

Principles of Education from the View Point of Imam Ali (P.B.U.H)

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ABSTRACT

Generally speaking, the sources of religious education should not be given priority over the pursuit of minorities, but rather the comprehensive principles and skills that encompass the educational framework from the perspective of religion are the only proper expectation that should be addressed in dealing with these sources. The behavior and speech of Imam Ali (P.B.U.H) has been considered as a rich example of these sources by this approach. Some of these principles are: hereafter, avoiding secularism, pragmatism, shortening aspiration, hope, perseverance, abstinence, rationalism, modesty, and avoiding arrogance. Our method in this research is descriptive and analytical, in which it has been tried to express, based on the statements of **Imam Ali¹ (P.B.U.H)** a true healing for contemporary educational problems and issues.

1. Imam Ali (P.B.U.H) is the first Imam of Shia among Muslims. This great unique man has been praised by all religions and denominations because of his superiority in knowledge and virtue.

Keywords: Education, Religion, the Hereafter, Religious Behavior, Hope, Reason.

INTRODUCTION

One of the problems that is nowadays causing many people to refer to religious sources for receiving educational guidance is the irrational and unrealistic expectations of these sources. More clearly, today the multiplicity of jobs and the staggering diversity in human life has surrounded him so much that his approach to life has not only sought a worldview, but also in the context of the world, from quality to quantity and quantity. The character and personality in the field of education has gone out of proportion and the figures have declined. In such a situation, any inclination to adopt a value-conscious view in the context of education also tends to conform to the prevailing conditions of human life. Sheer detail and pure methodology, which seeks to achieve concrete and tangible results, have blocked the way to any gradual tolerance and acceptance, both in the realm of personality and inner self. This view is so dominated by aspects of life that it even interprets education in a very quantitative framework, in the form of processes with specific and operational data.

In a nutshell, this view is a kind of closed-minded approach to education that merely seeks to modify its behavior by offering training

packages or breeding versions. Obviously, such a process merely changes one's behavior locally based on the extent of absorption and extermination of external and peripheral rewards and punishments, and can never accept the training of one's own constituents. Discipline is a gradual process of tolerance and tolerance, which represents a fundamental shift in personality, not merely behavior. Training can never be wrapped or wrapped, and it always ends with a disposition, not a behavior that is a manifestation of performance. Internal-based behavior is manifested in a way that if the peripheral cloaks are cloaked, they will never be silenced or forgotten, and if the peripheral pressures and pressures are prevented, they will focus on the intrinsic factors and personality preferences of the pursuit. It won't stay open.

What separates man from the animal and reveals the difference between man's training approach and that of animal husbandry is our attention to our expectation of education. What do we really expect from training? Do we think that education is about shaping behavior? Is it possible to achieve personality by shaping behavior based on incentive and punitive leverage? Can a secure origin in education be achieved through an atmosphere of extreme Methodism and a focus on action? Can behavior

be considered a reliable indicator of one's motivation and intention to shape one's behavior through documentary behavior on incentive and punitive leverage? The answers to such questions and objections illuminate the atmosphere of the various approaches to education, the original approach to education and the non-traditional approach to it, and in a more interpretative sense, the nuclear approach to education and the shell approach to it. This is the difference between a genuine educational movement that begins with motivation and ends with behavior, with a non-genuine educational movement that begins with behavior and ends with motivation.

Obviously, behavior derived from the source of human personality searches for its priority in the personality system, and therefore has a high level of motivation, and its level of action, that is, the shell, which is the same act and behavior, as the last loop. Motivational, affective and reflective are esoteric qualities. This kind of behavior is quite different from the behavior that motivates. Such behavior, in turn, builds and pays for motivation and personality that are commensurate with the level of action and behavior of the behavior, a level that exerts a similar effect on the motivational level on the external absorption and rejection circuit, and on the peripheral rewards and punishment. The individual always shapes his or her activity based on external motivations and external incentives.

