University of Hormozgan

Iranian Journal of Educational Research

Print ISSN: 1735 - 563X Online ISSN: 2980 - 874X

Homepage: http://ijer.hormozgan.ac.ir

Educational and Behavioral Research Center

# Components of the Belief-Based and Worship-Oriented Education Model in the Context of Virtual Education for Elementary School

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## Article Info

**Article type:**

Research Article

**Article history:**

Received 11 Jul. 2024

Received in revised form 21 Sep. 2024

Accepted 14 Oct. 2024

Published online 01 Mar. 2025

**Keywords**:

Belief-based and worship-Oriented model,
Virtual education,
Elementary school

## ABSTRACT

**Objective**: The purpose of this study was to investigate the components of the belief-based and worship-oriented education model in the context of virtual education for elementary school.

**Methods**: The method of this study is a mixed model (qualitative-qualitative) with an exploratory approach. The total research area is 53 documents, including books and articles included in reputable databases and websites in the field of religious-devotional education models and virtual education for elementary school, of which 28 were Persian documents and 25 were English documents that were indexed in reputable databases between 2004 and 2024. Data analysis in the present study was carried out using 3-stage coding.

**Results**: The findings identified numerous components essential to a religious education model for elementary students in virtual settings. These include cognitive, cultural, and social development, as well as the growth of religious beliefs, understanding, and practices. Key skills such as communication, critical thinking, problem-solving, and cognitive abilities were highlighted. The model also emphasizes rich cultural and religious content, innovative and transformational educational methods, ethical and behavioral strategies, and effective teaching techniques like role-playing. Additionally, it stresses the importance of supervision, feedback, time management, personalization, and improving quality of life. The integration of media and digital interactions, along with fostering balanced religious and social growth, were also noted as crucial elements.

**Conclusions**: The findings can be used by policymakers and elementary school educators in designing a faith-prayer education model for elementary school students.

**Cite this article:** Esfahani, H., Saadatmand, Z. & Baratali, M. (2025). Components of the faith-prayer education model in the context of virtual education for elementary school. *Iranian Journal of Educational Research*, 4 (1), 59-76.

DOI: https://doi.org/10.22034/4.1.59

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Publisher: University of Hormozgan.

DOI: https://doi.org/10.22034/4.1.59

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[ DOI: 10.22034/4.1.59 ]

## Introduction

Cyberspace, analogous to a secondary realm of tangible existence, necessitates a cultural framework akin to that of the physical domain. In a manner parallel to the physical realm, this cultural construct emerges from a multitude of determinants including customs, religious doctrines, economic conditions, and educational attainment; similarly, in cyberspace, these factors exert influence and are in turn influenced by the culture that pervades it. The cultural landscape of cyberspace is predominantly shaped by social networking platforms; notwithstanding its more trivial aspects, in every culture, the family unit is universally recognized as the nucleus of individual identity formation; thus, no individual can be delineated independently of their familial ties, with the family serving as the fundamental cornerstone of the individual and their personality. The sanctified core of the family is regarded as the optimal environment for cultivating both physical and intellectual growth. The family is conceptualized as a systemic entity comprising at least one male and one female, who fulfill their respective roles as husband and wife. In instances where progeny is present, this familial structure expands in complexity, incorporating additional roles such as that of the parent alongside the pre-existing roles. The family transcends mere aggregation of individuals cohabiting within a physical and psychological milieu. In contemporary discourse, the family manifests in diverse configurations, each regarded as a distinct socio-cultural system. Within such a framework, individuals are interconnected through robust, enduring, and reciprocal emotional ties. Engagement with this organized system transpires through the institution of marriage or the event of birth. Religion constitutes a specific mode of existence, and the process of religious education aims to equip individuals for a particular lifestyle; as articulated by Allama Jafari, this pertains to a rational way of living (Hosseini Largani & Emami, 2019). The objective of religious education is to facilitate the comprehension of religious tenets among individuals within society, enabling them to engage with it reflectively; in essence, the educator, whether in the capacity of a teacher or as a parent, must nurture the child's inherent passion for the magnificence and beauty of the Divine, thereby converting ethical virtues into moral attributes (Franken, 2017). This transformation is viable only when human intellect and sentiment remain receptive to religion, eschewing the notion that religion is an anachronism and its study devoid of value. Consequently, the sole pathway to personal fulfillment is for individuals to engage in religious education and upbringing (Rahimi et al., 2012). In the modern era, the domains of religion and

