Original Article

The Pattern of Application of Moral Education in Cyberspace Based on the View of Allameh Tabatabai

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Abstract
Introduction: Despite the developments and progress in various fields of education, unfortunately, in the field of approaches and methods of moral and value education, especially in the field of cyberspace, no useful and sufficient efforts have been made. Therefore, the main purpose of this study is to explain the application of moral education based on the views of Allameh Tabatabai in cyberspace.
Material and Methods: The present study was conducted in two parts: quantitative and qualitative. In the qualitative part; an inferential analytical approach was used. The research community of all books and commentaries (20 volumes of Al-Mizan commentary) is Allameh Tabatabai. Coverage sections are the subject of postgraduate training and were purposefully selected and sampled. Data were analysed by inferential method. In a small part; the statistical population was Quranic and philosophy specialists in education, from which 14 people (5 Quranic and 9 philosophical and educational specialists) were selected by convenience sampling method. In qualitative section, the researcher –made questionnaire is used and the data were analysed by Lawshe content panel evaluation method.
Results: The results of the research indicate that according to Allameh Tabatabai, the principles of moral education are: education based on knowledge, guardianship and nearness to God, etc. Also, Allameh aims to achieve monotheistic education, cognition, self-knowledge, perfection. He considered human beings and the need for harmony in the development of values. And considers the method of warning and evangelism accessible.
Conclusions: The golden point of applying Allameh's moral theory in cyberspace is to awaken the inner restraint in people, in which the role of guides is very important and vital.
Keywords: Moral Education, Knowledge, Cyberspace
How to Cite: Eghbalian T, Samadi M, Beheshti S. The Pattern of Application of Moral Education in Cyberspace Based on the View of Allameh Tabatabai. Int J Ethics Soc. 2022;4(2):11-19. doi: 10.52547/ijethics.4.2.3

INTRODUCTION

Today, the increasing growth of technology has provided the welfare and comfort of families, at the same time it can be considered as a threatening factor for families and raising children [1]. The unique features of the Internet, such as its provocative content, ease of access, ease and simplicity of computer work, low cost and visually stimulating, dimensions of entertainment and recreation, have all been well received by people around the world [2]. The consequence of this is the formation of a new type of human interaction that, while differentiating from the traditional communication patterns in mass media, has practically created new opportunities for self-expression and identity that can

discuss all aspects of family life, especially discussion. To influence the upbringing of children [3]. On the other hand, in any environment in which man engages in action and interaction, he is required to observe moral and disciplinary principles and rules, and the more unknown the environment, the more important it is to observe those principles [4].

In spaces such as cyberspace, the determination of ethical principles for the use of technologies under applied ethics can be studied [5]. The importance of determining ethical principles for active users in this space is due to the fact that the possibility of hiding and anonymity provides the ground for immorality in this space more

than the real space [6]. Commenting on this issue undoubtedly requires expertise in the field of technology and religious and even legal education. Therefore, the value foundations and responsibilities of each of us in this space determine the ethical framework for our activity and action [7]. Determining the principles and rules that are universal in cyberspace seems impossible, especially since moral principles can be considered in relation to the three dimensions of man, God and creation, and therefore a reason for not being directly related to society. It is not about performing any action and behavior, and every person is creative and disciplined in any situation and circumstances such as sees himself in the presence of God Almighty [8]. It is important to know that not seeing the creation of a license to cross moral boundaries in cyberspace is not [9]. One of the ways to prevent fatal personal and social harms is to have moral education in society. Moral education is a part of human education program that is responsible for the flourishing of scientific and practical moral talents and aims to cultivate a personality adorned with moral virtues. Moral education is not only necessary for human happiness in the hereafter, but also organizes worldly life [10]. Moral education requires providing special educational backgrounds for the flourishing and establishment of a series of innate moral values that human beings carry with them from birth [11].

