
Analysis and explanation of the foundations of "cognitive-philosophical value" of the national curriculum Emphasizing the "concept of morality" and presenting a "conceptual-educational" model of appraisal of the program

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Abstract

Purpose: The purpose of this study is to analyze and explain the foundational foundations of the Iranian national curriculum, with emphasis on the concept of morality and the presentation of the "conceptual-moral model" of the program. **Methodology:** The ethical model elaborated in this paper is a model of evaluation and development of national curriculum, which is applied by the method of analytical-document research in the context of conceptual deduction of the main and semantic foundations of "ethics" based on the analysis of the cognitive value of the national curriculum based on school standards Islamic Realism is formed. **Findings:** What is conceived as a logical criterion in the model implies that the "concept of morality" in the image of man, the world, and God, in terms of the values involved in the construction of a national curriculum. This "ethical-educational approach" is based on: - the need to emphasize ethical commitment at school, this should be done in teacher education and in school, and this is a topic that needs to be further explored. - Emphasizing the continued practice of the Qur'anic ethics for Children, adolescents, young people and adults on the path to human dignity. **Discussion:** The need to emphasize the reality of "interpreting ethical values from different perspectives" and the system of common national values. - The need to promote spiritual and moral development in school and society. - Establishment for value Putting on the value and truth of man, the world and God.

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1. Introduction

A national curriculum is a curriculum that includes learning and practice that focuses on knowledge or skills, norms, values, cultural elements and beliefs to help complete student development, with due regard and respect for physical, mental, and psychological aspects. And emotional, and inculcation and development of desirable moral values, in other words, the transfer of knowledge of the ethical rules of education at all levels of education is prescribed in the national curriculum. (Alvior, 2014).

"One of the sources that inspired by the national curriculum is the philosophy of education and education in our country, and this philosophy derives from the principles and methods of the Qur'an, the national curriculum as one of the effective tools of the system Education, responsible for the compilation and implementation of the principles of "ethical value", is an integral part of the educational philosophy of Islam. "The Foundations of Man, the World, God, Art and Beauty."

2. Literature Review

Referring to some of the educational challenges of Dr. Aghazadeh's book, with regard to the fact that children, teens and young people are the human and scientific capital of any country, from the assessment period, it is clear that in the education system the most The significance of the goals of the level of knowledge is given, and the ethical goals are not paid much attention. Accordingly, the importance of teaching and creating "moral values" in the behavior of teachers, managers, and all actors in this field, as ethical patterns Students are absolutely self-evident. So the question is, are moral standards based on the foundational principles of Islamic philosophy and appraisal of the program? Are the goals, principles, principles and methods developed in the national curriculum in line with the foundations of the values of the school of Islamic realism? In the study of this field, Imani Naeini (1997) concluded that in the explanation of the curriculum criteria based on the epistemology and realistic valuation of Allameh (Ra) and Brodi, in the context of the value of Allameh, the nature of the basis of religious values and is ethical, and in aesthetics, emphasis has been placed on internal and external adaptation. Brody criticizes the value theory of empiricists and the emotional value of value, rejecting complete relativity of values. He regards the values as an intrinsic and instrumental aspect, and sees intention as the inner aspect of the moral act and the outcome as an external aspect. Allameh and Brody's votes have been used to formulate curriculum criteria. In this regard, Sa'di regards Murad as a good education in the Quran descent (Beheshti, Faghihi, Abu Ja'fari, Araphi, 2009) and Farabi believes that one of the preconditions for moving toward the change and reform of morality is the knowledge of Jamil's verb (Arafi, Fathali Khani, Fasihi Zadeh, Faghihi, 2011).

Generally, piety is in Islam. The goal is to meditate (Araphi, Beheshti, Faghihi, Abu Ja'fari, 2007). According to Dagger et al. (2011), the nature of achieving the ethical goals of the curriculum depends on the process of its evaluation. If the ethical indicators of the evaluation process include a comprehensive framework at a deep and durable roots level, the product is suitable for use. Namibia (2009) states that the ethical goals of the national curriculum give education in general. Lennberg (2011) also argues that most curriculum leaders, such as Elliot Eisner, Carol Glegen, James Banks, Henry Giro and Peter McLaren, William Reed, Maxine Green and Michael Apple and William Pinare argue that the curriculum cannot be precisely planned - it suffers as a living creature as an accurate and regular machine. John Dewey did not regard education as a moral obligation. (Shoarinezhad, 2006). He considers social education and moral education as two coins (Kardan, 2002, 230), and the origin of moral verbs was regarded as a human experience and accepted relativism in morality. "He also embedded ethics in the curriculum." (Göttek, 2004).