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virtual media are inextricably linked; in other words, neither can the media refrain from depicting religious concepts and content, nor can religion extricate itself from the influence of its own doctrines and principles as disseminated through virtual media (Al Mursyidi & Darmawan, 2023). Today, the Iranian familial unit encounters various elements of cyberspace, satellite communication networks, contemporary media, and similar phenomena within its cultural framework, each of which has a targeted influence on the dynamics of the family. Certain satellite communication networks have concentrated their focus solely on familial matters, with prevalent themes in the programming of these networks encompassing: the promotion of dysfunctional and chaotic family structures in opposition to traditional family models, the normalization of infidelity among marital partners, the acceptance of premarital sexual relations between adolescents, the advocacy for a culture of separation rather than matrimonial union, and the normalization of abortion among young women. The proliferation of cyberspace has also precipitated alterations in the interrelations between offspring and parents, which include: a diminishing role of the family as a reference point, a decline in the communication between parents and their progeny, the emergence of a generational divide engendered by technological advancements, a compromise in privacy between children and their parents, and instances of defiance against one or both parental figures (El Khouli, 2013). Within the context of marital unions, various issues arise, such as the instability of marriages, evolving patterns of partner selection, deficiencies in marital preparation skills, parental inadequacies in child-rearing, an increase in romantic interactions between young men and women during engagement without formal marriage, a heightened expectation for substantial dowries, a rise in the age at which individuals marry, and an increase in male sexual diversity, among others. Transformations that have transpired within the religious domain of society manifest as a reduction in religious instruction within the family unit, a growing distance from Sharia principles, and the erosion of religious boundaries governing familial interactions. The adverse implications or harmful and undesirable applications of the Internet proliferate, as the conventional regulatory mechanisms typically exercised over media do not extend their efficacy to the realm of the Internet. With respect to media usage, oversight is conducted at the individual, familial, group, and governmental levels, whether independently or in conjunction. In terms of Internet utilization, these regulatory measures are either impractical or inadequately enforced.

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Consequently, the issue of internet-related moral detriment assumes significant proportions (Keykha, 2020). Broadly speaking, two categories of religious education can be delineated: first, an educational framework whose foundational principles and tenets are rooted in religious doctrine and teachings. This variant of religious education stands in contrast to secular pedagogical approaches and encompasses all dimensions of a system predicated on religious precepts. In the primary document outlining the educational development, this notion is termed Islamic education, encompassing all educational spheres. Second, a specific segment of education that is conducted to enhance the religiosity and religious observance of students. This form of education takes into consideration the beliefs and rituals inherent to a particular faith, aiming to cultivate in the student a sense of belief and practice thereof. Certainly, pursuant to the constitutional provisions of our nation, both official religious entities and religious minorities are granted the autonomy to impart their faith to their progeny. Consequently, in order to delineate between these two modalities of religious instruction, we have designated the latter as religious and devotional education. Moreover, due to the intrinsic interrelation between ethics and religion, the comprehensive domain of education has been termed religious and devotional.

The realm of religious, devotional, and moral education constitutes a segment of the formal and general educational paradigm, which emphasizes the cultivation and fortification of a commendable standard of religious and moral existence within the consciousness of the learners. This domain encompasses all initiatives and interventions aimed at fostering faith and ensuring the learners' conscious and voluntary allegiance to a set of beliefs, values, actions, and religious and moral attributes, thereby aligning with the enhancement and elevation of their religious and moral identity. Hence, the parameters of the religious, devotional, and moral education sector emphasize self-awareness and the understanding of the Almighty God, the resurrection of prophethood, and the acceptance of the guardianship of the religious leaders of the Prophet (PBUH) and the infallible Imams (AS), as well as adherence to their teachings, as they are justifiably recognized as the most exemplary human beings throughout history. This sector also encompasses various other religious beliefs and values, faith, conscious and voluntary choice, and commitment to the authentic religion, which is characterized as the religion of life and the framework for practical compliance with the rules, rituals, and religious values, as well as observance of moral principles and customs in daily life across all individual and social

