
Analyzing Objectives and Content of Religion and Life Curriculum in High School Relying Emphasis on Belief Education Components and Present Optimization Strategies

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Abstract

Purpose: This paper aimed at analyzing the objectives and content of religion and life curriculum in the high school relying emphasis on belief education components and present optimization strategies. **Methodology:** This study had been carried out in a composite method, quantitative and qualitative and content and survey techniques used. The statistical population was composed of experts and scholars in the field of religious education. Also, religion and life curriculum of the high School in 2016-2017 was another part of the research population. The sample size was 66 persons according to the Morgan sampling table, which were selected to saturation stage purposefully. The data collection tools were: survey questionnaire, interview, data lists, validity of the questionnaire referring to experts and its reliability of 0.893. The statistical methods used in the research were: exploitation of descriptive statistics, factor analysis test, and Shannon entropy statistical technique. It should be noted that, SPSS software was performed all stages of data processing and data analysis. **Findings:** Findings of the research indicated that the components of belief education were identified and validated in fifteen cases which were categorized under the three headings of cognition, acceptance and affection. The emphases on the components of belief education according to the educational objectives of religion and life curriculum in terms of Shannon's entropy technique were as follows: cognition, 0.378, acceptance, 0.209; affection 0.412. The importance of this emphasis was: cognition, 0.267; acceptance, 0.249; affection and interest 0.483. **Conclusion:** Given the consistency of curriculum objectives and contents, it was observed, there was no consistency between the objectives and the content of the curriculum in each of the three components of belief education according to Shannon entropy technique.

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1. Introduction

In different countries, religious education has been emphasized in the education of students. A range of data in the textbooks, including paragraphs, pictures and exercises have been devoted to religious and belief education of students. Given the religious orientation of each society, its teachings are in the formulation of cultural programs and religious values (Karamouz, 2015). Basically, religious beliefs have a deepened relationship with religious teachings. This is a belief in learning that forms part of learners' behavior (Qahir, 2015). Although usually in formal education, major programs lead to knowledge transfer; however when used with qualitative, emotional and spiritual methods lead to the cultivation of belief and deepening the relationship with God, which if this is done, the end of education have been achieved (Thomson, 2015). A study has reported that in Britain there are various religious tendencies; however, religious curricula are under the religious beliefs of dominated people. This suggests human rights and religious equality commitments have been respected in religious and belief education (Vermeer, 2014). Since religion and life have a deepened relationship, religious and belief teachings, whether taken in school or in the family, lead to the formation of individual and collective behavior of students and directly involved in determining its future.

Therefore, religious and belief education is fundamental. On the other hand, high school students are concerned who will continuously monitor their worldview and future prospects and through reasoning achieve an intellectual stability (Kathleen, 2013). The authors of the textbooks use the same opportunity to philosophize religious and belief education and develop content which is appropriate (Lippman, 2010). In an empirical study that was conducted for two groups of church-dependent and non-church dependent students, they who are exposed to religious teachings in a church-based school are far more benefit from religious attitudes than their counterparts. This shows that the school's educational methodology influences belief in education (Africa Conference, 2007). There was another experience in the United States. In this experience, the teachings of each of these religions were used to raise the beliefs of the students affiliated with the school of Islam and the Catholic school. At the end of the course, it was observed that these students had a deeper tendency toward their religions than ordinary schools (Nethanel, 2006). UNESCO, as an international cultural institution in an inclusive approach has developed a comprehensive strategy for compilation of textbooks.

The central recommendation in this strategy is the attention of countries to the national, social and community and global values (Azami, 2016). Each educational system that focuses on the textbooks in this direction will see the transfer of national culture and identity to learners (Sajjadinejad, 2015). In another study, the experiences of religious education in quantitative and qualitative dimensions have been studied. In this study, the necessity of religious and belief education in the same dimensions of existentialism has been emphasized while classifying the existential dimensions of human (Najafi, 2014). For example, belief education for the mental dimension, religious education for the psychological dimension and Sharia education for the physical dimension of human have been foreseen. This finding shows that the nature of any kind of training requires a suitable tool and method. In another paper, the cultural base of secondary school curriculum planning has been analyzed. The findings of this paper suggest that the personality-psychological characteristics of students in this period require the religious and belief education be taught in a rational way and explain the worldview (Sadeghi, Loyeh, 2013). Basically, three emotional, cognitive, and behavioral domains are distinguishable in learning; each educational subject in each of these domains requires its own content and method. The belief in the heart and the relationship with God is consolidated for belief teaching in the emotional domain and sufficient information is given for the cognitive domain; the practice of worship has been defined in accordance with the beliefs for the behavior domain in

