact that the attainment of human happiness has been made easy by God. 'And We have certainly made the Qur'an easy to remember. So is there anyone who will be mindful?' (The Holy Qur'an, Surah Al-Qamar, Ayat 17). The Holy Qur'an has been prepared such that it would be easy for the masses and the nobility to understand its purposes, and any person would benefit from it to the level of their understanding and perception. It is the divine tradition, and God has made his law easy (Delshad Tehrani 2008): 'Allah intends ease for you, not hardship' (The Holy Qur'an, Surah Al-Baqarah, Ayat 185). Nothing is more effective in human education and correct development of human emotions than gentleness, mercy, ease and flexibility, because they result in toned-down and moderated human emotions. Behavioural gentleness is the best way to soften hearts and encourage motivation. Moreover, nothing is more effective in the education of humans and nurturing correct human emotions than

behavioural gentleness. This is even more important during childhood, as humans have a more delicate soul and need more forgiveness. During this period, most of all, behavioural gentleness must be the base for all educational behaviours. An educational program must be developed based on choosing and determining simple tasks because it provides an internal and motivational foundation required in children and encourages them towards decent and desirable actions. Therefore, the Prophet of Islam says: 'I am inspired by the easy and disregarding natural religion' (Bihar Al-Anwar, vol. 64, p. 136). Considering the important role of Islamic values in human life, this article reviews Islamic teachings in education, with an emphasis on behavioural gentleness.

Conceptualisation of education

Education literally means nurturing, in which development and growth are observed. Ragheb Isfahani (1404 BC) says that the Lord basically means education, and the Lord absolutely refers only to God, who is responsible for the correction of beings. Various derivatives of education have been frequently used in the Holy Qur'an, such as: 'And you see the earth dry, but when We send down on it the water, it moves and it rises and grows vegetables of every charming pair' (The Holy Qur'an, Surah Al Hajj, Ayat 5). Another example would be: 'And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young' (The Holy Qur'an, Surah Al-Isra', Ayat 24). Therefore, the term 'education' is defined as providing causes of growth and breeding. In addition, education means refinement and eliminating morally objectionable traits. Based on this attitude, in which moral refinement is the source of increasing spiritual status and dignity, refinement could be defined as education as well. However, there is no consensus regarding the terminological concept of education. Nevertheless, it should not be forgotten that education is used in two senses in terms of territory and field of work, including special and formal training, in which a special process such as transfer of thought and creation of certain characteristics is desired in a certain range, and education mostly occurs at educational centres and environments such as schools and universities.

General or informal education

This meaning of education lays the foundation for transformative attitudes and techniques that exist in all stages and periods of life, and its origin of transformation and the effect it has on the person or the external factors. Education of holy prophets is included in this category. In terms of breadth, this type of education crosses the boundaries of time and space and deeply affects its audience in terms of profoundness and innate harmony (Mostafawi 1981). Some other definitions of education are presented here: education means nurturing, that is, actualising and cultivating the inner talents that are potentially present in something. Therefore, education is true only for living things (i.e. plants, animals and humans) and if used for nonliving things, it will be figurative (Motahari 2004). Education is a type of art or

technique realised as guidance by natural forces and educators' talents while adhering to natural growth laws and with the cooperation of the person himself. In this regard, the teacher training process is in the range of innate talents. Education is upbringing and education combined with culture and seeks the success of a teacher in the future society, a community that is far superior to the current society (Ahmadzadeh 2010).

Education from the perspective of Islam (the Holy Qur'an)

Humans are creatures loaded with inherent capabilities and abilities that must be revealed in the course of education. On the other hand, many good temperaments and traits should be created in various ways in order to ensure perfection. From the perspective of Islam, education means that humans take actions willingly without being influenced by external factors. As this action has been taken repeatedly, it can be easily taken. Arts and techniques are of this type of habit. In fact, the role of getting used to these issues is to simplify tasks and nothing more. Not only is such a habit approved by Islam, but also it is rationally inevitable, as humans are incapable of doing all things at once and need to get used to them gradually. An example would be writing, which needs practice. When ethical scholars emphasised that virtues must be learned by rote, they meant this type of habit and adaptation. Therefore, according to Islam, education means nurturing and not a habit. Several verses in the Qur'an have mentioned the concept of education, which should be taken into consideration. Education with the meaning of the growth and development of talents and the actualisation of human talents in order to achieve worthy and worthy perfections is greatly emphasised in Qur'anic teachings. This is mainly because of the fact that education and training of human beings are among the important and fundamental goals of the mission of prophets, especially the Prophet of Islam. For instance, a verse of the Qur'an says:

Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You 'alone' are the Almighty, All-Wise. (The Holy Qur'an, Surah Al-Baqarah, Ayat 129)

Another verse says: 'Since We have sent you a messenger from among yourselves – reciting to you Our revelations, purifying you, teaching you the Book and wisdom, and teaching you what you never knew' (The Holy Qur'an, Surah Al-Baqarah, Ayat 151). Also, another verse mentions:

Indeed, Allah has done the believers a 'great' favor by raising a messenger from among them – reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray. (The Holy Qur'an, Surah Al-Imran, Ayat 164)

Moreover, another verse states:

He is the One Who raised for the illiterate 'people' a messenger from among themselves – reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for

indeed they had previously been clearly astray. (The Holy Qur'an, Surah Al-Jumu'ah, Ayat 2)

God's repeated oaths in the Qur'anic verses before expressing the issue of training and cultivation of souls show that according to God and Qur'anic and divine teachings, the importance and value of education are so high that it is necessary to attract the attention of the audience to an important issue such as education. According to God, one of the most important family tasks is to be benevolent towards them in the form of their education, which prevents them from entering hell through education and cultivation of the revealed teachings of Islam:

O you who believe! Protect yourselves and your families against a Fire [Hell] whose fuel is men and stones, over which are [appointed] angels stern [and] severe, who disobey not the commands they receive from Allah, but do that which they are commanded. (The Holy Qur'an, Surah At-Tahrim, Ayat 6)

Basically, God introduces himself as 'Lord' in most of the Qur'anic verses, and God's lordship is closely related to human education because God aims to create talent and nurture it to be the basis for everyone and everything to enter and reach the desired level of perfection. In Qur'an, God mentions that he has assumed the direct responsibility of lordship and puts humans on the route towards expressing their talents and abilities and achieving perfection despite their errors and mistakes. The fact that God introduces himself as 'Lord of the Worlds' in a number of Qur'an verses increases attention to the issue of lordship and the upbringing of creatures, especially humans. A verse states: 'Then his Lord chose him "for His grace," accepted his repentance, and guided him "rightly"' (The Holy Qur'an, Surah Ta-ha, Ayat 122). Nevertheless, God has repeatedly mentioned the role of Lordship in the education of human beings in various verses in order to emphasise the fundamental role of education in human beings' life and draw people's attention to this concept: 'O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful "of Him"' (The Holy Qur'an, Surah Al-Baqarah, Ayat 21). Another verse says:

'Remember' how We delivered you from the people of Pharaoh, who afflicted you with dreadful torment, slaughtering your sons and keeping your women. That was a severe test from your Lord. (The Holy Qur'an, Surah Al-Baqarah, Ayat 49)

In another verse, we read: 'When they meet the believers they say, "We believe". But in private they say "to each other", "Will you disclose to the believers the knowledge Allah has revealed to you, so that they may use it against you before your Lord? Do you not understand?" (The Holy Qur'an, Surah Al-Baqarah, Ayat 76). Another verse mentions:

The disbelievers from the People of the Book and the polytheists would not want you to receive any blessing from your Lord, but Allah selects whoever He wills for His mercy. And Allah is the Lord of infinite bounty. (The Holy Qur'an, Surah Al-Baqarah, Ayat 105)

In another verse, it is expressed:

Say would you dispute with us about Allah, while He is our Lord and your Lord? We are accountable for our deeds and you for yours. And we are devoted to Him 'alone'. (The Holy Qur'an, Surah Al-Baqarah, Ayat 139)