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dimensions, alongside continuous endeavors for self-enhancement grounded in the framework for regulating instincts, natural tendencies, emotional adjustments, self-restraint, preservation of dignity and self-worth, acquisition of moral virtues, and mitigation of the emergence of moral failings and vices (Abbasalinezhad et al., 2022). Diverse schools of thought have endeavored to elucidate the foundational principles and ethical guidelines that ought to be adhered to within human societies across various domains (Howe & Moses, 1999). With the advent of the Internet and cyberspace, coupled with its infiltration into the daily lives of the populace, the discourse surrounding belief-worship and ethical prescriptions and proscriptions in this digital realm has gained prominence. It may not be entirely accurate to assert that the neglect of ethical standards in cyberspace is solely attributable to profit-driven and unscrupulous individuals, since the conceptualizations of ethics in this digital arena are somewhat nebulous and necessitate standardized and explicit definitions from multiple vantage points.

By conducting an examination of scholarly research both within Iran and on an international scale regarding this topic, it has been determined that no exhaustive studies have been undertaken concerning the elements of religious education in conjunction with virtual educational frameworks for elementary students; rather, only topics that are tangentially related have been explored in this domain, as evidenced by the works of BaniKhazaee and Saatchi (2023), Dortaj et al. (2018), Bahadorikhosroshhi and Habibikaleybar (2018), Susanto et al. (2024), Ma et al. (2023), Saputra et al. (2021), Wolters (2003), Kurtuluş and Ersoy (2011), Sarahi et al. (2023) and Markov and Volkova (2020), all of which indicate that the constituents of religious education play a pivotal role within the virtual educational context for elementary school learners.

In articulating the necessity of the current inquiry, it is imperative to note that in the contemporary educational landscape, virtual education has emerged as an essential instrument for fostering educational development and learning across all academic tiers. Within this framework, religious education is particularly significant, serving as a foundational element of the religious and moral education of students, especially during their formative elementary years. Specifically, the integration of virtual platforms for the instruction of these concepts presents both challenges and opportunities that warrant meticulous consideration. Virtual education, as a novel tool in the realm of religious instruction, offers a valuable opportunity to enhance the religious comprehension and

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awareness of elementary school pupils. Nonetheless, achieving success in this endeavor necessitates the development and implementation of suitable educational content, the incorporation of contemporary technologies, and the establishment of effective communication channels with both students and their families.

Ultimately, the objective should encompass not merely cognitive development, but also spiritual and intellectual maturation. Recognizing its vast potential, virtual education presents a unique opportunity to reinforce religious and moral education among children. However, success in this arena requires meticulous planning that incorporates the design of engaging and appropriate content, ongoing interaction with students, collaborative efforts with parents, and the utilization of innovative technological resources (Keykha, 2020). This approach is essential to ensure that religious teachings are embedded in children's lives not only from an intellectual standpoint, but also from practical and spiritual dimensions, thereby guiding them on a trajectory of religious and spiritual development. The examination of the components constituting the model of religious and moral education within the context of virtual education for elementary school is of critical importance, as early religious and moral education, particularly during elementary school, significantly influences the development of children's personalities and the establishment of their religious values. In this context, the virtual education platform possesses the potential to significantly contribute to religious and devotional education due to its attributes, which include accessibility, rapid and varied interaction, as well as the capacity to deliver engaging educational content that is specifically designed to meet the requirements of children. Consequently, the primary objective of this research is to examine the constituents of the religious-devotional education model within the framework of virtual education for elementary school students. Accordingly, to address this aim, the subsequent research inquiry was formulated: What are the constituents of the religious-devotional education model within the framework of virtual education for elementary school students?

## Material and Methods

The methodology employed in this investigation is characterized as a mixed-methods approach (qualitative-qualitative) with an exploratory framework. The domain of this research, focusing on the analysis of texts pertinent to patterns of education in religious beliefs and virtual education for

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elementary learners, encompasses all articles sourced from esteemed databases and websites, as well as credible texts within the realms of religious belief education and virtual pedagogy that were utilized for analytical purposes. Initially, a total of 109 articles addressing religious belief education and virtual education applicable to elementary education were obtained from distinguished databases. Subsequent to a thorough examination and comparison against the selection criteria established for the current study, which necessitated relevance to religious belief education in the context of virtual learning, 11 titles were subsequently excluded. Following this, the abstracts of 98 articles were systematically scrutinized. Given that no relevant codes concerning religious belief education could be extracted from 30 of these abstracts, these 30 studies were removed from consideration. The complete texts of 68 articles were then evaluated, resulting in the exclusion of 15 studies, ultimately leading to the approval of 53 articles. Consequently, the comprehensive scope of this research comprised 53 documents, inclusive of books and articles from reputable databases and websites specializing in religious education models and virtual instruction for elementary learners, which included 28 Persian documents published between the years 2009 and 2024, along with 25 English documents indexed in esteemed databases from 2004 to 2024.

