

Moral Development of Adolescent and Religious Studies: A study of Pakistan

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Abstract

This study is designed to find out the role of the curriculum of Religious Studies of class IX and X of Punjab Textbook board, Pakistan in the Moral Development of Adolescents. Youths' moral knowledge and behavior grow more closely linked with their values and beliefs as their cognitive, emotional, and social development progresses. Moral development is thus the evolution of these guiding principles, as demonstrated by one's ability to put them into practice on a daily basis. The study is done by critical analysis of the Islamiyat textbook. The content of the Quran and Hadith is evaluated and the chapters' content is analyzed to find out the moral aspect necessary for adolescence. In the current research, the characteristics of the moral growth stages are developed with particular emphasis on psychological needs and altruism.

Keywords: Morals, Development, Curriculum, Adolescent, Islamiyat, Altruism, Psychological need

Introduction

“*Islamiyat wa Quran-e-Majeed ba Tarjimah*” is a compulsory subject in Pakistan's curriculum for classes IX and X. A unique challenge in teaching Islamic studies is fostering moral attitudes. Therefore, the curriculum provides a clear and methodical program for students to deliver Islamic knowledge. It is

taught by certified instructors and delivers authentic Islamic knowledge in a profound, useful, and motivating way with a focus on using current knowledge as guidance.

It has always been crucial to consider a child's and adolescent's moral character. After all, if a society, community, or family members lack the fundamental moral characteristics required for productive and nurturing interaction, none of these entities can flourish; possibly even exist. Every country must make an effort to encourage the moral growth of its youth since they will someday rule the world. Human morality is that which supports the survival, prosperity, and autonomy (rights) of each individual as well as the environment in which they all live. Adolescents' sense of morality evolves as their cognitive, emotional, and social development progresses, and their behavior increasingly reflects their beliefs and values. Thus, moral growth and development explain the progression of these guiding principles and are evidenced by the capacity to implement these values in day-to-day activities (National Educational Policy, p.21-22). It is crucial to comprehend moral development because people make so many crucial judgments and assume increasing levels of legal responsibility.

Educational policies of Pakistan

In 1947, Pakistan's education policy included the following regulations for "Islamic Studies and Its Teaching."

- i. Islamic ideals and philosophy of social democracy, individual equality, and social justice should serve as the foundation for education.
- ii. Students should be required to study the essential and core beliefs of their religion.
- iii. Appropriately incorporating social, spiritual, and occupational components into education.

Proposals for a New Education Policy in 1969 emphasized the importance of ideological unity in Pakistan. It must provide a consistent and integrated educational system that instills a unified set of cultural norms based on Islamic precepts. According to National Education Policy 1992, it was recommended that the following approach be used to implement Islamic education:

- a. Religious and moral education in schools will stress character development, strong moral standards, and community welfare based on the Quran and Sunnah.
- b. Quran *Nazira* will remain mandatory. The meaning of the Quran's passages and commentary shall be stressed at the secondary and post-secondary levels.

National Education Policy, 1998–2010 states that the policy provision highlighted the country's ideological foundation. i-e Without establishing a solid Islamic foundation for the whole educational system, the nation cannot survive or progress.

The Education Policy-2009 of Pakistan also provided the following:

- i. The goals of teaching *Islamiyat* are to make sure that all Muslim children have the chance to understand and apply the core ideas of Islam to their daily lives to reform and develop society according to the teachings of the Quran and the Sunnah.
- ii. *Islamiyat* shall be taught as a compulsory subject from Grade I to Grade XII

One of the goals of National Education Policy 2017-2025 is Character Building which includes “*Taleem*” (Seek, Use and Evaluate Knowledge), “*Tarbiyya*” (Social, Technical, Moral, and Ethical Training), and “*Tazkiyya*”(Purification of Soul) are three pillars of the policy. Additionally, character development should be based on universal Islamic ideals that are interwoven with ethical principles that apply to all people.

The policy documents make it abundantly clear that no content that is contrary to Islamic principles and teachings has been included in the curricula in any form. Additionally, education and training should empower Pakistani individuals to live their lives by the precepts of Islam as outlined in the Quran and Sunnah.