Muslim thinkers, from philosophers to others, in the light of the humanizing teachings of Islam have paid much attention to the subject of man and his perfection and happiness and the ways to achieve perfection. They have established intellectual systems to answer questions related to man and his education, and in building these systems, in addition to benefiting from religious teachings, they have also benefited from the ideas of philosophers. Tabatabai is one of these thinkers. "He has paid fundamental attention to the subject of man and his perfection and happiness and the ways, principles and methods of attaining perfection and education" [12]. Educational ideas derived from their views can be considered in the moral education of human beings and bringing them to happiness [13]. Allameh Tabatabai considers moral education as motivating and providing and using educational mechanisms to know human beings [12]. According to Allameh Tabatabai in moral education, the individual is encouraged to persevere in action until finally, the queen of utopia and moral action in the true sense (Figure 1). However, moral practice and perseverance is the center of gravity of the moral education program; because righteous deeds cause the emergence, rooting and consolidation of knowledge in the soul and the promotion of faith [12].

Accordingly, the purpose of the present study; Designing and validating the theoretical model of moral education based on the goals, principles and methods of moral education in cyberspace according to Allameh Tabatabai. Research questions include:

1. How are the principles, goals, principles and methods of moral education explained in Allameh Tabatabai's thought?
2. What is the application of the moral education model based on Allameh Tabatabai's view in cyberspace?
3. What is the validity of the moral education model according to Allameh Tabatabai in cyberspace?
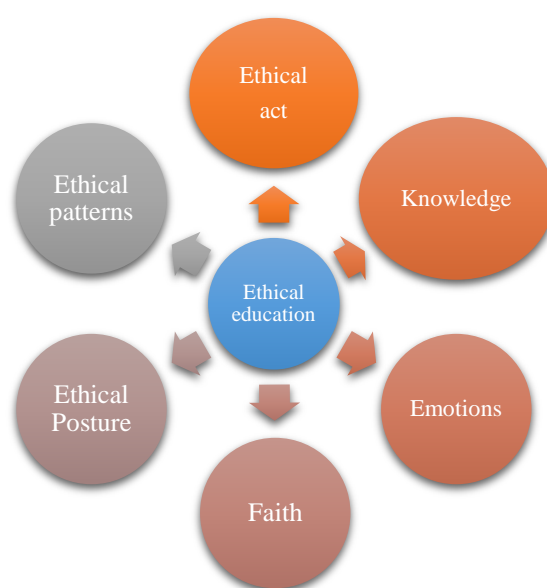

Figure 1. Basic Components of Moral Education based on the View of Allameh Tabatabai

MATERIAL AND METHODS

The present study was conducted in two parts: quantitative and qualitative.

In the qualitative part; an inferential analytical approach was used. To answer the first question of the research, the method of conceptual analysis has been used. In addition to the conceptual analysis method, in order to answer the second and third questions of the research, we have also used deductive inference.

The research community of all books and commentaries (20 volumes of Al-Mizan commentary) is Allameh Tabatabai. Coverage sections are the subject of postgraduate training and were purposefully selected and sampled. According to the realistic propositions, the topics that are based on the facts of human existence, and were expressed in the context of moral education with the phrase "is", are coded, then the axiological foundations and the topics that contain the instructions and Strategies for the betterment of human beings were codified in the light of the implementation of the goals of moral education, which are identified with the phrase "should", and the principles were derived as a general result of these two propositions. Data were analyzed by inferential and coding methods.

In a small part; the statistical population was Quranic and philosophy specialists in education, from which 14 people (5 Quranic specialists and 9 philosophical and educational specialists) were selected by convenience sampling method. The researcher-made questionnaire was a qualitative section. The number of items in this questionnaire is 20. There were three options for each item:

1. It is absolutely necessary;
2. Useful but not necessary;
3. It is completely unnecessary;

In this section, which was designed to validate the model, the method of content evaluation and expert judgment was used. Thus, the considered model was given to Quran and philosophy experts in the form of a researcher-made questionnaire, and finally the obtained data were analyzed by Lawshe content panel evaluation method.