Here, the difference between the fundamentalist education system and the Methodist one is highlighted. A system that seeks to present the process of training, rather than focusing on the individual's level of motivation, rather than focusing on the strength and continuity of the shell, focuses on the principle and the core of education is focused. Methodist training has no choice but to emphasize the level of action and neglect of motivation and focus on the shell and disregard for the core of education.

The mechanistic view of education has led to its use as a tool for shaping behavior for local and cross-sectional use. Goals and purposes are the first and foremost victims of such a position. Today, the teleological view of education under the pretext of impossibility of moving one's self into inner motives has given way to a fully instrumental view of education and a technological conception of it and maximizing behavioral goals. What is left out in the meantime is man's insight and, in short, his free will. The teleological

approach to education makes the most use of human effort, attention and vigilance in its realm. In fact, end-oriented training focuses on the goals, intentions, and consequences of the will and the capacity for one's thinking and thinking to progress toward the intended goal, and never focuses the training cycle on a system of beliefs and inductions derived from the behavioral system. It does not provide response, encouragement or punishment. In the meantime, the role of the principles of education as a reliable conduit in the voluntary pursuit of goals and objectives is particularly emphasized. The code of neglect of principles is also emphasized in the education system and the emphasis on the rigorous approach to educational wisdoms and philosophies in systems. Religious and philosophical, and the expectation of a method and mechanism is revealed.

The mechanistic approach to education has gone so far that in the face of Islamic texts we are always looking for packaged and prescriptive methods, unaware that the method in the original education system originates from the rules and regulations, the criteria that govern education. What is original in a school is not the method, but the criteria, because it is easy to discover and apply the methods and methods of movement within the desired framework by having the criteria.

A school like Islam never confines itself to a specific time and hence, it has the necessary mechanism to be present in its aftermath and in other contexts by presenting policies and sources of education and taking policy initiative and provide the principles. This never means overdoing the principles and neglecting the methods, because any monopoly on the one hand and side-by-side interference will lead to irreparable deficiencies in the training process. Utilizing scientific findings (education, psychology, sociology, etc.) to find new methods and practices can be effective in the religious education school if these methods reach their qualitative and quantitative boundaries. They have adopted the decisive language of the principles and standards of religion. The subject is the combination of the end and the way, the purpose and the mechanism, the vision and the method of the observer as well as the core, the shell and the essence of the clam. We can use human achievements to achieve better and more appropriate situations under the control of religious standards. What matters is the amount of goals and aims in the methods and methods.

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Therefore, it seems that the most appropriate and efficient element of education in the face of religion is the principles and rules that are easily discoverable. Obviously, in any religious encounter, even in the form of exemplary religious patterns and patterns, such a process is the most sensible of use.

Our approach to presenting some principles in education from the perspective of Imam Ali (P.B.U.H) is based on a principled approach to education and attention to educational outcomes, an approach that leaves us completely open to the use of the various methods governed by the principles and principles obtained. . The presuppositions of our discussion of the principles of education from the point of view of Imam Ali (P.B.U.H) are:

- Imam Ali (P.B.U.H) as a great innocent man who has the highest human authority, has an insight and knowledge of human happiness and suffering that can easily be guided by a human being It calls for a good outcome and warns against a bad outcome. Thus, although reasonable explanations can be made for anthropological and purpose-based explanations of the educational standards derived from that great man, but the most reliable reference is the same trust and reliance on the said criteria that he is the proud of Imamate.
- The principles and rules extracted may not have been explicitly reflected in the Imam's (P.B.U.H) words, but the totality of Imam Ali's (P.B.U.H) behavior and affirmations and his emphasis on specific cases can be explored.
- A comprehensive exploration of the principles of education from the point of view of Imam Ali (P.B.U.H) can provide a framework of the educational system from the point of view of the Prophet, since the principles are a clear representation of the goals and principles and, on the other hand, an effective guide for determining the method and manner of education. In other words, the principles of assembly and crossing are for all elements of education and reflect the identity of other educational elements in the system of education, namely the manner, basis and purpose.