As far as the history of this research is concerned, in the article not known, the independent work on the analysis and explanation of the concept of ethics in the national curriculum has not been written. The inadequacy of research has revealed the need to address this research. The "National Curriculum Document" of Iran is presented in (Fig. A-Appendix) Principles of Education and Training. In this essay, the "ethical and educational foundations of the national curriculum based on the purpose ("the concept of morality") are based on the "ethical, value and educational criteria of the philosophical school of Islam" (Pattern 5-1), inspired by enlightening verses The Holy Qur'an has been analyzed in order to achieve the goal. The result of this analysis is presented as a conceptual model of "ethical-educational" in a logical framework.

3. Methodology

This research is a documentary-analytical study based on data collection method. In this paper, the researcher studied the available scientific documents, including books, articles, researches, theses, journals and publications, collecting the required material and based on data related to analysis. The main focus of this paper is the cognitive value foundations of the national curriculum, "emphasizing the concept of morality", based on the school of Islamic realism. (Pattern 5-1) Unit Analysis in this article, the national syllabus document.

4. Findings

Based on the philosophical view of Islam, it is necessary to achieve the virtues and tastes of "scientific aesthetics". In the first stage, it is necessary to know the virtues and vices and to know the personality and the true place of man. Then, fight and fight against the soul; for, as long as you are not fighting and fighting, man does not prevail over the emotional desires, and one who is victorious and proud of this field. It does not reach the stage of virtue, dignity and self-esteem, and one who does not reach the stage of self-esteem is on the day of the count and the amount of the criminals, which the Holy Quran says: "يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ" (Al-Imran, 103). "إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ". On that day, the wealth and the children will not benefit, save anyone who comes to God with the heart of Salim. In Islamic education, human perfection is the goal. Human perfection also depends on the acquisition of "moral virtues" and the avoidance of vices. (Mahdavi Kani, 1992, 14, and 12), in Islam, all education and ethics and laws apply to the issue of purity and neglect. (Bagheri, 2011, p. 1, 78 and 77). Because the original ethical values have rational backing for justification, the consensus on this category of values is very impressive (Bagheri, 2011, 2, 20).

In principle, 2-3. Strengthening National Identity (National Curriculum, 2012, 9), according to a researcher based on Islamic values, the necessity of conforming to the ethics of identity and interest in maintaining, enhancing and transferring it to others and the culture that determines identity Society and its people with "rational, voluntary and Islamic criteria" in order to achieve the moral values of justice, friendship, unity, self-sufficiency, independence and national cohesion, as well as the alignment of cultural elements with the values of Islamic ethics for prosperity and development. "Ethics" in the "individual and social" dimensions is necessary in the context of the national curriculum. Where the Great Qur'an says: "All the divine ropes (Qur'an, Islam, and Imams of the Infallible (AS)) grapple and do not disperse, and the blessings (brotherhood and alliance) that God has given you, you have been enemies of each other and He created your love between your hearts and brothers with each other." (Al-Imran, 103).

According to the researcher, the validity and value of the student's role in the principle of strengthening national identity is interdependent. In explaining this relationship, in principle 3-3 the credibility of the learner's role and 1-4-student (National Curriculum, 2012, 11, and 9), the "moral concept" of the validity of the "universal" role of Islamic criteria in the creation of innate will, the motivation to strive and curiosity for learning can be defined. The basis for the emergence of these virtues based on "rational, deliberate, conscious, responsible, and Islamic values" with respect to the inherent dignity of man, in the direction of the flowering of divine nature and existential talents, Individual and social evolution, the realization of Tibet's life and approach to God, are considered as "moral values" emphasized in the national curriculum. The signifying the learner's role is that the Quran says: "(Moses) said to him: "Do you follow me to teach me what is good and good for you, and teach you?" » (Kahf, 66) "(Moses) said: "God willing, you will find patience, and will not oppose you in any way." "(Kahf, 69).

In the opinion of the researcher, in validating the role of the teacher, it is necessary to have a reciprocal relationship with the "divine and constructive ethics" between the teacher and the student. In explaining this relationship, in principle 3-3, the validity of the role of the teacher's authority (coach) (National Curriculum, 2012, 12, and 9), the "moral concept" consistent with Islamic criteria, in the creation of innate justice, humanity and interaction with others, Definition. - Constructing the teacher for the transcendental and

responsible interaction of the student with others and learning environments in order to boost talent, realizing self-determination and self-determination based on "rational, voluntary, and Islamic criteria" that create "moral values" for the teacher and The student is looking for the original one. Referring to the role of the teacher, Allah says in Sura al-Aqaq 5: 1, "Sing in the name of your Lord who created everything. Sing a man from the blood of nature!