Contents of Curriculum

Listed below are the topics covered in the 2022-required Islamic studies curriculum for classes XI-X (*Islamiyat Lazmi*, 2022);

Part-I: Quran (Translations in Urdu) i. Surah “Al-Anfal”(1-75) ii. Surah “Al-Ahzab”(1-73)
iii. Surah “Al-mumtahina” (Ayat: 1-13)

Part II: Hadith-e-Nabvi (S.A.W) i. Twenty selected Ahadith related to Tawhid and Forgiveness from Allah, Knowledge, Teaching, and Learning of the Quran, Salam on Prophet (S.A.W), Following *sunnah*, Love and hatred for Allah, Love for children, Respect of elders, Prohibition of Bribery, Do not help others in Evil tasks, Good morals, Importance of prayer, Friday prayer, Manners of offering Congregational prayer, Fasting in Ramadan, Reward of fasting, Hajj, Jihad, Everyone is responsible for acts of subordinate, Good behavior with others)

Part-III: Nine Topics i. Quran-e-Majeed (Introduction, preservation, and importance) ii. Obedience and Love of Allah and His Messenger (S.A.W) iii. Ilm (Legal Status and Importance) iv. Zakat (Legal Status, importance, and Masarif) vi. 'Sabar' and 'Shukar' and their role in individual and collective life vii. Importance of family life viii. Migration and Jihad ix. Human Rights

Islamic rules are based on ethically superior to other worldly rules because Islam tells that these divine teachings should be applied in their life. *Surah Al-Anfal*, *Surah Al-Ahzab* and *Surah Al-Mumtahinah*.

The ayat of *Surah Anfal* enunciates general principles of war and peace while reviewing the battle of *Badr* for the moral training of the Muslims. Victory in the battle of *Badr* is because of Muslim's sincerity and unity; a result of total obedience to Allah and His messenger. Initially, *surah* stressed righteous conduct rooted in fear, and obedience to Allah and His messenger (Shafi, n.d, Vol 4, p 146). Muslims have been commanded to uphold the sanctity of treaties as long as the opposing side does not violate them. Muslims should be ready to make peace if another party is inclined towards it (Qutb, Vol 7, p.53).

Surah Ahzab talks about social reforms whose need was being felt by the minds molded in Islamic patterns themselves. Wives of the prophet (S.A.W) were commanded to avoid behaving and conducting themselves in the ways of pre-Islamic ignorance days, to remain in the house with dignity,

and to exercise great caution in their conservation with the other men. Prophet (S.A.W) himself has been counseled to exercise patience on the false propaganda of the disbelievers and the hypocrites. Islamic etiquette concerning visits and invitation are taught. Muslims are also instructed not to indulge in fault-finding and avoid false accusations. It is also commanded that Muslim women should cover themselves when they came out of their houses for a genuine need (Qutb, Vol 14, p.1-4).

Surah Mumtahinah discusses that there is no harm in treating disbelievers fairly and compassionately as long as they aren't actively waging war on Islam or persecuting Muslims. (Maududi, Vol. 4, p .452-453)

The curriculum is one of the key components of the educational system that affects students' performance in learning. The curriculum is "The planned and supervised learning experiences and intended results were developed for the learners' ongoing and thorough growth in personal and social competence through methodical reconstruction of knowledge and experience through under the auspices of the school (Wiles & Bondi, 1984, p.7). " A major component of education is the curriculum. The goal of education will be met if there is direction in the form of a series of resources and how to offer them and if the curriculum includes all of these things. The curriculum serves as a tool to fulfill the educational objective as a result.

The moral development of Adolescents

Moral development includes ideas, attitudes, and behaviors about moral norms. For decades, researchers have focused on how individual differences in children's moral sensitivity, prosocial behaviour, empathy-related feelings, obedience, and conscience formation affect moral behavior (Santrock, 2014, p.476).

Adolescents develop more complex moral reasoning as they gain independence and become more aware of what is right and wrong. We all make moral judgments daily. Adolescents have a deeper understanding of morality as their cognitive, emotional, and social skills develop, and they act in ways that are more consistent with their moral principles. Moral growth thus defines the

evolution of these guiding principles and is evidenced by the ability to apply these standards in everyday life.