RESULTS

The research findings are divided into two parts. In the first part, according to the news statements that are obvious and borrowed from the verses of the Qur'an; the principles are categorized and then the principles and goals of moral education are inferred according to the interpretation of the balance of principles. In the second part, educational methods are presented for each of the obtained principles, and according to these two parts, a theoretical model has been developed, and then validation has been done from the obtained model; therefore, the important findings of the present discussion are appropriate to the questions. The foregoing is presented in three sections, respectively:

First question: How are the principles, goals, principles and methods of moral education explained in Allameh Tabatabai's thought?

A) Fundamentals of moral education

Allameh Tabatabai believes that all our credit and value sciences originate in the form of divine action and are based on it. Explain that, outside of our own minds, we measure our value sciences and establish and validate value judgments in relation to these sciences. Externally, what is the source of the abstraction of our value sciences is in fact related to the creation and creation of God, which arises from the actions of God. Moreover, all our perceptual and rational rules both in the form of theoretical intellect regarding necessity and possibility and practical intellect regarding goodness and ugliness, which are regulated based on interests and corruptions, are all from the position of action [14]. According to Allameh Tabatabai, our intellect is never incapable of understanding and recognizing the obvious divine actions; as he is unable to discover and understand his existence. Explaining the above, he emphasizes that we should never prevent our intellect from recognizing divine actions in the stage of creation and legislation, and more clearly, in the level of theoretical and practical intellect, and otherwise, it is a great mistake. We have committed greatness. By observing divine actions, we will be able to discover and extract the theoretical laws and rules related to our human life and use them in the management of life and social society. In the practical stage, it should be noted that practical and value judgments document all the set of beliefs and mental thoughts that human beings have set in order to ensure happiness and achieve human perfection. In this case, those rulings and deeds that are considered to be the provider of our happiness will be characterized by goodness and liking, and in contrast, the rulings and deeds that, contrary to the first category, provide the causes and factors of our misery, will be characterized. They will be characterized by ugliness and disgust [15].

In Allameh Tabatabai's view, divine knowledge and practice are the source of valuation. He considers the existential value of man to be interpretable in the deification of man, and therefore, in his view, human life is theatrical when the knowledge and action of God are manifested everywhere in human life. In his view,

thawing and melting in the divinity of God Almighty is the fundamental chapter and the basis of human identity, and on this basis, the complete divine caliphate is built; therefore, in man, he must manifest the effects of divinity and make him the absolute caliph of God in presenting correct scientific and practical descriptions. The basis and attribute of the attributes of truth - blessing and exaltation - in the practical dimension is mercy and in the theoretical dimension is knowledge and wisdom. More than the infallible, it bears the average burden of the caliphate, and in the lowest rank, those who are deprived of knowledge, justice, and faith, because they are far from real life and human suffering, are completely out of the orbit of the caliphate of God and out of reach. The peak of human truth will be deprived [16].

B) Goals of moral education

Allameh Tabatabai considers the existence of a goal in all individual and social activities and adopting appropriate methods with those goals necessary to achieve the goals. Ethical education, which is one of the individual and social activities, needs goals and determining appropriate methods to achieve them. Allameh Tabatabai believes that human beings in their individual and social activities do not shy away from having a goal and it is never necessary to pursue their goal in a proper way and apply the rules that are the work plan; therefore, having goals with appropriate programs and methods in education is essential.

Allameh Tabatabai considers the ultimate goal of moral education to be the attainment of monotheism in the stage of belief and action. The perfection of humanity and the ultimate goal of human life, from Allameh's point of view, is that man believes in the existence of the creator of the heavens, the earth and all the phenomena of the universe; then, in the stage of action, every action that he performs indicates his servitude to God Almighty. In this regard, Allama says: "According to Islam, there is no purpose for the creation of man and his life, except faith and monotheism of God Almighty in the stage of belief and action; That is, Islam considers the perfection of humanity and the ultimate goal of human life in believing in a God who created all phenomena and beings and to whom all return. After acquiring such faith and belief, all his deeds show his devotion to God Almighty; In this case, monotheism penetrates in its appearance and interior, and purity in its worship appears in its words and deeds " [17]. Apart from the ultimate goal of moral education, self-knowledge, self-cultivation and self-purification are also among the mediating goals of moral education.