There are other verses of the Qur'an that indicate the matter of education and purifying a person and their soul, all of which demonstrate refinement and depict the face of a teacher growing on the path of perfection and trainability. Meanwhile, achieving the position of refinement illustrates the face of a person reaching the pinnacle of perfection: 'Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!' (The Holy Qur'an, Surah Ash-Shams, Ayat 9–10). Another verse says: 'Successful indeed are those who purify themselves' (The Holy Qur'an, Surah Al-Ala, Ayat 14). In another verse, it is indicated: 'And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination' (The Holy Qur'an, Surah Fatir, Ayat 18). Another verse remarks: [commanding] 'Go to Pharaoh, for he has truly transgressed "all bounds", [a]nd say, 'Would you "be willing to" purify yourself?' (The Holy Qur'an, Surah Al-Nazi'at, Ayat 17–18).

Education and the objectives of behavioural modification based on Islamic teachings

Any action is beneficial when it follows a valuable goal and is planned based on facilities and solutions. Education, which is one of the most important objectives of the creation and sending of prophets and the descent of revelation from God, cannot be aimless. There are titles mentioned in the Qur'an and Hadiths that express the objectives of educating and purifying the soul. It is worth noting that these goals are at the same level. In fact, some of them introduce the other. In other words, some goals are intermediate and some of them are excellent. For instance, the purpose of worship and service is to learn piety (The Holy Qur'an, Surah Al-Baqarah, Ayat 21), and the goal of piety is salvation (The Holy Qur'an, Surah Al Imran, Ayat 200). In addition, the goal of saying prayers is to remember God (The Holy Qur'an, Surah Tā hā, Ayat 14), and the purpose of remembering God is peace of heart and soul (The Holy Qur'an, Surah Ar-Ra'd, Ayat 28). Furthermore, reaching the position of self-confidence would mean reaching the position of satisfaction with truth and closeness to the Lord (The Holy Qur'an, Surah Al-Fajr, Ayat 27–28). One of the most important human talents is the tendency to perfection. In general, the human being is a perfectionist and truth-seeker and demands all perfection. Given that this tendency is limitless, and as from the perspective of religious teachings, God is the only one who has all the perfections, the final goal and ideal in the educational approach of Islam is to get as close as possible to the source of existence and absolute perfection (God). This becomes more important when attention is paid to the evolutionary capacity and scope of human existence, mainly

because human life and existential evolution are not limited to this worldly life and involve a much wider territory.

According to religion, one of the most important goals of education is modifying the relationship between God and human beings. In fact, many goals will be achieved if mankind is able to achieve this goal. It has been narrated from Imam Ali (peace be upon him): 'whoever corrects their relationship with God, God will correct his relationship with them, and whoever corrects their work in the hereafter, God will correct their work in this world' (Nahj al-Balaghah, Wisdom 424). Here, correction means turning to *tawhid* (belief in Allah as a single God) and avoiding idolatry. It also means obeying God instead of rebelling against him, being thankful for his blessings and favours and praying for him. This is exactly why God has sent his prophets to persuade people to worship God and avoid tyrants (denoting a focus of worship other than God). According to Islam, the basis of all educational programs is *tawhid* and monotheism, and virtuous ethics needs such a reliable guarantor in its stability and continuity. According to the Qur'an, *tawhid* is the only factor for salvation: 'O people! Say there is no god but Allah so that you will be saved' (Bihar Al-Anwar, vol. 18, p. 202). Without a doubt, the first step to correcting others is to improve oneself. In other words, humans must know themselves first, using their talents and capabilities on the path towards perfection and happiness. Evidently, self-improvement, focusing on oneself, directing essential activities, correcting motivations and directing activities are all for God. It does not mean that activities must be limited or stopped, and humans are advised to only focus on themselves, not participate in social activities and practise seclusion. Humans are civil and social beings, so they need to interact with other members of society to meet their basic needs. They cannot consider the goal of existence except among the crowd and on the basis of healthy social relations. In fact, a reclusive person suffers from defects in their evolutionary plans. In an ideal Islamic community, every person bases all their relationships with other people on the two principles of instalment and favour. A necessity for the instalment principle is that every person should adhere to their rights and powers in practice. Otherwise, they will be destroyed. God says that oppression is the main cause of the decline and destruction of many nations: 'Will any be destroyed except the unjust people?' (The Holy Qur'an, Surah Al-An'am, Ayat 47). In an Islamic community, people do not just care about their own personal benefits. In fact, not only do they not consider others as tools for meeting their demands but also they consider these people as servants of God and attempt to realise the goal of creation, which is the true excellence and perfection of all human beings, in the best way possible. Therefore, they feel responsible towards other people; they teach other people, and a large part of their communications and customs are purification, education, prevention of vice and recommending tolerance and fairness. Multiple verses have emphasised this issue, including: 'O believers! Patiently endure, persevere, stand on guard, 1 and be mindful of Allah, so you may be successful' (The Holy Qur'an, Surah Al Imran,