And your Lord is the coolest one you taught with pen, taught to man what he did not know. ") The researcher believes that this principle is closely related to the family; the teacher plays an important role in highlighting the family, and the family also plays a fundamental role in It is important to take on the role of the school and the teacher. In explaining this relationship, in principle 3-3, the credibility of the basic role of the family and the 11.2-8. The field of education and learning of the habits and life skills of the family and the foundation of the family (National Curriculum, 2012, 38 and 10), the "family-based moral concept" It is possible to define Islamic values in the natural creation of being interested in being with others, in social life, and in the opposite sex. - Constructing the education of marriage habits and skills, forming a family and maintaining its foundation, constructive, transcendental, and responsible engagement with The family is based on "rational, voluntary, and Islamic criteria", including "moral values" that need to be considered in the curriculum. The Quran expresses the importance of the role of the family in saying: "And it is from the signs of Allah that you have created for you spouses of your own selves, in order to be peaceful with them, and to make peace and mercy among you ..." (Rom, 21).

According to the researcher, the principle of the family is related to the principles of the difference and integration between men in informing the child by the family and the teacher, in relation to the divine being of the same creation of humans and the existence of differences between mankind. In explaining this relationship, in essence, 3-6, comprehensiveness, 3-7 attention to differences and 3- integration and learning (National Curriculum, 2012, 11 and 10).

the "moral concept" based on Islamic values, in the creation The essential characteristics of abilities, talents, capacities, existential potentials, and different physical, mental and creativity characteristics among students can be defined. Matching differences, grounding for the ability to achieve talent harmoniously and balanced based on "rational, voluntary and Islamic ", including" moral values "is emphasized. In the example of difference and equality, God says: "O people, we created you from a man and woman, and we made tribes and tribes to know each other. In God's sight, most of all, you are most dear to you. "(Hajarat, 13).

According to the scholar, the principle of balance, despite the differences and similarities between humans," the need for justice, compatibility, moderation and non-violation of "the divine, rational criteria and volitional. "In principle, 3-3, the equilibrium (National Curriculum, 2012, 10), the" moral concept "based on Islamic values, can be defined in the natural creation of an interest in the implementation of equality and justice, especially in relation to oneself. Coordinated and balanced implementation of programs tailored to the needs of the student, community, families and subjects of the curriculum and monitoring the coherent implementation of programs based on "rational, voluntary and Islamic criteria", including the exchange In the example of equilibrium, the Qur'an says: "He raised the heavens, set up the instrument of judgment and law, and do not increase, rage or aggression, and set up the weight on the basis of justice, and in Do not get low marks. "(Alrahman, 9-7).

According to the researcher, there is a reciprocal relationship between the need to learn in any context and at any time and place, with a balanced level within the family, school, and community. In essence, 3-3,

Life-long learning (National Curriculum, 2012, 12), the "moral concept" based on Islamic values is defined in the natural creation of interest in learning, curiosity for knowledge, and the discovery of truth and problem solving. Human beings need continuous learning until the end of their life, as long as this learning is meaningful, lasting and continuous, based on concrete and objective interactions with the surrounding environment and based on "rational, voluntary and Islamic criteria," the "moral concept" of lifelong learning, conversion It is a "moral value" that needs to be considered in the national curriculum. The implication of this principle is apparent in the Qur'anic verses: "Say," Our Lord, increase my knowledge"(Taha, 114).

In essence, 10-3- Attracting participation and engagement (National Curriculum, 1391, 13), The "moral concept" based on Islamic values can be defined in the natural creation of a tendency towards others and participation in meeting the needs of life. Given the need for a fair and coordinated cooperation among all practitioners in all phases of planning, due to the different needs and abilities of people in submitting their opinions and opinions, if this interaction is based on "rational, voluntary, and Islamic criteria" in line with Improvement of programs, academic achievement and intellectual and moral prosperity, including the "moral values" considered. In this regard, Allah Almighty says: "Help each other in goodness and righteousness and not support one another in sin and aggression" (Maedeh, 2).

In the preparation and formulation of educational and training content, the need for participation and coordination among all The role of educators is desirable. In explaining this relationship, it is possible to define the content of the (national curriculum, 2012, 12), the "moral concept" based on Islamic values, in the "natural creation" of various existential and creature abilities and interest in learning. With respect to the inherent dignity of humans, the proportion of educational and educational content to the needs of the student, the family and the community, based on "rational, voluntary and Islamic criteria, in order to prosper divine nature, existential talents, moral development, realization of life and attraction to God is among the "moral values" of the national curriculum.

According to the researcher, the need to match educational content with the content of the Qur'an, which is the divine enlightenment, is intended. "We declare to all people in this Qur'an every example and story to the people." (Al-Zumar, 27).