The criteria for experts participating in the validity and reliability assessment mandated that they possess scientific expertise in curriculum planning, educational psychology, and the broader educational domain, totaling 14 individuals. The primary rationale for the selection of these individuals as the statistical population at this juncture was predicated on their specialized knowledge and proficiency in curriculum planning, educational psychology, and their familiarity with educational practices. In the qualitative phase of the research, owing to the intrinsic nature of qualitative inquiry (aimed at uncovering the essence of a phenomenon) and the selective characteristics of the sampling strategy designed to elucidate the phenomenon under investigation, purposive sampling was employed. In other words, to uncover and delineate the foundational themes of religious education and virtual learning for elementary students, and consequently to propose a model of religious education within the context of virtual education for this demographic, the researcher methodically selected, examined, and analyzed these pertinent sources. Data analysis for the present study was conducted utilizing a three-stage coding process.

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The principle of confidentiality was rigorously upheld in the utilization of the sources and texts under examination, and during the quantitative phase, participants were engaged to complete the questionnaires with prior coordination, taking into account privacy considerations and the principle of confidentiality.

## Results

Taking into account the concepts derived from the preceding phase, this stage involves a meticulous process of iterative examination and reassessment, characterized by a continual oscillation between concepts and categories. This analysis considers studies pertinent to each category, culminating in the aggregation of findings from both primary and foundational research associated with that category. Furthermore, by scrutinizing the influence of various factors on the design and validation of the model for religious belief education within the framework of virtual education for elementary students, the interconnections between the categories and strategies were discerned and analyzed. To effectively illustrate this integrative process, the salient features of the principal studies corresponding to each category are initially presented in a tabular format beneath its respective title. Subsequently, by incorporating the codes associated with each study, the outcomes of these foundational studies are synthesized in a manner that encapsulates the organizing themes of the model for religious belief education within the context of virtual education for elementary school, as well as the nature of their interrelationships, with the objective of addressing the second research inquiry. Additionally, Table 1 delineates the codes generated alongside the principal categories assigned to each respective category.

**Table 1**. Organizing themes related to the core theme of the belief-based and worship-oriented education model in the context of virtual education for elementary school

| Category Concepts | Initial Concepts |
|---|---|
| Social Development | 11- Strengthening the pursuit of justice |
| | 12- 387- 319- Encouraging fairness |
| | 51- Formation of an aware and committed society |
| | 113- Encouraging responsible interaction with society |
| | 147- Empathy to increase social participation |
| Development of Thinking | 29- Addressing rational needs |
| | 97- Aligning teachings with the intellectual needs of learners |
| | 149- 331- Cultivating reasoning and thinking in students |
| | 152- 339- Developing critical thinking |
| Cognitive Development | 16- 189-348- Knowing God |
| | 37- Enhancing societal awareness |
| | 41- Providing insight and awareness to children |