Ayat 200). Another verse says: 'Let there be a group among you who call "others" to goodness, encourage what is good, and forbid what is evil – it is they who will be successful' (The Holy Qur'an, Surah Al Imran, Ayat 104). In another verse, we read: 'Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment' (The Holy Qur'an, Surah Al-Ma'idah, Ayat 2).

Furthermore, recognising nature as the manifestation of fairness and holy verse and using it on the path towards the end of perfection is another significantly important training goal in Islam. According to Islam, every Muslim person has two very important positions towards nature (i.e. creatures, plants and animals): being a trustee of God Almighty and being the caliph and vicegerent of God on Earth. In other words, attempts are made not to let divine blessings go to waste and to allow natural phenomena reach their perfection. On the other hand, there is an attempt to prevent losses and waste and cultivate lands:

O my people! Worship Allah. You have no god other than Him. He 'is the One Who' produced you from the earth and settled you on it. So seek His forgiveness and turn to Him in repentance. Surely my Lord is Ever Near, All-Responsive 'to prayers'. (The Holy Qur'an, Surah Hud, Ayat 61)

In order to be responsible towards nature, humankind needs to better learn the rules and teachings of God and the sciences and techniques related to this issue. In terms of thinking, contemplation over the divine verses that originate from nature acts as stairs towards the skies of virtues, which can end with closeness to God Almighty. In Sermon 185, Nahjul Balagha, Imam Ali says:

If they thought about the greatness of His power and the greatness of His blessings, they would return to the right path and fear the burning fire of punishment, but their hearts are sick and their visions are flawed. (Nahj al-Balaghah, Sermons 185)

In the Qur'an, there are many verses that focus on encouraging and persuading one to think and reflect on the divine verses: 'Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him' (The Holy Qur'an, Surah Yunus, Ayat 6).

Gentleness in education from the perspective of the Holy Qur'an

The religion of Islam is the last and most perfect heavenly religion that God has sent down to all people. Therefore, the glorious God has sent his messages such that they could be comprehended by all people, and practising them would be simple. At the same time, his messages would place people in their own position and every obligated person could take part in them. The religion of Islam has a gentle nature, meaning that it aims to eliminate hardship from people's lives. Gentleness is one of the objectives and general features of this religion, whether in rulings, opinions, morals and transactions, as well as the principles and branches of

religion. Because of his grace and mercy, God does not require us to do extremely difficult tasks and he has never aimed to pressure people. In fact, his religion is sent down to extend kindness and gentleness. There are various verses about behavioural gentleness:

Divorced mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing of their child. The child's father will provide reasonable maintenance and clothing for the mother 'during that period'. No one will be charged with more than they can bear. No mother or father should be made to suffer for their child. The 'father's' heirs are under the same obligation. But if both sides decide – after mutual consultation and consent – to wean a child, then there is no blame on them. If you decide to have your children nursed by a wet-nurse, it is permissible as long as you pay fairly. Be mindful of Allah, and know that Allah is All-Seeing of what you do. (The Holy Qur'an, Surah Al-Baqarah, Ayat 233)

Another verse says: Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. The believers pray:

Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people. (The Holy Qur'an, Surah Al-Baqarah, Ayat 286)