The process of teaching-learning, its goals, its principles and methods, in relation to the content of educational-pedagogical and consistent with the commandments Divine is in the national curriculum. In explaining this relationship, in principle, 4-4, the teaching-learning (National Curriculum, 2012, 13), the "moral concept" based on Islamic values, in the "natural creation", the tendency to learn and the interest in knowing and learning the powers of reason, will, and The motive for the effort can be defined. The proportion of teaching process-learning with the needs and capabilities of the student and the need of the community in the field of trained and educated manpower, preferences and educational, ethical and behavioral expectations of families about the children from the educational system, the need for a subject in the coordination between existing knowledge and science Modern, based on the "rational, voluntary, and Islamic" criteria for realizing the talents, realizing the priorities of society, piety and approaching God, including ethical values consisting of the ethical concept of teaching-learning, the need to pay attention to it is. Where the Qur'an says: "Allah bestowed on the believers when they raised among themselves a messenger from whom they would recite verses, and purify them and teach the Book and Wisdom, even though they were beforehand in a clear error." (Al-Imran, 164).

"The Lord sent the crow to set aside the earths, to show Cain how to put off his brother's corpse" (Maedah, 31). Students' educational and educational progress should be evaluated. Based on the flow of learning, principles and methods of teaching.

In this way, the "moral concept" consistent with Islamic values, in the "natural creation" of the tendency towards justice and unity, can be defined in principle 5-4. The evaluation of educational and educational progress (National Curriculum, 2012, 41 and 13).

Respecting the inherent dignity and belief in the equal creation of human beings, the appropriateness of educational and training evaluations in a fair and participatory way to the needs, talents and characteristics of the students, based on accurate, realistic and accurate reports from the parents of the house, school and classmates Concerning the student's educational and behavioral styles, in proportion to the goals of society, families, subjects and the needs of all actors, stakeholders and educators of education, relying on "rational, voluntary and Islamic criteria" in terms of abilities, person's evolution And society, self-control and ethical reverence, including the "moral values" benchmark you They come. It says: "And He has placed some of them above some higher, so that He will use you through these blessings which He has given you. Verily, Allah is Almighty and Everlasting, Most Merciful." (An'am, 165).

To the researcher, the learning environment It is necessary to determine based on an appropriate evaluation and taking into account all the conditions and factors affecting it. Thus, in essence, the learning environment (National Curriculum, 2012, 13), the "moral concept" based on Islamic values, in the "natural creation" of interest in learning, curiosity to discover the truth, the tendency toward social life and nature, the existence The abilities, needs and powers of reason, the will and the motive for activity can be defined. The fit of the learning environment with students' existential qualities in providing, enriching and completing a flexible, diverse and dynamic environment and providing media, facilities, resources and complementary education and learning, in accordance with the needs of society, its existing needs and new sciences in the secrets The creation of man and nature, proportionate to the need for the home and the school of intercourse responsibly, consistent with the "rational, voluntary, and Islamic" criteria for the development of divine knowledge and divine knowledge, individual and collective development, moral and spiritual growth, including "values Ethical ". Where the Qur'an says: "He created you from the earth and gave you the land to you" (Hood, 61).

Is considered to be the principal factor in the provision and preparation of learning environments. Thus, in principle, 4-7, the manager of the school (National Curriculum, 2012, 14), the "moral concept" based on Islamic values can be defined in the natural creation of a tendency toward leadership and justice. The rational and responsible interaction of the manager with the school, home and student with the aim of establishing coordination between the parents of the school and the link between the home and the school, coherence in the administrative, educational, educational and cultural affairs, and the grounds for the moral and scientific development and the flourishing of students' talents Providing opportunities for optimal interaction with diverse and rich environments for meaningful, flexible and sustainable learning, including "ethical values" in the national curriculum. Here are references in the Holy Qur'an: "O you who believe, obey God and obey the Prophet, God, and the owners of your command." (Nesa, 59).

In principle 6, the general purpose curriculum (National Curriculum, 2012, 16), the "moral concept" based on Islamic values, can be defined in accordance with the goals of the program with the students' innate virtues. Rationale, faith, scientific, practical and moral education of students, if based on "rational,

voluntary, and Islamic criteria" in the direction of the flowering of divine nature and the realization of the life of piety, becomes a "moral value" that requires the attention It is intended. In the implication of the conformity of the goals with the Bible, God says: "The Qur'an is the guidance and guidance of the people and has clear reasons for guidance, and the recognition of the right of falsehood." (Baghera, 185).