CHARACTERISTICS GOVERNING THE PRINCIPLES OF EDUCATION

As the following article reveals, an overview of the principles of education from the point of

view of Imam Ali (P.B.U.H) indicates the existence of a set of characteristics and elements in common among the various principles. These common characteristics that somehow govern these principles and determine how they relate to one another and to their relationship with God and man are:

The Opposition Feature

In the religious sphere, every action involves an active positive response and an active negative response. Performing any action requires us to refrain from many other actions. There can never be reconciliation between God and Satan, truth and falsehood and truth and falsehood. Each choice requires a repulsive action. Thus, not only is the desire for God active and transcendent, but also the liberation from Satan and misguidance seriously and actively. (Jonah, 41)

One of the most important obstacles in religious education is the spirit of compromise and reconciliation with the false and the attempt to link the right and the false and to establish friendship between them. The central feature of religious opposition is the cultivation of a spirit which, in its view, has always sought to clarify the flow of right and disentangle it from false prejudices and in practice and behavior, while distancing itself and practically abhorring it, is seeking to approximate it. The flow is right and within its realm. Therefore, one can explain the principles of education based on the conflict between right and wrong and the transparency of this opposition in the field of opinion and behavior. Religious education has two wings: doing the positive and resisting the negative. All the principles deduced from Imam Ali's (P.B.U.H) educational perspectives have this property of having two conflicting edges.

God-Based Characteristics

One of the most general features governing the principles of training is the characteristic of God-based characteristics. This characteristic constitutes the essential element of the religious person's behavior and character and is considered as the most important factor in distinguishing religious education from other educational areas. Specifically, the concept of altruism is "the orientation of all human actions and behaviors toward divine standards and criteria." The reflection of this in the atmosphere of education reflects the characteristic of godliness. The God-given characteristic series in the principles of education leads the principles

to excellence. To look at man from any aperture other than the divine one, even reason and wisdom, is a kind of encounter with him in angles confined to the physical world and his guidance to a vastly different extent from the eternal origin of God.

Life-Based Characteristics

Religion looks at all aspects of human life and, with a view to addressing local and material needs, guides many human desires in the process of life in terms of its selection and operation. Education based on such an attitude requires a lack of separation from the context of life. Therefore, principles and criteria must be applied in the course of education that is capable of adapting to the normal course of life and not departing from its territory. The principles of education never cause activity in the ordinary course of life, but make it visible and reflective through different angles of life.

THE PRINCIPLES OF EDUCATION

Considering the above and referring to the statements of Imam Ali (P.B.U.H) in Nahj al-Balagha, we can provide some principles that have a special place in education, especially religious education. This article examines these topics in six lines in the next section.

The Hereafter Principle

Among the concepts that are emphasized in the culture of Islamic education are the creation of a kind of confrontation between the world and the hereafter and the primacy of the hereafter and the sacrifice of mortal welfare at the expense of attaining eternal peace (Anfal, 67). The necessity of choosing the Hereafter over the world has always been considered in Imam Ali's (P.B.U.H) educational perspective (sermon, 42 and 203) In Imam Ali's (as) sacred view, one can never act without regard to the conflict between the world and the hereafter. Interact with the two, because choosing one means giving up the other (sermon, 230) the question that arises is whether to give up one at a price. What does that mean casting? Does sacrificing the world to the hereafter mean giving up worldly blessings and abandoning the absolute or using the world through the hereafter? The word of Imam (P.B.U.H) indicates that the world is of two types: Halal (Lawful) and Haram (Unlawful). What has always been the apostle of the hereafter is the forbidden world, which leads to the hereafter of the lawful world (Letter, 27). Bringing the happiness of the hereafter is at the cost of forbidden pleasures.

What matters is to hire the world for the hereafter and for the good to come to a good conclusion through a proper deal with the world, not an absolute abandonment. The world should never be dominated by the hereafter, but always by the hereafter and afterwards.