order to establish the belief education in the universal existence (Shamshiri, 2013). In the divine religions, the deepening of faith and the bundle of ethics has been considered as the essence and purpose of education and training. Religious scholars believe that the dimensions of religiosity are divided into three phases of beliefs, rites and shrines. Therefore, the training of students has also been done in the same three phases. In the religion and life textbooks of the Iranian Secondary School, the beliefs and Islamic lifestyles were emphasized with Qur'an teachings (Noroozi, 2013).

In these textbooks, a large amount of content has been devoted to ethical teachings; while the least attention has been paid to the component of student curiosity enhancement and hierarchical beliefs has been neglected (Hashemi, 2011). Although in these years we have witnessed a revision in the content of religion and life books, and the categories of relationship with God, monotheism, prophecy, resurrection, and justice have been considered in each of the educational grades differently; however, the outcomes of this training did not show a deepened belief in students (Shojaee Zand, 2009). Components such as the cultivation of the spirit of trust, the customs of Islamic societies, family and marriage, consequences of moral corruption, explanation of innate instincts and respect for the rights of others have always been emphasized in religious books; however, since the basis of religious education is the consolidation of beliefs and neglected, these trainings have become less effective (Davoudi, 2009). Often the findings of content analysis and religious- belief education emphasized that strengthening religious beliefs in secondary school has been diminished; while the necessities of formulating appropriate content, observing belief and religious education have been introduced as measuring instruments for assessing the teachings in other sources of religious studies (Davoudi, 2007).

In the belief education, foster understanding, heart acceptance and heart affection continuation have been proposed as a means of optimizing curriculum content and methods of education (Mohammadian, 2002). Therefore, belief education is one of the important axes in education that had significant consequences. One of the missions of education system is training trusted, believed educators who believing in the values of Islam school. This mission is clearly defined in the education curriculum. In the upstream documents, including the document on the fundamental transformation of education, the field of religious education has a special place (Ministry of Education, 2011). The Ministry of Education has revised curriculum, teacher training and methods to bring change in the beliefs of students (Etesami, 2015, p. 8). Therefore, the education of students expected who believe in the principles of monotheistic, prophetic for hereafter. Since these changes do not go through more than two years, it is expected that its positive effects will be manifested in the student's achievements. Obviously, in order to gain insight into the effects of these developments, it has provided systematic and targeted studies, including studies. Obviously, regular and targeted studies have been undertaken to find out how these developments are taking place. Belief education is having principles, degrees, goals, and components that are referred to in some sources; however, in many cases, three types of religious, moral and spiritual education defined in the sources overlapping and some of them have been confused (Davoudi, 2009, p. 56).

This lack of clarity in their definitions and their educational background has led to the use of these terms and their semantic definitions in recent years by authors, educators and teachers. When such a problem occurs, some topics such as educational methods and evaluation curricula are also confused which have been observed in past curricula (Sadeghi Loyeh, 2013). The content of ethics, beliefs, and spirituality are each of a particular realm, as referred to in the fundamental evolution document (Ministry of Education, 2011, p. 33). For this reason, it is expected that, the place of belief education has been transparent, teachers have used appropriate methods in teaching this part of religious programs, the components of belief education have been used as the criterion in evaluating students learning, and ultimately the

trained students have benefited from recognition, acceptance and express affection and interest in monotheism and its angles. This is the same phenomenon that has been explored in this research.

If it is referred to the religion and life curriculum document in the form of religious curriculum content of Secondary School, the executive footprint of the predicted doctrines can be seen. In explaining the problem statement, a clear definition of belief education is firstly dealt with. Belief education is "a proper arrangement away from violation to arrive the correct perception in the heart and mind to himself, world and the creator, based on what it finds and the nature and passing the path for the final evolution in believing the truth and attaining its true status in the whole universe (Mirrab, 2013).