The general objectives of curriculum and education within the framework Earning the qualities of reason, faith, science, practice, and ethics. In explaining this relationship, in principle 7, the basic merits: 1-7: reason (National Curriculum, 2012, 16), the "moral concept" consistent with Islamic criteria, in the "natural creation" of the tendency to knowing, thinking, and the institutional powers of reason and will, can be defined. The basis of thinking and attention to the secrets and reality of existence, the system of relations, laws, beauty of nature and the bezels of heaven and earth, is based on "rational, voluntary and Islamic" criteria in order to realize insight and insight into the thought of creation and creator, Including "moral values" in relation to the moral concept of reasoning. In the example of reasoning, the Qur'an says: "The life of the world is nothing but fun and entertainment, the future of the Hereafter is better for those who are good, so do not you mind" (An'am, 32).

in expressing the relationship between the principle of faith with the principle of reason, in the opinion of the researcher, in principle, 2-7: Faith (National Curriculum, 2012, 17), the "moral concept" consistent with Islamic criteria, can be defined in the "natural creation" of Godhead and Goddess in man. The groundwork for intellectual interaction with its existential secrets, the mystery of the beautiful and orderly nature, and the mysterious and potent world of being, is based on the "rational, voluntary, and Islamic" criteria in order to fulfill faith in the wonder creator and belief in its eras. The purposeful creation of man and the world, including "moral values", is related to the moral concept of faith.

In reference to the principle of faith, the Qur'an says: "He who believes in God and in the other day, and in the angels, and in the book, and in the prophets" (Baghera, 177).

In the view of the scholar, faith and science are also related, in principle, 3-7: science (National Curriculum, 2012, 17), the "moral concept" consistent with Islamic criteria, in the "natural creation" of curiosity and the interest in knowing and the existence of the power of nature Reason, will and motivation can be defined. The basis for the rational recognition of the student towards his existential truth, the system of relations and laws of nature, the truth of creation and knowledge of the will of the will and the cause of the universe of the universe, is based on the "rational, voluntary, and Islamic" criteria for moral development and faithfulness, Including "moral values". Allah says: "Those who are of knowledge know that what is revealed to you from your Lord is true and leads to the path of the unbelievable and praiseworthy Lord." (Saba, 6). According to the researcher, there is a reciprocal relation between the principle of action and science, as in essay 4-7 (National Curriculum, 2012, 18), a "moral concept" consistent with Islamic criteria, in the natural creation of a tendency toward Activity and effort can be defined.

Providing ground for student practical interaction based on faith and rational recognition in the proper exploitation of the existential power and the constructive, responsible and responsible acquisition of nature and participation as teamwork, collective production, mastery of behavior, control of the soul and the practice of faith. Divine commands are based on "rational, voluntary, and Islamic" criteria, including "moral values". In this regard, the Lord says: "The good of man is not his diligence, but his efforts are soon to be seen. Then he will be given adequate punishment" (Najm, 41-39). Morality is related to action, which is in accordance with rational knowledge and faith. In explaining this relationship, it is possible to define the

"moral concept" consistent with Islamic criteria in the essences, instincts, attributes and internal treasures, and the actions and behavior of these virtues, in essence, 5-7. Ethics (National Curriculum, 2012, 18). Providing ground for ethical interaction based on practical faith and observance of the laws, ethics and divine justice in practical life in relation to self-control of self-esteem and tendency to virtues and avoid moral vices, in relation to others in mastering behavior and rational interaction Constructive, and cooperative, in relation to the natural environment, as a constructive and responsible encounter in the desirable and productive exploitation of natural phenomena in order to satisfy God and pay homage to his blessings based on "rational, voluntary, and Islamic criteria" The phrase "ethical values" is considered in the curriculum.

Where Allah says: "Be patient with them and call for goodness, and avoid the ignorant, and do not confront them." (A'raf, 199).

In 2-8 Statement of the fields of education and learning: 1-2 8. The field of education and learning of wisdom and Islamic teachings (National Curriculum, 2012, 22-20), the "moral concept" consistent with Islamic criteria, can be defined in the natural creation of epistemology, truthfulness and Goddess. The basis for religious education based on the teachings of the Qur'an, the prophetic tradition and the hadiths and traditions of the infallibles (as) derived from the divine laws and ethics, are in line with the realization of religious faith based on rational recognition of Islamic teachings and the attainment of Abdulyt, based on "rational, voluntary, and Islamic evaluations," is one of the "moral values". As he says: "God gives wisdom to anyone who gives wisdom, and wisdom is given to everyone, certainly good has been given." (Baghera, 269)) Islamic wisdom and knowledge of the Qur'an and the Prophetic tradition (pbuh) In explaining this relationship, in the context of the education and learning of the Quran and Arabic (National Curriculum, 2012, 24-22), the "moral concept" based on Islamic values, in the natural creation of interest in the learning and the instinct of God and Godliness can be defined in human nature.