C) Principles of moral education

The principle is normative in nature and regulates the must. In this respect, it is different from the basis that it is the source of the derivation of the principle and has a purely descriptive nature and refers to beings [18]. Principles are general rules that can be considered as general guidelines and can be used as a guide to action in moral education measures. In Allameh Tabatabai's view, the world of creation is full of good and beauty, and basically there is no evil or ugliness in the system of creation. Human beings are afflicted with evil because they are deprived of human perfection due to their malice and criminality; Evil therefore stems from the non-realization of human perfection. This is where in the interpretation of evil, evil and ugliness are non-existent; Otherwise, and existence is full of goodness and beauty. The principle of monotheism; The basic axis of education; In the view of Allameh Tabatabai, it indicates that God has no partner in his essence, nor in his attributes and actions, and while all beings need and depend on him in all three cases, he is needless of all. This interpretation is the monotheism of the Qur'an that only the Qur'an emphasizes and based on which all Islamic teachings are based [14].

D) Methods of moral education

From Allameh Tabatabai's point of view, method is a general orientation in the course of moral education and it can also be considered as an approach. The general orientation of the approach means that more detailed methods can be discussed below. The approach in question is based on the three principles resulting from the moral education of Allameh Tabatabai. Methods are prescriptive propositions that in practice can guide the education process and those involved in education. The extracted educational methods have been deduced from two descriptive and prescriptive introductions (goals and principles). In fact, the major introduction is the same as the educational goals, and the minor introduction, which is prescriptive, is derived from the same educational principles. For example, the method of communication ("joining oneself" and taking care of oneself) is as follows: Introduction 1 (Objectives): Man becomes better aware of his shortcomings and inadequacies by referring to himself. Introduction 2 (Prescriptive Principles of Education): The need to achieve self-knowledge and self-cultivation. Result (educational method): Relationship method ("joining oneself" and taking care of oneself) [15].

Table 1. Statements of Principles, Goals, Principles and Methods of Moral Education Extracted from the Perspective of Allameh Tabatabai

Basics	Goals	Educational principles	Educational method
The universe has a unique existence and a unique manager [14]	Achieving monotheistic education [17]	Slavery [19]	Worship method
Moral education is based on knowledge [15]	Acquisition of knowledge [14]	Neglect [20]	Method of cognition and awareness
By referring to oneself, man becomes better aware of his existential shortcomings and inadequacies [14]	Self-cultivation [21]	The principle of self-knowledge [22]	The method of intercourse ("joining oneself" and taking care of oneself) and the method of intercourse
Guardianship and nearness to God is the path of human perfection [23]	Achieving human perfection [23]	Fight with passion [20]	Method of character and personality
Man's perfection is in his balance [24]	The need for coordination in the growth of values [24]	The principle of harmony of values and beliefs [14]	The method of warning and evangelism

Second question: What is the application of the moral education model based on Allameh Tabatabai's view in cyberspace?

Professional ethics is the intersection of ethics and technology. In this way, individual morality will be subject to society so that there is no contradiction. In this regard, professional ethics related to the virtual world should be such that it considers both individual ethics and the general culture of society. Of course, it should also be borne in mind that ethics in a media such as the Internet, due to its specific sensitivities, is always influenced by politics and economics and teachings derived from the ideologies of that society [25]. Although cyberspace and information and communication technology is a great change in human knowledge and science, it has caused a great change in human lifestyle compared to the past; but this development is also within the divine system and is nothing more than that. In the sense that changing the quality and nature of human life, building and developing intelligent tools that are human-like and even able to think like him, transforming man into non-human and super humanism, which is the supreme current of human knowledge, do not remove any human from the realm of government. The divine does not take it out, but is the flourishing front of the system of divine creation. With this explanation and the basis that "cyberspace is not a departure from the real space", the discussion of the extension of existence is proposed as a new and special look at cyberspace, and the proof of this is by:

First, man is the only being who understands and gives meaning to the truths of cyberspace

Secondly, according to the rule that reality and existence of the disabled are nothing but belonging to the cause, virtual reality belongs to and depends on the cause of the creation of cyberspace.