The relationship between the world and the hereafter and how to deal with each of these two is not directly expressed in the words of Imam Ali (P.B.U.H) but also by revealing the nature of the world and the hereafter and presenting their characteristics as well as the human condition in the face of each. One of them is always saying that no matter where we are, and no matter where we will be in the near future, we cannot guarantee that we will be trained and guided and happiness and salvation. Comprehensive attention to the ontology and the ontology and how they interact have been addressed in various ways by Imam Ali (P.B.U.H). What is important is to explain the trajectory of the influence of the hereafter and the secularism in the process of education from the Imam's point of view. This process may be illustrated as follows: (a) accurate identification of the world and the hereafter; (b) identification of the relationship between the world and the hereafter; (c) how the world and the hereafter interact.

Paying attention to the effect of this principle in human education leads us to the point that basically how the principle of the Hereafter and the Secularism affect the human being starts from the stage of cognition and ends in the stage of tendency and action. Thus the role of the cognitive and insight factor in achieving the ultimate tendency is undeniable. The greater the effort to get to know the world and the hereafter and to know the true direction of the two, the easier the relationship between the two will be clearer and the actual application of each. The question that arises is whether mere cognition can have a practical and behavioral reflection. In answering this question by referring to the word of the Imam Ali (P.B.U.H) about the category of the world and the hereafter, we find that three factors are effective in this process: (a) knowing the world along with the hereafter; (b) the continuity and continuity of the said knowledge; to deepen (excellence) this knowledge.

By applying these three problematic stages, the transition from pure cognition to the tendency to move into the field of practical training is completely solved, meaning that knowing the world on its own is neither possible nor

necessarily useful. Therefore, whenever the issue of theology is raised in a way that contrasts with the Hereafter, it is as if the full knowledge of the world depends on the delimitation of the world with the Hereafter. One can never come to a true knowledge of the world without knowing the Hereafter. How many people who did not seek the knowledge of the Hereafter because of unbelief in the Hereafter and whose quest for a deeper understanding of the world was seriously doubted and therefore either did not always act in the real world or were incomplete and unacceptable, they did it.

Therefore, a detailed understanding of the world and its delineation of the Hereafter can be effective in achieving a deep understanding of it and then acting on its real purpose (sermon, 83) On the other hand, the continuation of this consciousness is a fundamental factor in practicing each one's needs. It is. Hence the element of remembrance and attention to the state of the world and the hereafter and avoidance of neglect and forgetfulness in the word of the Imam Ali (P.B.U.H) has been repeatedly and repeatedly addressed (sermon, 63) not only directly but also indirectly. And it is given attention to things that are reminiscent of the reality of each world and the Hereafter.

Facts such as death, mortality, audit in different Forms of Death Thoughts, welcome to death, Craving for death and Fearing It, dealing with death, death lesson, grave, graveyard, mortality, deeds, doom, evaluation, Paradise and hell represents a special effort to neglect man and his drive for constant attention to the reality of the world and the hereafter. Obviously, the influence of science on behavior depends on the degree of penetration deep into the human being and the certainty that results from it. To the extent that one attempts to understand the reality of the world and the hereafter, one is prepared to take action. On the other hand, to the extent that he exposes himself to this awareness and keeps the remembrance of the hereafter alive and immerses himself in neglect, he can be drawn into the realm of tendencies and tendencies that lead to his neglect to prevent it. In other words, one succeeds in neglecting one's self and attentive attention, which in the process of action has not departed from the demands of one's consciousness of the world and the hereafter.

On the other hand, the act itself extends the human attention and memory. Thus, there is an

interrelationship between science and consciousness and practice and behavior in terms of expanding and deepening science to all angles of life. Every kind of cognition has an action appropriate to itself, and every action will lead to some kind of neglect and a quantitative and qualitative expansion of that awareness. This, of course, will in turn lead to a quantitative and qualitative expansion of the field of practice. This process will continue to be machine-gunned.