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| | |
|---|---|
| | 43- Promoting religious awareness in society |
| | 46- 86- Enhancing children's religious understanding |
| Cultural Development | 38- Elevating societal culture |
| | 50- Promoting and strengthening cultural teachings |
| | 62- 144- Enhancing religious and cultural identity |
| | 81- Considering existing cultural beliefs in society |
| | 304- Acknowledging diverse cultural and familial realities |
| Development of Religious Beliefs | 63- Building a deeper connection with religious teachings |
| | 65- Formation of a society with strong religious beliefs |
| | 95- Establishing a meaningful and lasting connection with religious teachings |
| | 98- Aligning teachings with religious standards |
| | 100- Enhancing understanding and practice of religious principles |
| | 396- Religiosity accompanied by belief |
| Development of Religious Practices | 61- Ability to perform simple religious tasks |
| | 80- Implementation of religious practices |
| | 88- Strengthening children's religious bonds |
| | 195- Practical commitment to religious rituals and values |
| | 237- Performing worship |
| | 238- Adherence to religious practices |
| Development of Understanding Religious Principles | 58- Familiarity with Islamic hijab and religious standards |
| | 89- Developing a deeper understanding of religious principles among children |
| | 114- Emphasizing the principles and branches of religion |
| | 115- Explaining religious principles and branches |
| | 117- Clarifying religious rulings |
| Attitudinal Development | 76- Fostering a positive attitude |
| | 82- Forming and strengthening a correct perspective on religion |
| | 186- Beliefs, values, actions |
| | 254- Expanding ethical insight |
| | 274- Emphasizing inner transformation and deepening faith |
| Spiritual Support | 14- Commitment to psychological needs |
| | 15- Commitment to spiritual needs |
| | 22- Spiritual growth |
| | 27- Addressing spiritual needs |
| | 106- 199- 332- Preserving children's inherent dignity |
| Motivational Support | 24- Emotional methods |
| | 30- Addressing emotional needs |
| | 68- Appropriate encouragement and discipline |
| | 78- Creating a conducive environment for learning and growth |
| | 93- Desire and motivation to learn and practice religious principles |
| Behavioral Support | 25- Behavioral methods |
| | 70- Developing positive habits in learning religious teachings |
| | 71- Developing positive habits in practicing religious teachings |
| | 222- Emphasizing the primary role of learners in the process and outcome |
| | 230- Responsibly addressing needs |
| Communication Skills | 6- Language as an alternative to reason |
| | 13- Harmony and connection with oneself and the world |
| | 17- 236- Connection with God |
| | 72- Effective presence and interaction |
| | 87- Coordination between family and school in educational methods |
| Critical Skills | 7- Deconstruction |
| | 289- Evaluation and critique of religious teachings by learners |
| | 303- Cultivating a critical mindset |
| | 313- Rejecting the worse for the bad |
| | 354- Readiness to accept criticism |
| Problem-Solving Skills | 20- Life issues |

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| | | |
|---|---|---|
| | | 165- 357-358- Using real and practical examples |
| | | 221- Problem-based education |
| | | 311- Identifying and addressing the root causes of religious and ethical issues |
| | | 312- Analyzing issues deeply and providing effective solutions |
| Cognitive Skills | 23- Cognitive methods | |
| | | 213- Emphasizing religious insight |
| | | 228- 232- Self-awareness |
| | | 229- Understanding others |
| Content Richness | 19- Quranic teachings | |
| | | 31- 156- Improving and developing culturally appropriate religious productions |
| | | 36- 45- Enriching religious content in virtual spaces |
| | | 249- Ethical introduction |
| | | 277- Interactive educational content |
| Cultural Content | 33- Developing virtual educational content aligned with societal culture | |
| | | 205- Familiarity with Iranian and global cultural and literary figures |
| | | 246- Utilizing cultural heritage and Persian literature |
| | | 247- Introducing reputable literary works |
| | | 250- Introducing classical Persian texts |
| Religious Content | 99- Simplicity and clarity of religious teachings | |
| | | 120- 287-269- Using diverse and reliable religious sources |
| | | 121- 382- Using the Quran |
| | | 122- Using religious books |
| Religious Artistic Content | 138- Utilizing Islamic art | |
| | | 139- Utilizing religious symbols |
| | | 140- Using images of infallible in virtual educational content |
| | | 141- Using Quranic calligraphy in virtual educational content |
| Research Content | 283- Emphasizing logical and reasoned explanations | |
| | | 284- Using in-depth analysis |
| | | 285- Using case studies |
| | | 291- Research projects |
| | | 292- Reflective activities |
| Basic Modeling | 4- Foundational approach | |
| | | 5- Fundamentalist approach |
| | | 59- Strengthening religiosity and religious sentiment |
| | | 60- Understanding the omnipresence of God |
| | | 69- Reciting short Quranic chapters |
| Innovation in Educational Methods | 66- Using innovative methods in presenting religious teachings | |
| | | 126- Creating a challenging and competitive educational system |
| | | 135- Utilizing gamification |
| | | 163- Using religious examples |
| Transformational Education | 77- Facilitating the educational process | |
| | | 83- Employing effective educational methods |
| | | 85- Better transmission of religious teachings |
| | | 84- Using educational methods aligned with societal culture and beliefs |
| Religious Ethical Strategies | 109- 356- Sincerity in actions | |
| | | 110- Strengthening free will |
| | | 116- Strengthening religious ethics |
| | | 119- Cultivating ethical behaviors aligned with religious teachings |
| | | 308- Balancing and integrating ethics and religion |
| Religious Behavioral Strategies | 118- Enhancing understanding and practice of religious teachings | |
| | | 244- Tawila (love and friendship with the Ahl al-Bayt and religious teachings) |
| | | 245- Tabarra (disassociation from incorrect beliefs and actions) |