Worship and Moral development

Happiness and contentment are positively correlated with religious devotion, such as worship. People who follow religious teachings are better able to contend with and overcome challenging situations. Happiness is derived from a sense of being near God and from faith (Ellison, 1991). The curriculum covers the ahadith on the Importance of prayer, Friday prayer, Manners of offering Congregational prayer, Fasting in Ramadan, and Zakat. Ahadith to particular forms of worship reflect that the pure and correct application of these brings a definite moral change in adolescence. Prayer (*Namaz*) strengthens the human mind and elevates the level of consciousness to a maximum (Sayeed & Prakash, 2013).

Namaz gives hope and longevity in conditioning one's mind into conceiving the idea of God in thoughts and hope, as mentioned in the textbook in the form of strong faith. In addition to teaching someone how to change their behavior and replace bad habits with good ones, fasting helps people learn control over their egos and baser urges. Piety, trust, honesty, and a summary of his humanity are strengthened and the light of faith manifests itself in his heart (Ahmed & Afroogh, 2019). When adjusting to a new environment, a Muslim making the pilgrimage to Makkah may encounter a number of challenges and hardships. The hajj has the immense ability to give symbolic empowerment for facing and overcoming many of life's difficult challenges in along with directing the adherent's thoughts toward Allah. Hajj reinforces the sense of togetherness, peace, unity, and brotherhood that is essential to adopt in every community (Raheema & Omar, 2018). Hajj being worship is described as an obligation and its importance is expressed in a hadith.

"من حج البيت ففضى مناسكه و سلم المسلمون من لسانه و يده غفرله ما تقدم من ذنبه "

(Abdur Raziq, Kitab al Manasik, hadith no 8817)

Altruism

Studying altruistic behaviors in adolescents is extremely important since they are at a critical stage in their development. Altruism is defined by Eisenberg, et al. (1999) as "Behavior motivated by concern for others or internalized values, aspirations, and self-rewards rather than the expectation of concrete or social rewards or the desire to avoid punishment or consequences". Altruism is intrinsically driven by compassion. For this study, we shall define altruism as an attitude and commitment to help and care for others without anticipating any rewards or immediate benefits.

Altruism is promoted by infusing altruism into the curriculum. Teachers should view their careers as a passion, and when it comes to character education, ethical behaviors are imperative. Teachers should model acceptable attributes since they have an inherent duty not only to disseminate knowledge but also to nurture pupils into excellent human beings (Schwarz, 1998).

To have our students behave altruistically, we must first help them understand what altruism is, develop their beliefs and caring style, their capacity for empathy, and their understanding of their helping competencies.

The chapter on "Zakat (Legal Status and Importance)" describes Zakat as a mode of financial help on a societal level. Besides religious commandments to observe, their social benefit is to develop feelings of love, cooperation, and respect for each other. Those people helped financially who are weak. Text says

"Zakat is the best means of social welfare. Through Zakat deprived and poor people are supported and instead of hatred in the society revenge, compassion, respect, and mutual love are boosted." (Islamiyat Lazmi, p.65)

The chapter on "*Sabar and Shukar* and its role in individual and collective life" is significant in developing altruistic behavior among adults. Individually a person's role is to keep his trust in Allah,

"In a state of anxiety, pain, and shock, one should rely on one's Lord while maintaining steadfastness, steadfastness, and courage." (Islamiyat Lazmi, p.70)

and on the collective level individual has to be patient and jointly try to face the hardship with patience and help each other.

“When any trouble or bad time befalls the nations, it can be faced only with courage and patience.”

(Islamiyat Lazmi, p.70)

A chapter dedicated to the importance of family life explains the rights and duties of both spouses which encourages individuals to be altruistic towards each other being living in the same home and looking after each other.

“Relationship of Husband and wife is a bond of mutual love, trust, and mercy between them. Under a sacred covenant they bear each other's pains and sorrows.”(Islamiyat

Lazmi, p.73)

Apart from their rights, children's duties and rights are also explained like they have to serve parents, look after their needs, they should be kind and respectful to them and even after death they should pray for their parents.

“Children who live righteous lives carry on their parents' good deeds even after they pass away.”(Islamiyat Lazmi, p.73)

The chapter “Human Rights” solely narrating few clauses of last sermon instigates altruism in individual. One has to observe good behavior toward others even if he is your servant or slave.