The educational principle of the Hereafter puts us in the orbit of a progressive movement in which the possibility of transcendence is not limited to the ultimate. Religious education is not possible without this fundamental principle, which from the Qur'an's perspective also has an active presence in human guidance.

The Principle of Pragmatism

In religious culture, action has never been opposed to science, but on the contrary, the more the science expands, the greater the expectation that practice will expand. On the other hand, any development of practice in accordance with the requirements of religious consciousness will lead to some kind of knowledge, insight and knowledge, and vice versa, any shortcoming in practice will lead to deepening ignorance and neglect (Rom, 10). Therefore, science and action in a reciprocal relationship will enhance and expand their field, and therefore, the relationship between the two is a reciprocal one. On the other hand, when we look at the Qur'an and the narrations, we find that there is a clear conflict between action and desire as two poles. This conflict illustrates the confrontation between reality and illusion as well as truth and falsehood, meaning that if one has a pragmatic approach he will never entertain himself with empty promises and long-held fantasies (Sermon, 196).

From Imam's point of view, the wish is a phenomenon that underlies some form of ignorance of the existential realities and neglect of the limitations of man. Therefore, the wish is to pest thought and to ignore the realities that human beings face.

Desire means ignoring the limitations of being and neglecting the reality of the world and letting go of it and forgetting the Hereafter. (Wisdom, 334) So desire leads to deceiving man and immersing him in ignorance and ignorance. What saves man from this wandering valley is the effort to act. Pragmatism means attentiveness

to the human condition, its limitations and its relation to the world and the hereafter. Pragmatism requires a kind of ontological responsibility in the individual that avoids any imagination and enjoys imaginative pleasures.

So, wishful thinking is a spirit that is divided by some kind of secularism and, on the contrary, pragmatism is a distinctive characteristic of the hereafter and the ultimate thinker. The principle of pragmatism and desirability in religious education is about the realism of the realm of life and the avoidance of fantasy. The emphasis on action and its continuity naturally avoids ambition and fantasy. Realizing the spirit of realism is the guarantee of achieving excellence in education and salvation in guidance.

The Principle of Hopefulness

One of the opportunities that has always been considered in the religious education process is the ability to compensate for and prepare for adverse situations that lead to misleading and distortion. The hope of being able to grow up and not leave the guiding convoy of guilt or error not only encourages many to enter the religion but also increases the motivation to continue to be present in the context of religion. There can never be any evidence of the necessity of leaving the religion by committing sin and error, however great. Since man is a peccable being and is always subject to sin and error, he cannot be excluded from the realm of religion forever with the tendency to deviate and block the way back. Understanding this is of great importance to any human being who, though not guilty of committing a sin, should not be disappointed if he could not avoid sin for any reason, but he could not only compensate for the sin and destroy its effects. Return to the original state, but because of your repentance and repentance, it completely blocks or minimizes the possibility of returning to sin. Concepts such as repentance, Raja, trust, comfort and despair, despair, and the helplessness of the possibility of provision, illustrate the centrality of the principle of hopelessness to human education and guidance (sermon, 45).

Education, which has an active position in the face of human beings, has two facets; on the one hand, it fosters the spirit of action and obedience and avoids imagination and avoidance of action on the one hand, and on the other hand, by creating a reversible mechanism Seeks to instill a sense of hope in achieving the goals of education even with the possibility of sin and

error. (Sermon, 115) It should be noted that the spirit of hope actively seeks to dispel any despair and hopelessness, and thus entails a kind of active aversion that manifests itself in practice (Sermon, 160). It is another manifestation of action that shows the infiltration of the spirit of hope in the individual. (Wisdom, 87) God has opened the way for repentance and forgiveness by opening the door to repentance (Letter, 131)

Therefore, there is no doubt that nurturing the characteristic of hope in the individual leads to more action and obedience in him, because hope is important in the act, not a hope in the dream. On the other hand, there is an inextricable link between the despair of salvation and the greed of the world; those who are not hopeful do not turn to action and confine themselves to the torment of greed and worldly desires. Thus, it can be seen that there is a strong link between the two former principles with the principle of hopefulness.