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According to the findings of the table, the religious belief education model in the context of virtual education for elementary school students has 366 basic themes (indicators) and 35 organizing themes (components).

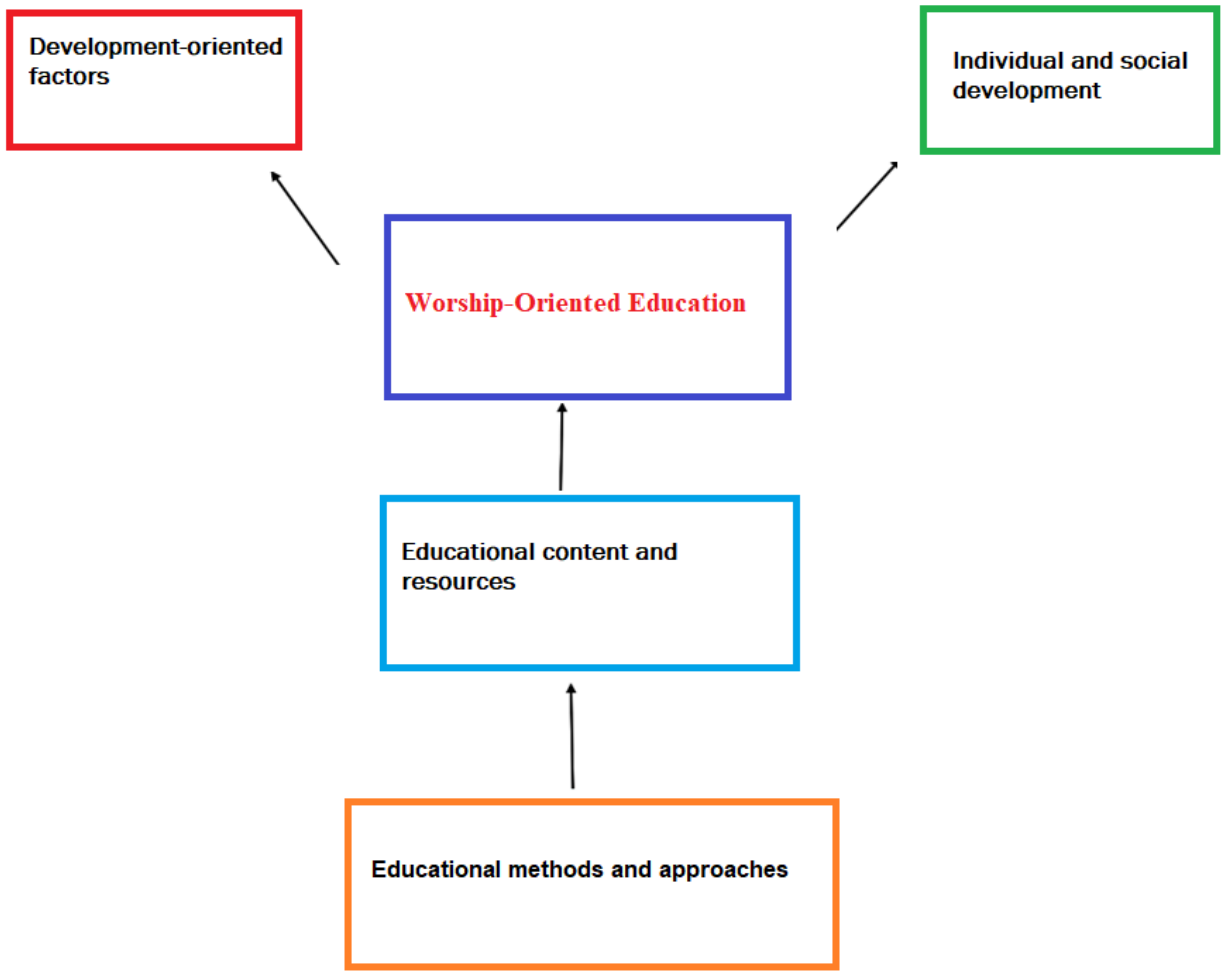



**Figure 1**. Belief-based and worship-oriented education model in the context of virtual education for elementary school