"Cyberspace is inherently a neutral tool, and human thought is the driving force behind it," Amoli said. Cyberspace has a contradictory combination of (skillfully) independence and dependence on humans (users). On the one hand, cyberspace is established and developing, whether the user is present or not; On the other hand, it depends on the human designer and programmer. This principle encourages a kind of indifference in cyberspace, but ontologically it makes it possible to study it along the real world. There are also views that showing the terrifying potential of "virtual and real" interaction, believes that the human form is obsolete and that we are merely data in the information age, neither existentially nor epistemically obsolete [26]. Each of the principles, goals, principles and methods that were depicted in the moral thought of Allameh Tabatabai in the field of cyberspace can be practical and practical.

Third question: What is the validity of the moral education model according to Allameh Tabatabai in cyberspace?

The collected data were analyzed from the opinions of experts through the content evaluation method of Lawshe 1975. In order to calculate this ratio, the opinions of experts in the field of test content were used and by explaining the test objectives to them and providing them with operational definitions related to the content of the questions, they were asked to rate each question based on the spectrum. Classify into three Likert sections. Then, based on the following formula, the content validity ratio of Lawshe was calculated:

$$CVR = \frac{n_e - N/2}{N/2}$$

In this formula, n_e is the number of specialists who have selected the "absolutely necessary" option, and N is the total number of specialists in this study (including 14 people).

Table 1 shows the minimum acceptable CVR based on the number of experts, taken from the 1975 standard source for content evaluation. Questions The amount of CVR calculated for them is less than the desired amount according to the number of experts evaluating the question, they should be excluded from the test because they do not have acceptable content validity based on the content validity index.

Considering that the total number of experts in this study is 14, so the minimum acceptable validity for each item is 0.51.

Table 2. Minimum Acceptable CVR based on the Number of Experts

Number of Experts	Min. Accepted Reliability
5	0.99
6	0.99
7	0.99
8	0.85
9	0.78
10	0.62
11	0.59
12	0.56
13	0.54
14	0.51
15	0.49
20	0.42
25	0.37
30	0.33
35	0.31
40	0.29

Table 2 shows the results for model validation.The data from Table 3 indicate that given that the CVR of all items is greater than the fixed value of 0.51. In this study, all the considered items are approved.

DISCUSSION

The principles of moral education in the view of Allameh Tabatabai were: the only master, epistemology, guidance, intellect, divine nature, science and practice, guardianship and nearness to God and human perfection. These extracted principles are somewhat in line with some research [27-29]. The reason for alignment with these studies is that all of these studies have introduced addressing the basics as a principled way to achieve an appropriate educational model. Therefore, in a study [30], he defined the principles of moral education as follows: it means the talents, facilities and necessities related to human beings regarding moral education and also expresses the type of methods and methods in moral education. Also, a study [29] examines Allameh Tabatabai's point of view of axiology and its implications in moral education and follows Allameh's point of view from the point of view of arithmetic in three areas of purpose, principles and method.

Table 3. Validation of the Study Model from the Perspective of Quranic Experts and Philosophy of Education

Dimension / Question	CVR	Min Accepted CVR	Result
Fundamental of ethical education			
The only manager in the world	0.57	0.51	Accepted
Training on the circuit of knowledge	0.71	0.51	Accepted
Refer to yourself	0.57	0.51	Accepted
Province and nearness to God	0.86	.51	Accepted
Human perfection in balance	0.57	0.51	Accepted
Goals			
Monotheistic education	0.86	0.51	Accepted
Achieve knowledge	0.71	0.51	Accepted
Achieve yourself	0.71	0.51	Accepted
Human perfection	0.57	0.51	Accepted
Coordination and growth of values	0.57	0.51	Accepted
Principles			
Slavery	0.86	0.51	Accepted
Negligence	0.57	0.51	Accepted
The principle of self-knowledge	0.57	0.51	Accepted
Fight with passion	0.71	0.51	Accepted
The principle of harmony of values and beliefs	0.86	0.51	Accepted
Skills			
Worship	0.86	0.51	Accepted
Knowledge	0.71	0.51	Accepted
Relationships and partnerships	0.57	0.51	Accepted
Develop character and personality	0.71	0.51	Accepted
The method of warning and evangelism	0.57	0.51	Accepted