“Do not mistreat yourself or others, and treat your slaves with respect by giving them your food and clothing.”(Islamiyat Lazmi, p.80)

Ahadith particularly focused on moral development like "خير الناس من ينفع الناس" (Suyuti, Jami Saheer, Hadith 3289 mentioned on p 55 of Textbook) which explains Allah bless with success those people who work for others benefits by self-sacrifice. Imparting knowledge to others, keeping the environment clean, and keeping the neighbors safe from any calamity or tease.

Another hadith mentioned is

"ان اكمل المؤمنين ايماننا احسنهم خلقا" (Abu Daud, Hadith 4798 mentioned on p.52 of Textbook) with an interpretation that rights of neighbors, environmental rights and general human rights are to be observed irrespective of religion.

Islam encourages its followers to develop their character based on benevolence, which is sometimes described as the unwavering kindness to do good. It fosters consideration for the well-being of others, which manifests in compassion and gentle kindness. Considering others and avoiding hurting them spiritually, ethically, physiologically, and so on are also considered acts of charity that Muslims should strive towards. Islam forbids hurting others through sarcasm, mockery, or distrust and strongly cautions Muslims.

Psychological Needs

Self-determination Theory, a thorough theory of human motivation and personality that examines how individuals engage with and rely on their social circumstances. (https://selfdeterminationtheory.org/SDT/documents/2000_RyanDeci_SDT.pdf). SDT asserts that Autonomy, Competence, and Relatedness are the three psychological requirements that are universally crucial for psychological health and autonomous motivation. It is beneficial to include Surah *Ahzab* in *Islamiyat* because Allah shows His messenger's life as an unwavering example of patience, effort, and waiting for Allah to provide a solution to the difficulty. Allah presents the prophet's example in this surah for those who experienced anxiety, impatience, and panic on the day of *Al-Ahzab*. This verse commands Muslims to model their lives after the prophet (S.A.W.) in all spheres of life and to mould their personalities and character after him. This surah contains *parda/hijab* commandments that will inspire pupils at this level to develop morally.

Now, we reflect upon psychological needs one by one;

Autonomy

Our need for freedom is reflected in our quest for autonomy. It is a freedom that gives us a sense of control over our actions, choices, and behaviors. Being confident in your ability to shape who you are and who you want to inspire optimism and drive us to work toward our objectives.

Therefore, autonomous acts are those in which the subject feels like the "owner" of the conduct, even if they comply with external demands (Arvanitis, 2017).

The idea that individual autonomy is a fundamental moral and political value in the western heritage is very much a contemporary development. Putting moral weight on an individual's ability to govern herself, regardless of her place in a metaphysical order or her participation in social structures and political institutions, is a byproduct of modernist humanism, from which most contemporary moral and political philosophy stems (<https://plato.stanford.edu/entries/autonomy-moral/>).

Following particular hadith is depicting individual moral autonomy stops one from the wrong action and pursuing good behavior.

(Al-Munzari, Vol.3, p. 358, mentioned on p.54 of textbook)"...كلكم راع و كلكم مسؤول عن رعيته"

“Each of you is a guardian and trustee of his subjects and is held accountable for it,” so the ruler is responsible for his subjects on the Day of Resurrection, and likewise the man is responsible for his family, commanding them to obey God and forbidding them to disobey God and upholding them with what is rightfully theirs, and he is responsible for that on the Day of Resurrection, and the woman is a guardian over her husband’s house with what he protects, and so is the children. And she is responsible for that on the Day of Resurrection, and the slave is a custodian and trustee of his master’s money, and he will be responsible for that on the Day of Resurrection (<https://hadeethenc.com/ar/browse/hadith/5819>).

The ayah 12 of surah Al-Mumtahinah cautions one by describing all immoral acts which if we stop ourselves will lead to well-being. Like do not commit shirk, worship of one being is a source of well-being.