Providing ground for learning the Qur'an and Arabic language and gaining knowledge of the truth of the divine verses leads man to Quranic insight. Learning Arabic as the language of the Qur'an makes it easier to understand the divine verses and helps to understand the traditions and the traditions of the infallibles (AS). The realization of Qur'anic insight in students based on "rational, voluntary, and Islamic criteria" manifests the role of the divine word guidance in human life and provides the basis for realizing the moral values of piety and Godliness. It says: "We revealed the Qur'an, which expresses everything and leads us to guide, bless the good news for the Muslims." (Nahl, 89) Allah Almighty states in verse 3 of Surah Al-Zahraf in the importance of Arabic: "We are Quran We have put the Arabic and Arabic in order to understand it. "The backbone of the language of humans and the interaction between them is the language of the Quran derived from the divine word. In explaining this relation, the author believes that in the field of education and learning Persian language and literature (National Curriculum, 2012, 25, and 24), the "moral concept" based on Islamic values, in the creation of the natural tendency to social life and existence The needs, interests, emotions, tendencies, emotions and various characteristics of nature, can be defined, which leads the person to life and cooperation with others. In human interactions, language is valuable as the best, most important and most effective divine blessing. Interacting with others with the aim of transferring "moral values" based on the "rational, voluntary, and Islamic" use of language in dialogue, cooperation and consultation, the implementation of justice in observing the rights and limits of others, the interaction of ideas, thoughts, beliefs and ways Things are considered for solving various issues, including "moral values". God says in verse 22 of chapter 2: "And from the signs of God, the creation of the heavens and the earth, and the difference

between your languages and colors." Art and culture are related to the language and literature of society; the scholar explains this dependence as follows:

In the field of 2.4-2.8. Education and learning of culture and art (National Curriculum, 2012, 27-25), "moral concept" compatible with Islamic criteria, in the natural creation of identity and tendency to beauty, interest in social life and interaction with others, can be defined. Providing ground for the use of cultural teachings based on "rational, voluntary, and Islamic" criteria in understanding their individual and collective identities, recognizing the longstanding elements of community culture and preserving individual identities based on the preservation and development of social identity with the aim of maintaining unity and self-sufficiency, Internal and external cultural exchanges as human-constructive interactions based on respect for the inherent dignity and the same creation of human beings, the recognition of the original and beautiful art of nature, and the artistic system of the human body in order to recognize the artist Jamil, an unparalleled and unselfish God of the world and Adam, Including the "moral values" considered. An example of art is there that says: "He created you and made your face good." (Ghafer, 64) And in the importance of culture, he says: "We did not send any messenger except to speak the language of his people." (Ibrahim, 4).

According to the researcher, the culture and art of a society is necessary to include the elements of health (in the importance of the health of the body and soul). Therefore, in the context of education 5.2.5.8. Physical education and training (National Curriculum, 2012, 29, 28), the "moral concept" consistent with Islamic criteria can be defined in the natural creation of interest in oneself. Constructing the basis for the development of welfare skills based on "rational, voluntary, and Islamic criteria" in order to protect the body from various harm and soul excellence in the form of healthy body and safety, vitality and body dynamics in the light of warmth of the soul, performing individual and group sports with the goal Health, happiness, strength, physical mobility, self-control, and control over the behavior and transmission of "moral values" that lead to the health of the soul and the prosperity of divine nature, including the "moral values." Almighty God, in verse 60 of the Anfal Sura, says: "Whatever you can to strengthen and strengthen yourself to frighten the enemy of God and your enemy," the work of man relies on the health of the body and soul.

This affiliation shows that in the field of education 6-8- training and learning of work and technology (National Curriculum, 2012, 30, and 29), the "concept of morality" consistent with Islamic criteria, in the creation of the natural tendency to work and activity, various motives and interest in Being with others and working together in life to meet the needs can be defined. Constructing the application of work and technology skills in individual and social life based on "rational, voluntary, and Islamic" criteria for work and solving, moral development, individual and social development, the flourishing of divine nature and existential talents, from The phrase "ethical values" is intended. The Almighty God says: "And we did your work in the field of power, and provided you with means of subsistence in it, but how much you thank." (A'raf, 10).

The social life and human interactions depend on labor and technology. This relationship shows that in the field of education 7-2-8- the study of humanities and social studies (National Curriculum, 2012,33-31), the "moral concept" based on Islamic values, in the natural creation of the tendency towards others, the interest Knowledge and the existence of needs, abilities and emotions can be defined.