## Discussion

The objective of this scholarly inquiry was to examine the constituent elements of the religious-devotional education paradigm within the framework of virtual education aimed at elementary schooling. The outcomes derived from the analysis of survey responses indicated that social advancement, cognitive development, intellectual growth, cultural enrichment, the evolution of

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religious convictions, the enhancement of the practice of religious tenets, the deepening of comprehension of religious doctrines, attitudinal maturation, spiritual sustenance, motivational reinforcement, behavioral support mechanisms, proficiency in communication, critical thinking capabilities, problem-solving faculties, cognitive competencies, content diversity, cultural narratives, religious themes, religious artistic expression, investigative content, foundational modeling, pedagogical innovation, transformative educational approaches, ethical strategies rooted in religion, behavioral strategies informed by religious principles, effective pedagogical methodologies, role-playing techniques, oversight and support mechanisms, evaluative feedback, temporal and spatial organization, individualization, enhancement of life quality, prevention of personal and societal deviations, harmonious religious and social development, the interplay between media and religion, as well as digital interactions and capacities, constituted the components of the religious-devotional education model within the context of virtual education for elementary school.

These findings align with the conclusions drawn from the studies conducted by BaniKhazaee and Saatchi (2023), Bahadorikhosroshhi and Habibikaleybar (2018), Susanto et al. (2024), Ma et al. (2023), Saputra et al. (2021) and Kurtuluş and Ersoy (2011), each of whom referenced the indicators identified in response to the second research inquiry within their respective investigations.

In elucidating this finding, it can be posited that the domain of religious, moral, and ethical education is integrated into the formal and comprehensive educational process, which emphasizes the cultivation and reinforcement of an adequate level of religious and moral existence within the cognitive frameworks of learners, encompassing all initiatives and actions undertaken to nurture the faith and the conscious, voluntary allegiance of learners to a set of religious and moral beliefs, values, behaviors, and ethical characteristics, thereby contributing to the development and elevation of their religious and moral identities. Consequently, the scope of religious and moral education is centered on self-awareness and the understanding of the Almighty, the resurrection of prophethood, acceptance of the guardianship of the Prophet's (PBUH) religious leaders and the infallible Imams (AS), who are duly recognized as the quintessential human beings throughout history.

This domain also encompasses other religious convictions and values, belief systems, conscious and voluntary commitment to the true faith, which is the religion of life and the framework of

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ethical standards, practical adherence to religious regulations, rituals, and values, as well as the observance of moral principles and customs in daily life across all individual and societal dimensions, alongside continuous endeavors for self-improvement based on ethical standards, regulation of instincts, moderation of emotions, self-control, preservation of dignity and self-worth, acquisition of moral virtues and qualities, and the prevention of the emergence of moral deficiencies and vices. Consequently, these concepts encompass the foundational principles, objectives, methodologies, and values, which are recognized as the core components of education. Contemporary and innovative technologies have progressively established their significance in the contemporary human experience. The modern world has rendered it infeasible to operate without the integration of these advanced devices such as smartphones, computers, and the Internet. The trajectory of development is increasingly oriented towards mechanization and enhanced intelligence, with technological innovations being devised to address every conceivable need and challenge. The Internet and cyberspace are similarly influential in this ongoing advancement. This influence has led numerous users to utilize the Internet for diverse purposes, including business exploration, shopping, communication, knowledge acquisition, and learning.

In the current era, the Internet serves as a formidable educational resource within educational media and possesses the capacity to evaluate, align, and rectify information, which is accessible to individuals globally at any time via computer technology. The prevalence of the Internet as a resource for information and education is experiencing a notable increase. With enhancements in speed, security, and technological progress, the demand for Internet integration into daily life is on the rise. The initiation of online educational activities commenced with the distribution of textual materials. These materials, which were offered and sold as electronic book or e-book files, represented the initial steps towards obtaining educational services. Subsequently, with the proliferation of technological devices, the facilitation of audio and visual communication became achievable, thereby enabling distance learning opportunities.