”...أَنْ أَلَّ يَشْرِكُنْ بِأَلَّهِ شَيْئًا وَلَا يَسْرِقُنْ وَلَا يَزْنِيَنَّ وَلَا يَقْتُلَنَّ أَوْلَدَهُ أَنْ وَلَا يَأْتِيَنَّ بِبُهْتَانٍ يَقْرَبُهُ بَيْنَ أَيْدِيهِ أَنْ وَأَرْجُلِهِ أَنْ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ

فَبَايَعُهُ أَنْ...” (Al-Mumtahinah:12)

“...they would not ascribe divinity, in any way, to aught but God, and would not steal, and would not commit adultery, and would not kill their children, and would not indulge in slander, falsely devising it out of nothingness: and would not disobey thee in anything [that thou declares to be] right...”

One feels stronger when one believes one have control over his/her happiness and well-being. In other words, it is obvious to one which route will lead to a happier existence. Following ahadith in the textbook demonstrating Autonomy ;

”لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ”

(An-Nawawi, Hadith 41, mentioned on p.50 of Textbook)“None of you [truly] believes until his desires are subservient to that which I have brought.”

Also,

”أَخْبَابِ اللَّهِ وَأَبْغَضَ اللَّهِ وَأَعْطَىٰ اللَّهُ وَمَنَعَ اللَّهُ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ “ (Daud, Hadith 4681)

(Abu

“If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake, and withholds for Allah's sake, he will have perfect faith.”

”مَنْ نَصَرَ قَوْمَهُ عَلَىٰ غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيرِ الَّذِي رُدِّيَ فَهُوَ يُنَزَّعُ بِذَنْبِهِ” (Abu Daud, Hadith 5117)

‘If anyone helps his people in an unrighteous cause, he is like a camel which falls into a well and is pulled out by its tail.’

There are a few other ahadith as well, which are sufficient for students to know the importance of good moral character. If one’s character is according to the principles of Shariah, it will be considered good and vice versa. And this is only good moral behavior through adaptation of which one even conquers his enemies.

Competence

Competence is defined as the capacity to integrate and apply context-specific knowledge, skills, and psychosocial aspects (e.g., beliefs, attitudes, values, and motivations) to consistently succeed within a given domain.

All the hadith mentioned in the syllabus for the moral development of individuals expresses that it is achievable to behave well and have good moral character. It is a need of human nature to know about himself and the universe, all good and bad, to get close to Allah and learn Quran and hadith

(Suyuti, Hadith 5246, mentioned on p.49 of Textbook) "طلب العلم فريضة على كل مسلم ..."

“The search for knowledge is an obligation laid on every Muslim...”

This hadith motivated me to learn and get knowledge. A human cannot identify his status until he knew Allah. And the knowledge of all good and all evil.

Rewards for performing good deeds and excellent moral activities are highlighted by mentioning ahadith, Quranic ayat, and chapters contents. Rewards itself cast competence in individual

The first main theme of this Surah Anfal relates to the Battle of Badr. In this battle, there were 313 Muslims with a total of 6 armored soldiers, 8 swords, 70 camels, and 2 horses. Whereas the non-Muslim army was 1000 in number. They were well equipped with 600 Armored soldiers all carrying weapons. They had 700 camels and 300 horses. But Allah said;

"...فَتَّ ۖ ابْنُوا ٱلْأَيْمَـٰنَ ؕ ءَامِنُوا سَـٰلِفِي فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا ۖ ٱلرُّغَبَ ... (An-Anfal:12)"

“...And, give firmness unto those who have attained to faith (with these words from Me): I shall cast terror into the hearts of those who are bent on denying the truth...”

It teaches that one needs to prefer the command of God and His messenger over one's interest. After all, even one's interest lies in the acceptance of the divine rulings.

Competency-based education focuses on preparing students for the next step of their lives, whether college or a career. The competency-based education aims to comprehend and eliminate bias in school leadership. Students are taught and encouraged depending on their talents and shortcomings, ensuring that each individual has the same opportunities for success. This fully eliminates the predictability of accomplishment based on culture, social status, household money, or language.

Competence is envisioned theoretically as a cognitive structure that supports specific activities. From an operational standpoint, competencies appear to encompass a variety of higher-order abilities and behaviours that signify the capacity to handle challenging, unpredictable circumstances. This operational definition incorporates metacognition, strategic thinking, knowledge, abilities, and attitudes (Westera, 2001).