Providing ground for the use of the teachings of this field based on the "rational, voluntary, and Islamic" criteria for mutual understanding and the use of human consciousness in social communication, conscious choice, moral behavior with respect to inherent dignity and the same creation of human beings, exchange

New customs and ideas in the society of self and cultural exchanges with other societies with the aim of creating unity and evolution, the emergence of existential talents, raising the physical and mental needs of man, realizing piety-driven, respect for justice and divine ethics, including "moral values" Comment on the national curriculum. God says in the blessed Hajarah of verse 13: "O people! We created you from a man and a woman and made you peoples and tribes to know each other, but your dearest is with you most dear to God. "Human relationships in the context of social life require discipline, precision and consciousness, therefore, in the field of 8- 2-8. Education and learning of mathematics (National Curriculum, 2012, 35-33), the "moral concept" based on Islamic criteria, in the natural creation of tendency to order, beauty, art, instinct of curiosity and the existence of powers of wisdom and will and various abilities Definition. This will create mankind for the benefit of the existential power and the activeness of his talents in studying the universe. The basis for the acquisition of logical, orderly, accurate and intelligent thinking skills in order to discover the system of relationships and the limits of natural phenomena as charts, tables and models of the mathematical model of existence and the realization of knowledge of the being and the legislator of creation, including "moral values" It is desirable. Indeed, you are a mathematician, God says, "We created the heavens and the earth and all that is between them, in six days, and we did not suffer from any suffering." (Zariat, 38).

According to the researcher, the experimental interaction of man with the natural environment and the universe is dependent on a mathematical plan, so that the system of being and natural phenomena cannot be broken. In explaining this dependence, in the field of education 9-2-8, the training and learning of experimental sciences (National Curriculum, 2012, 36, and 35), the "moral concept" consistent with Islamic criteria, in the natural creation of curiosity, the instinct of learning and discovering the truth, the tendency to beauty and The system of nature and the existence of the powers of reason, the will and talents of the various creations in provoking and encouraging the study of the surrounding environment can be defined. Developing the skills of experimental and scientific interaction to study the universe individually and collectively in order to discover the causal relationships and rules governing the natural phenomena in a responsible, constructive and inciting encounter, the development of inner potentials, gaining knowledge of the creator of the causes and The criteria, including the "moral values", are intended. It says: "God is the split of the grain and the nucleus. He creates the living from the dead and the dead from the living.

This is how you turn away from God." (A'nam, 95). Interaction with the environment of life, including nature, the world Being, society and humans require language, both mother tongue and intercourse in foreign interactions. Thus, in the field of education of 10-2-8-the education and learning of foreign languages (National Curriculum, 2012,38 and 37), the "moral concept" consistent with Islamic criteria, in the natural creation of curiosity and interest in knowing, the powers of reason and will, and various existential needs It can be defined in the motivation to study science, tendency towards others and collaborative life. Learning the skills of interacting with others through native language and learning foreign languages for communicating with other communities based on "rational, voluntary, and Islamic" criteria, respecting the inherent dignity and the equal creation of human beings, the implementation of justice in respect for human rights and responsibilities, accountability Others, cultural exchange and familiarity with various thoughts and talents, including "moral values", are considered in the national curriculum. Where he says: "And from His signs, the creation of the heavens and the earth and the differences between your languages and colors." (Rom, 22).

According to the researcher, the preparation and implementation of curriculum and education curricula and tools, it is essential for the language and culture of the country to be based on the proper language and culture of the world, and in accordance with the language of the Qur'an, God's word of guidance.

Hayat Tayyeb is based on the criteria of "rational, responsible, conscious and consistent with Islamic criteria", considered "ethical value". In 12- Materials and Media Production Policies (National Curriculum, 2012, 45), the "moral concept" consistent with Islamic criteria, is appropriate to the student's natural qualities or divine nature. Match the production of materials and learning media with the needs and capacities of the student, society, families, the past and modern science, the coordination and fair participation in the production of materials and learning media with a view to scientific and moral development and the approach to the unique God-based The "rational, voluntary, and Islamic criteria" are among the "moral values" considered. Allah, the Most Merciful, says: "The Qur'an is the guide and guidance of the people." (Baghera, 185).

Therefore, the best and most reliable basis for the production and implementation of educational programs and the provision of materials and learning media is this divine miracle (Quran). The structure and timing of education should be commensurate with the process of production and implementation of programs and content and educational and educational media. In principle, the structure and timing of education are: (1-13) the structure of the education system (National Curriculum, 2012, 46), the "moral concept" compatible with Islamic criteria, the correspondence with the student's innate virtues, or, in other words, the conformity of the structure and the time of teaching And education with the physical and psychological characteristics of each student and the different characteristics of students is based on "intellectual, voluntary, and Islamic criteria", including "moral values" in relation to the ethical concept of the education structure. Also, in principle, 13-13, the time of education (National Curriculum, 2012, 47), the "moral concept of time" consistent with Islamic criteria, is consistent with the student's innate virtues. Fitness-time education with the instinct of curiosity and powers of intellect and will, and facilitate the development of skills in operating freely, desired and planned opportunities Fradrsy and informal for talents and learning subjects and new information, match time the needs of society, family and leisure time Framdrs'h, especially in the summer time coordination centers with a variety of learning environments based on "rational criteria, voluntary and Islam", including "moral values", to the national curriculum. Since the Quran represents the value of time, said: "By the time". (Asr 1).