In order to explain the goals of moral education extracted from Allameh Tabatabai's point of view, the following can be mentioned: achieving monotheistic education, gaining knowledge, guidance in moral education, adapting the role of reason and revelation in moral education, achieving Happiness through divine nature, achieving self-knowledge and self-cultivation, achieving values in moral education, achieving human perfection and the need for harmony in the growth of values. The research findings are consistent with the results of some studies [27, 31]. Researchers [31] in their research entitled Curriculum, a tool for achieving moral education, while pointing out that the ultimate goal of moral education is to increase the ranks and degrees of the heart that in the shadow of divine knowledge, science and knowledge of what should be created. To strengthen the tendency towards the things that are necessary to be created, and to express the removal of the obstacles of evolution and the causes of the fall of man, which is referred to as the "air of the soul"; hence, by making these

arrangements, one finds the necessary qualifications to approach God. Also, some researchers [27] in their research entitled Introduction to ethics and moral education in Allameh Tabatabai's thought, have examined the goal of moral education in the two perspectives of achieving perfection and the intermediate goals of "happiness" and have concluded that the goals Ultimately, in the process of education, it is possible to observe the principle of consequentialism, the principle of moderation, the principle of internal supervision and the principle of participation according to the principles considered by Allameh Tabatabai.

Previous research has focused more on moral education as a means to an end. In the present study, from the point of view of Allameh Tabatabai, the purpose of moral education is to achieve monotheism in the field of belief and practice. Therefore, moral education must lead to divine worship. Allameh believes that this goal and this method is specific to the Qur'an (as opposed to a group that considers the goal to be the provision of social laws or the custom of society or the followers of the divine religions who consider the goal to achieve the blessings of the hereafter and avoid punishment). Explaining the goal in moral education is very important and a necessary condition for its realization. Objectives are normative or value propositions that indicate the purpose and aspirations of the educational process and refer to situations that can be achieved in the realm of human existence.

The principles of moral education extracted from the views of Allameh Tabatabai are: the principle of worship, the principle of neglect, repetition, choice, persistence in purity, self-knowledge, prevention, struggle with the air of the soul and the principle of harmony of values and beliefs. This finding is consistent with the findings of some researchers [32]. Researchers [31] by examining the elements of the moral education curriculum model in higher education based on the Holy Quran based on Al-Mizan interpretation, have made the principles of moral education the basis for designing the curriculum model. Each of the parts of the model in accordance with the principles of the Holy Quran was presented based on the interpretation of Al-Mizan. Provides the university. Researchers [32], in a part of their research on principles, entitled Designing a theoretical framework for social supervision of adolescents based on the goals, principles, principles and methods derived from the interpretation of Al-Mizan, showed that the principles of social supervision is to maintain moral values, observance Order, the relationship with self-respect for oneself and others, and law enforcement.

The results of this study have similarities and differences with previous research, including: In previous research, it relies more on the solutions of the principles of moral education in the students' curriculum and they take a bigger view.

The most important methods of moral education that have been deduced from the perspective of Allameh Tabatabai with the inferential approach of principles, principles and goals are as follows: method of worship, method of cognition and awareness, method of using the means of divine grace and moral education , The method of knowing the truth of the world and the hereafter, the method of love, relationship ("joining oneself" and taking care of oneself) and the method of sharing, seeking divine success, the method of strengthening the will and the method of warning and evangelism. This finding is also consistent with part of the research of some researchers [32, 33].