The Principle of Sustainability to Avoid Prosperity

Today, humankind is faced with the serious question of how far it should go in order to achieve prosperity and at what cost. Is it basically a matter of prosperity and necessity that is indispensable for the continuity of human life, even at the expense of any spirit of perseverance and endurance of difficulties, hardships, and failures? The view that is being portrayed today is that any instinctual need must be answered as quickly as possible and saturated effectively. The global effort to address the material needs and to arrange the mechanisms in question has left no room for actions based on tolerance and tolerance. Although prosperity and consumerism have historically been specific to a particular class of society, they have become popular today as a general process for economic prosperity and for economic prosperity. Raising the level of expectations and demands of people from different material perspectives and creating the belief that human beings must have a comfortable, uninterrupted and comfortable life in the world, resulting in an ever-increasing access to superior material possessions, forming a general personality. It is among the human beings that everything that is needed to meet material needs must be achieved and that every day we strive to improve its quality.

In the meantime, the category of endurance against deprivation, forbearance and patience

has finally lost its meaning. When it comes to life on a wider scale and encompasses all human desires, it pursues its own greed, avarice and antiracism, impatience and abandonment. Obviously, any over-indulgence and self-denial will lead to some kind of rape and sin. The approach of today's world community to human needs and the need to respond to them seems to be the same as the animal one in meeting their needs. It doesn't make sense for an animal to have patience and avoidance. He is acting in a ready state and will never seek to excel in refusing to respond to his sensual desires.

The issue of refusal in Islamic education implies that one should not always seek to meet one's own material needs, but to satisfy one's basic needs by eliminating greed and avarice by avoiding excessive demands. Even if he has the means, nurturing his will and tolerating physical and physical pleasures can enhance his personality. Therefore, self-avoidance and persistence itself are recommended as exercises to strengthen the will and endurance in critical situations. The principle of sustainability teaches us that the principles of avoidance and avoidance must always be reinforced with patience for problems and resistance to many even legitimate demands. Obviously, avoidance means being active in the scene of life and giving negative answers to many pleasures.

It therefore opposes greed and arrogance and sexism and actively impedes human beings in the unconditional acceptance of material pleasures. Religion, of course, has commands that are in some way at odds with the spirit of pleasure and prosperity, and that performing religious orders requires endurance and resistance to many spiritual pleasures (sermon, 119). Ali (P.B.U.H) is known for leading and preaching to different classes of people.

The significance of this becomes even more apparent when one looks at the history of the early days of Islam, the spirit of secularism and the avoidance of the manifestations of the Hereafter, causing many deviations in the Islamic world at the beginning of its global movement. It is because after the great triumphs of Muslims and the expansion of Islamic rule, they were given more amenities and led to prosperity and greed for wealth. What is important is the relationship between sustainability and the pursuit of sincerity and the reflection of honesty on the one hand and the relation of prosperity to wishful thinking and worldliness.

The Principle of Reasoning

Another principle that has always been taken into consideration in Imam Ali's beauty speech is to pay attention to its intellect and flourish and to avoid ignorance and ignorance. If we want to provide a functional definition of rationality and neglect in the word of the Imam (P.B.U.H), we must say that rationality is a process that encompasses some kind of thinking and neglect which implies some sort of disregard for the consequences of affairs. Therefore, the phenomenon of reasoning is selective and effective with regard to the purpose and end of the task and the extent of its profit and loss, but there is no focus on neglecting the outcome of the task but focusing more on the present situation.

The secret is that in the neglected position, what is at stake is immediate enjoyment and rapid response, although this process may have some disadvantage beyond that. But in the wise position of emphasis, this is the end, though it requires some kind of hardship and avoidance of immediate and immediate enjoyment and comfort. The more we focus on the blossoming and reinforcing factors of reason, the greater the possibility of neglect and ignorance.