"The believer of cancellation and futility turn away." (Moemenon, 3). the need for policy coordination and administrative requirements of the curriculum and educational structure and the time to learn and learn is important. Therefore, in 14-policies and implementing requirements (National Curriculum, 2012, 48), the "moral concept" of implementing educational programs based on Islamic values is consistent with the innate virtues of the students and divine standards. Also, the relevance of the implementation of the program to the practical realities and the regional and local needs, the expectations of the families and the levels of specialization and skills of the executives, the harmonious, fair and participatory implementation of all educational and training sectors at the national level based on "rational, voluntary and Islamic criteria" The term "moral values" is considered. "We have revealed to you this book of the heavens, which expresses everything, is guided by the right path, it is mercy and good news to all Muslims" (Nahl, 89). Therefore, implementation of the curriculum and Education is consistent with the principles and methods of teaching and training of the great Qur'an, the religion of Islam, the tradition of the Prophet of Islam (PBUH), and the

divine nature of mankind, on the path to guidance and progress. The necessity of adapting the national curriculum to the policies and requirements of the curriculum is also considered.

Therefore, in the 15th National Curriculum Evaluation (National Curriculum, 2012, 499), due to the natural creation of interest in oneself, it is necessary to evaluate, based on the criteria of "rational, voluntarily responsible and conscious", consistent with ethics and divine test And respectful of the inherent dignity of students in order to increase self-esteem, self-esteem and self-assessment. Where he says: "We dispersed the children of Israel on the earth. Some of them were righteous and some were not so, we tried them with various tools and good and evil, maybe they returned." (A'raf, 168).

5. Discussion

The integration of ethics in the national curriculum has been repeatedly supported by coaches and is now more than ever before. In the resulting conceptual model, the ethical concepts and concepts of the national curriculum and their relationship based on the cognitive value standards of the school of Islamic realism are reasonably analyzed and designed.

Although standards do not provide specific programs, they provide criteria for designing curricula. In the curriculum, it is necessary to link the three dimensions of "scientific, moral and social" to the "ethical standards" of the Islamic Realism School. The criteria of "ethical and rational cognitive value, faith, scientific and practical" are effective in developing the national curriculum and the "scientific and moral" flourishing of students and the quantitative and qualitative development of society. Coordination between the three spectra: 1. The purpose of "The concept of ethics in the national curriculum", 2. The moral, value and educational criteria of Islamic philosophy and 3. The principles of the cognitive value of the national curriculum, according to this principle of Islamic philosophy, which defines "the concept of morality" as innate qualities in man And the "ethical value" measures everything in accordance with "rational, voluntary, and Islamic criteria", the principles of the national curriculum, including the principle of student, teacher, national identity and the principle of religion, and other principles of temporal "conception" Ethics "and become" moral values "that are formulated, emphasized and implemented in relation to" rational, voluntary, and Islamic "criteria. Therefore, it is necessary that these principles, based on the teachings of the Qur'an and the Prophetic tradition (PBUH), cultivate innate virtues and realize the "religion, intellectual faith, and religious faith" as "moral values."

According to the researcher, the national curriculum is a systematic and intended package of competencies, ie knowledge, skills and attitudes that should be based on values. Ideal app: 1) It plays an important role in creating ethical and social attitudes and skills such as commitment to the values of divine ethics, tolerance and respect, respect for human rights, gender equality, justice, social cohesion and all-roundedness. 2) Increasingly, to formulate and implement learner self-esteem enhancement, self-esteem, motivation and aspirations. 3) Together with ethical and human standards, it is the basis of intercultural understanding, sustainable development, learning to work together and develop life skills. 4) To be consistent with the goals of national development within the framework of the ethical standards of ruling philosophy. 5) Promote the development of the moral, cultural, mental and physical environment of students in school and community. 5) Extends the religious education in every key stage, relying on Qur'anic ethics. 6) Provides personal, social, health and economic education to create ethical values using good methods.

7)Strengthening the discourses in which students learn ways to recognize values and respect them. 8) Protect the fundamental democratic values of the school of Islamic realism in order for students to act in favor of the common law. 9)Develop a mature and conscious outlook of faith in moral values and respect different beliefs. 10)Provide ground for the application of religious, mathematical and scientific concepts in daily life around the axis of monotheism. 11)Establish a query approach for continuous learning in accordance with the Qur'anic ethics in the realm of the true and divine truth of man. 12)The basis for the flourishing of human talent, individually and in collaboration with others, based on ethics. 13)The basis for setting economic values to ensure the stability, independence and personal, social and national integrity based on moral values.

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The Holy Quran

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The Holy Quran.