Students employ and acquire competencies when confronted with novel or demanding situations. Competencies enable students to construct and expand upon their knowledge, cognitive processes, and practical skills. Students build and apply competencies at school through subject-area content and learning experiences.

Relatedness

Building relationships with others and showing a lot of concern for them is relatedness. People need to interact with other people since they are social animals. This sense of relatedness is indicated by social relationships and a strong concern for others expressed via caring. (<https://www.ckju.net/en/dossier/why-basic-psychological-needs-autonomy-competence-and-relatedness-matter-management-and-beyond>).

"...وَهَاجِرُوا وَجْهَهُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا اُوْنَصْرُوا..." (Al-Anfal:74)

“... and who have forsaken the domain of evil and are striving hard in God's cause, as well as those who shelter and succour [them]...”

The provisions mentioned here concerning connectedness are striving, sacrificing their wealth, and supporting their brethren (Qutb, Vol.7, p.179)

The term "relatedness" describes the need to be accepted, feel a part of a larger social group, and feel loved.

(At-Tabrani, Hadith 5787) "خير الناس من ينفع الناس"

“The Best among you, Are those who are Best for others.”

Also;

(Abu Daud, Hadith 4682) "أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا"

“The most perfect believer in respect of faith is he who is best of them in manners”

Faith is magnified and perfected by the perfection of morals, and morals weigh the scales, and they increase the faith of the servant until he reaches levels of perfection.

Methodology

Using content analysis, researchers have quantified and analyzed the presence of meanings, and relationships of certain words, themes, or concepts mentioned in the Religious studies textbook of IX and X class about the Moral Development of Adolescents. Particularly, the content of the Textbook (Punjab Textbook Board) of a compulsory subject "*Islamiyat wa Quran-e-Majeed ba Tarjimah*" has been analyzed.

Analysis

For the curriculum to retain the connection between the subject matter and the faith, Islamic Education principles must be followed. An Islamic education curriculum must emphasise religious and moral aims on the diverse purposes and content, methodologies, religious tools, and procedures, according to Omar Muhammad al-Toumy al-Syaibani (1998a). Maududi (1948), analyzed and argued for the existence of these universal principles and ethics in his book, *'The ethical viewpoint of Islam,'* translated by Khursheed Ahmed. He commented to understand the nature of universal values:

"Man has an innate moral sense that has served as the norm for moral conduct throughout history, endorsing some traits while disapproving of others. While each person's instinctive faculty may be different, human conscience has generally ruled in favour of some moral traits as being good and against others as being bad."

Human morality is that which promotes the well-being, flourishing, and autonomy of everyone and the world in which they all live. Values and moral principles offer a true perspective on the evolution of any community or country. They reveal how far a society or a country has come in its own development. Values are virtues, ideals, and characteristics that serve as the foundation for beliefs and actions. Our outlook on the world, our attitudes, and the way we act are all shaped by our values. However, values are the heavenly attributes that we possess by nature, including love, joy, peace, mercy, and compassion, as well as admirable traits like respect, toleration, responsibility, cooperation, and frugality. In the present time moral degeneration is occurring.

Today's Children are tomorrow's citizens, as we all know. The future of the next generations will be bright if we provide adequate education to the young people of today. All difficulties can be solved via education. The curriculum's main goals are to instil moral and value-based education in schools and colleges and to assess matric students' attitudes toward moral education.

The goal of incorporating moral values into education is to ensure that, upon passing grade X, students not only have the knowledge to work and succeed, but also be morally developed to be a part of a safe, peaceful, and cooperative society. Religious education can be instrumental in enhancing moral development of adolescents. The internalization of religious morality can specifically aid in the development of healthy responses to stimuli; strengthen religious coping

mechanisms that lessen the impact of stress, improve coping abilities, encourage a less dangerous lifestyle, raise awareness of religious practices and beliefs, and their impact on people's lives, families, and communities; Last but not least, encourage connectedness, which can improve wellbeing and self-worth.

Conclusion It is necessary to consider the crucial impact of religious education on adolescents' moral development. School-based education can maximize the advantages of religious education by focusing on how to execute religious education in a way that will have a good impact on adolescent moral development.

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