A brief look at the word of the Imam Ali (P.B.U.H) reveals that special attention has been paid to these factors and to the avoidance of negligent factors. This has gone so far as to pay attention to it in all its modes and actions. Ultimately, the necessity of preferring the ultimate benefits, even at the expense of immediate and transient pleasures, entails the contemplation of the hereafter, the act of avoiding the wishes of fantasy, and on the contrary, neglecting secularism and fantasies and avoiding any persistence. The basic factors that are recognized and emphasized in fostering insight and enabling more rationalization in Imam Ali's view, especially in Nahj al-Balagha, are: **(a)** Thoughts and their pests; **(b)** Doctrines of doom, **(c)** Insight and attention to its reinforcing factors (Paying attention to the Qur'an, the Prophet's tradition, holy sayings, history and past works), **(d)** Barriers of insight (emotional attachments and orientations, social seditions **(e)** works of insight (sensible movement, healthy disposition, courage and riskiness, asceticism, acceptance of problems, heresy and decisiveness), and **(f)** foresight that promotes balance, moderation, and avoidance.

Obviously, an intelligent trainer, focusing on the driving factors of human vision, seeks to create

a spiritual space for the translator to find himself guided from within with rational thinking and always pursue happiness. One of the educational achievements of this principle is a kind of self-education that when one illuminates the intellect within him and reduces his darkness; he will be able to step in the path without relying on the coach, and with his intellectual capacity and capacity. Know the way and monitor your actions and evaluator yourself.

The Principle of Humility

One of the most important barriers to nurturing happiness is self-centeredness, pride and arrogance. This feature blocks the path of acceptance of guidance and creates a barrier between the individual and the educational factors. The element of humility in educational relations is inevitable for Imam Ali (P.B.U.H). If humility and humility and the acceptance that man is in need of perfection is beyond his control and must be accepted by his plans, the realization of a space for education is lost. Therefore, humility before God is considered the most central part of humility. This kind of humility reveals its full face in divine worship. If humility and humility are also shown to the people, it is justified in humility to God. Pride and arrogance are a plague for human acceptance and salvation. The axis of humility is a kind of self-esteem from the point of view of one's own shortcomings and shortcomings, and the pride of being deceived into one's own self-possessed possessions. Selfishness, as a plague of reason and perception, restricts one's view of the self and deprives it of its possibilities. Hence, all manifestations of pride, arrogance, and arrogance have been suppressed in the form of bigotry, selfishness, self-sacrifice, self-respect, self-esteem, self-centeredness, selfishness, and self-loathing. Humble within itself causes wisdom and wisdom to flourish, so that its boundaries extend to other superior possibilities outside of itself.

Obviously, this requires acceptance of deficiencies in the self, and vice versa, arrogance by default monopolies on its own abilities, blocking the way of reason and insight to gain more empowerment through others. Hence, the root of the principle of modesty and arrogance is that of rationality and neglect. In the educational culture of Islam, pride and arrogance cause human degradation, which in the beginning of creation caused Satan to be seduced by Satan and his bigotry and to bring him out of the divine court. On the other hand, humility and humility bring us closer to the source of guidance and life in the paradise of guidance, which during the creation of humanity were the angels that represented it. The more one's humility develops in man, the greater the possibility of attaining divine guidance and closeness, and the more restrictive the character of his arrogance, the inevitability of misguidance and misguidance is unavoidable.

CONCLUSION

Since religion is a transcendent goal from the point of view of religion, it is the matter of man's education, character, and inner self, not merely his outward behavior and actions. In this respect, the educational methods have more internal features and functions than the appearance of punishment and reward. This naturally puts the methods in a higher area, namely the principles of education that express the value framework of education from the perspective of a particular school and religion. Therefore, the efficacy of the principles of education in the field of religious education and value has a higher priority and preference than methods. In this sense, it can be said that religious education is a kind of principle-based education rather than a method-based one.

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