As a result, it can be said that the general approach of Islamic education to this moral challenge in cyberspace is such that it creates inner restraint in individuals. When in the turmoil of communication it is not possible to control the external environment and form boundaries, the internal control must be increased during training; And using new technologies to propagate and develop Islamic education. Researcher [34] states that the special charms, capabilities and features of cyberspace have made it an environment for social interactions. The virtual world is another form of the real world; therefore, these two worlds have common elements in common. Therefore, governing principles and technical and behavioral skills are necessary to interact in these environments. Lack of proper and normative behavior and, most importantly, morality will definitely challenge the relationship between people. Moral education methods are essential to stay safe from moral and social harms in cyberspace. For this reason, from Allameh Tabatabai's point of view, the methods of moral education are studied and their solutions for cyberspace are examined. The method is a general orientation in the course of moral education and it can also be considered as an approach. The general orientation of the approach means that more detailed methods can be discussed below. The approach in question is based on the three principles resulting from the moral education of Allameh Tabatabai.

In order to promote moral education and internal and external control in cyberspace, it is necessary to pay attention to the position of educators and educational guides who have a special role in each of the methods discussed. One of the important issues is determining the

role of the coach's authority and the freedom and independence of the coach in moral education. This means that in moral development, the person has a passive and accepting role or an active and constructive role. In other words, the authority and freedom of action of the educator is one of the important characteristics in the methods of guidance, guidance and punishment of moral education. The moral agent must be independent in terms of the source of decision-making, that is, it must be independent. Otherwise, the moral act will have no practical virtue. Informing the individual about the goodness of the action in the field of moral education is not done due to the equality of the relationship between the coach and the trainer, the method of invitation is also grammatical and authoritative. However, Rumi says: "Do something so that you may find happiness" [35]. This statement is implicitly or explicitly informative and guiding.

One of the limitations of this research is that Allameh Tabatabai has no special effect on moral (and even educational) education. Therefore, the researcher has inevitably tried to extract his educational views from his interpretive, mystical and moral books during different stages of the research, and in many cases, he has suggested the missing links according to his views. Also, the lack of a clear and systematic work by Allameh Tabatabai made it difficult to apply his scattered moral views among his works. Due to the study of the students' works and the commentators of their works, it sometimes happened that there were different and sometimes contradictory theories of their students, and this made it difficult for the researcher to conclude the discussions. Inferring and applying their views to cyberspace was also one of the difficulties and limitations that was done with great difficulty.

Considering the wide scope of moral education, it is better that in future researches, considering that we do not have moral education courses in our school curricula and educational system, it is suggested that the possibility of developing moral education be evaluated from Allameh Tabatabai's point of view in curricula. To be presented. Researchers are suggested to study the issue of moral education from the perspective of other past and contemporary Islamic scholars and compare the results with this research. Also, one of the important suggestions is the application of ethical methods in various aspects of life, including in cyberspace, to learners, which can be created in schools in the form of curricula. It is suggested that a written curriculum be prepared for learners in order to provide moral training in social interactions and cyberspace.

CONCLUSION

In the present study, first, through qualitative analysis of the works and valid documents related to Allameh Tabatabai's view in the field of moral education, philosophical principles were explained with a focus on the principles of axiology. Therefore, in the study of the first question, the method of conceptual analysis was used. From Moore's point of view, analysis means returning an obscure idea or concept or proposition to a clear idea or concept or proposition; Know that the meaning becomes clearer without being changed; That is, the substituted concepts, words, and propositions become more precise, deeper, and clearer. Also, in the second research question, the theoretical model of moral education is designed and validated. For this reason, our emphasis is on the principles, principles, and methods of moral education. The golden point of applying Allameh's moral theory in cyberspace is to awaken the inner restraint in people, in which the role of guides and guides is very important and vital.

ETHICAL CONSIDERATION

Ethical issues (such as plagiarism, conscious satisfaction, misleading, making and or forging data, publishing or sending to two places, redundancy and etc.) have been fully considered by the writers.

ACKNOWLEDGEMENT

The authors would like to express their sincere thanks to the interviewees and the people who helped us in this research.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interests.

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