Numerous virtual educational institutions and universities have commenced operations utilizing this methodology and are currently functioning. The most exemplary educational institutions of the future will be those that can effectively eliminate physical and temporal barriers, allowing individuals from any location and time to engage in online courses. Whereas previously,

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educational materials were predominantly available on the Internet in the form of video or image-text, the scope of this issue has evolved significantly (Hosseini Largani & Emami, 2019). Hence, since the advent of humanity, there have existed prescriptive and proscriptive norms. Varied philosophical schools of thought have exerted considerable effort to elucidate the principles and prescriptive guidelines that ought to be adhered to within human societies across diverse domains. With the emergence of the Internet and cyberspace and their infiltration into the lives of the general populace, the discourse surrounding belief systems and prescriptive norms in this digital realm has intensified. It may not be entirely accurate to assert that the transgression of ethical standards in cyberspace is solely perpetrated by individuals driven by profit motives and lacking moral integrity, as the constructs of ethics within cyberspace are somewhat enigmatic and necessitate coherent and explicit definitions from various perspectives.

For instance, the discourse surrounding copyright and the acknowledgment of creators' rights within the digital realm constitutes a contentious subject. From the standpoint of certain individuals, the failure to uphold such rights is perceived as contrary to religious tenets and is deemed a transgression as well as an infringement upon the rights of others. Within Islamic doctrine, this matter is regarded as a fundamental safeguard. Conversely, some individuals assert that copyright in the digital domain, as well as in traditional software environments, does not constitute property, thereby rendering reproduction and duplication as permissible actions. Moreover, the act of hacking and breaching the security of others' websites may be rationalized as a form of leisure and amusement for some, including those who possess moral inclinations, characterizing it as acceptable mischief.

The dissemination of trivial content and spam, along with the manipulation of information, is viewed by some as ethically permissible, just as intrusions into the computers of individuals and organizations and the propagation of non-destructive viruses may not be deemed unethical within cyberspace. Nevertheless, from the vantage point of religious doctrines and technological considerations, all these scenarios could culminate in irreversible harm and provoke a plethora of challenges for individuals and organizations alike. The rapid propagation and replication of news and information, coupled with global access to content disseminated in cyberspace, as well as the potential devastation of data and information in the virtual community, if unchecked, alongside the spread of viruses, information manipulation, and unauthorized reproduction of works, are often

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not quantifiable. Nonetheless, the immorality exhibited by unethical actors in cyberspace is evidently capable of inflicting analogous damage as that witnessed in tangible societal contexts.

The compilation of credible information and resources for the analysis of the elements constituting religious-educational pedagogy in virtual learning environments may encounter certain limitations. There may exist a deficiency of current and authoritative scholarly sources and prior research within this specific domain. Additionally, inquiries into the realm of virtual education may confront an insufficiency of trustworthy and comprehensive data concerning its impact on the religious education of youth.

In light of the findings derived from this research, it is recommended that pertinent administrators, recognizing that one of the dimensions of the religious-educational model pertains to technology-oriented factors, thus advise educational designers of these curricula to enhance the technical quality of such courses by focusing on elements such as fostering interaction between media and religion, providing support to educators through the establishment of an interactive environment, enhancing the quality of education and engagement in cyberspace, hosting webinars, conducting online counseling sessions, emphasizing the establishment of equilibrium between online activities, cultivating a symbiotic relationship between media and religion, acknowledging the multimedia character of cyberspace, attaining comprehensive awareness of the capacities and challenges inherent in cyberspace, utilizing novel media and educational tools, supplying appropriate instruments for interaction, bolstering children's digital competencies and commitment, employing contemporary media, creating a gamified environment, utilizing digital educational resources, providing avenues for online worship, underscoring a holistic approach to the application of virtual education, harnessing the advantageous potential of cyberspace in the promotion of religious and educational pursuits, and designing as well as implementing educational materials within cyberspace and electronic book formats.

**Data availability statement**

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[ DOI: 10.22034/4.1.59 ]

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

**Ethics statement**

The studies involving human participants were reviewed and approved by ethics committee of Islamic Azad University.

**Author contributions**

All authors contributed to the study conception and design, material preparation, data collection and analysis. The author contributed to the article and approved the submitted version.

**Funding**

The authors did (not) receive support from any organization for the submitted work.

**Conflict of interest**

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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