In another verse, we read:

And do not come near the wealth of the orphan – unless intending to enhance it – until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice – even regarding a close relative. And fulfil your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful. (The Holy Qur'an, Surah Al-An'am, Ayat 152)

Another verse mentions: 'We never require of any soul more than what it can afford. And with Us is a record that speaks the truth. None will be wronged' (The Holy Qur'an, Surah Al-Mu'minun, Ayat 62). In another verse, it is expressed: 'But those who believed, and worked righteousness – We burden not any person beyond his scope – such as the dwellers of Paradise. They will abide therein' (The Holy Qur'an, Surah Al-A'raf, Ayat 42). Another verse remarks:

Let a man of wealth spend from his wealth, and he whose provision is restricted – let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease. (The Holy Qur'an, Surah At-Talaq, Ayat 7)

Discussion

Education means the growth and development of talents and the actualisation of human talents in order to achieve perfection. Every society needs good citizens to progress and achieve great results. At the same time, having such citizens requires having knowledgeable and understanding educators who are equipped with sufficient knowledge and information

in the matter of education. However, what factors should instructors take into account, and which approaches should they use? One of the factors that must be considered by teachers is behavioural gentleness in education. In this regard, they must reach out to the greatest book, which is the Holy Qur'an, because it has the key to all secrets in the word. This has been beautifully mentioned in the Qur'an, and various verses have frequently indicated behavioural gentleness in the area of education. We will definitely witness progress and development in educational systems and development and progress in all levels of life if curriculum planners pay attention to this matter and educators base their curriculum and education programs on this issue and pay attention to features and capabilities and proportion of methods and contents. According to the results and based on verses in the Holy Qur'an, some verses have mentioned that no one is burdened more than their level of tolerance and everything is at their level of capabilities: 'And it is Allah's Will to lighten your burdens, for humankind was created weak' (The Holy Qur'an, Surah An-Nisa, Ayat 28). In another verse, we read: 'Indeed, we have made this "Quran" easy in your own language "O Prophet" so with it you may give good news to the righteous and warn those who are contentious' (The Holy Qur'an, Surah Maryam, Ayat 97). In another verse, it is mentioned:

Ramadan is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard 'to distinguish between right and wrong'. So whoever is present this month, let them fast. But whoever is ill or on a journey, then 'let them fast' an equal number of days 'after Ramadan'. Allah intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful. (The Holy Qur'an, Surah Al-Baqarah, Ayat 185)

Another verse remarks: 'In the religion [Islam], he has not placed any hardships or excruciating hardships on you' (The Holy Qur'an, Surah Al Hajj, Ayat 78).

Conclusion

God has been kind and generous to his servants and has said that he will not give any of his servants a duty that is beyond their ability, and all the duties are set according to human ability (Saboni 2011). In the book of Tafsir al-Mizan, Tabatabai mentions: 'A duty that is not within the power of a person is injustice, and God is not unjust towards His servants' (Tabatabai 1997). One of the criteria for choosing content, including learnability, can be considered in curriculum planning. It is realised that sometimes the chosen content is difficult because of the lack of fit with the characteristics and experiences of the learner, and sometimes effective learning does not take place because of the improper organisation of the content. Therefore, harmony must exist in both dimensions (Maliki 2007). The content must be able to be learned, that is, the learner can understand it; otherwise, the student will turn to rote memorisation, and it is usually erased from the student's mind after the exams (Maqam Dost 2010).

In other words, everyone has unique characteristics and abilities, and one cannot expect the same from everyone. Educators (both teachers in schools and educational environments and parents at home) are advised to be gentle with students and not to put pressure on them more than their abilities, because strictness in education will have disturbing effects and consequences. Even though children brought up in strict families are often obedient and submissive, their behaviour is accompanied by aggression in most cases. These children feel insecure and do not have enough independence. In addition, they are popular among their peers and do not respect others' rights. They are also indifferent to the criticism of older people and lack emotional stability. Because of these issues, they have more tendency towards moral deviations (Ahadi & Bani Jamal 2009).

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