In contrast in the Iran national curriculum: "Religious education is an interconnected system consists of cognitive, emotional, faith, and functional subconscious system, which provides human personality (Ministry of Education, 2013, p. 8). Here, the term faith has been used instead of belief, and the concept of religious education avoided in the definition of its sub-system which further consolidated with ethical education. This conception of belief definition is inconsistent with the definition of Mirrab (2013) and therefore the need to address it in a scientific study is felt.

According to the Qur'anic teachings, the boundary between belief and ethical education is when the belief education is a prerequisite for ethics and good practice. If ethics does not originate from belief education, there is no purpose other than the pursuit of mortal world and the extinction of material life for a human being (Mirrab, 2013). Therefore, the nature of ethical and belief education differs; although some sources and documents have been confused in discussion these two; some sources have suggested that belief, moral and spiritual education are overlapping with the passage of time and need for community change (Bahonar, 2015). In the document on the fundamental transformation of Education Ministry (2011): Belief education is the preparation of trained in the terms of individual and collective dimensions fulfilling the belief, religious and moral status of life; while in education, the nature of this type of education is different.

In the compilation of religion and life curriculum, the boundaries of belief, moral, spiritual and education have not been transparent and in some lessons all four have been addressed and others have been at a low level for these purposes. This lack of ambiguity led to motivation in implementing this research. The belief education, like other educational topics, requires precise definition, component identification, curriculum design based on clear objectives. Considering theories of learning as well as growth stages and the appropriateness of curriculum goals with the curriculum content are the requirements of design and developmental curriculum. The existence of these weaknesses in the religion and life curriculum led to a lack of clarity in the education belief. The basic question is that; to what extent the religious and life curriculum of high school has emphasized on the components of belief education and how this checklist compatible with the objectives of this curriculum?

According to the aforementioned issues, four research questions have been presented in this research in which the identification of belief education components, amount of components emphasis on the purposes and content of religion and life textbooks, consistency of purposes and materials as well as identification their optimization strategies have been proposed.

2. Methodology

In the present study, two qualitative methods (library, Delphi, and centralized group) and quantitative (fieldwork and content analysis) have been used. In the first step using the library method and reviewing the Qur'an, hadith, belief, commentary, Nahj al-Balaghah and Ahlul-Bayt library, theoretical foundations and components of belief education have been collected. Simultaneously, these components have been received from the experts and scholars of the Delphi group. In the Delphi method, the research helping a series of deep questionnaires for reaching a consensus on a specific topic, especially ambiguous ones without a lot of information conducted. Delphi has chosen a way to process the thoughts and opinions of a group of professionals who are ready in a specific topic for announcing their thoughts and opinions. The basis of Delphi technique is that the opinion of experts in each field of science is the most appropriate in matters related to that area.

Therefore unlike survey research methods, the credibility of the Delphi method depends on the scientific credibility of the experts participating in the research (Hey and others, 2008). A list of 25 researchers and experts in the fields of belief education, Islamic sciences, education, and curriculum had an index of mastery in Islamic foundations and teachings, beliefs and curriculum have been provided to determine the members and experts of the Delphi group during the mental rainfall. In the second step using the Delphi method, firstly the form in which the concepts of belief education will be explained be sent to the members of the group asked them to present the components of belief education according to the teachings of Islam and the characteristics of the students.

Then, the components presented due to Delphi group along the components of library studies have been summarized, the repeated items removed and sent to the members of the group for weighting and asked to determine the importance and necessity of the items from very low to very high with a number between 1 and 20 considering the characteristics of high school students. Also, if they are offered to edit the proposed components or provide new components (along with their weight), will provide the items in the specified section. In the third step considering the need for large and limited dimensions to create a content analysis checklist, a centralized group of the Delphi members who expressed their willingness to cooperate asked to identify components of great importance and classified according to their relationship named each class in terms of their subset components as a macro dimension. Then, the mean of each macro dimension has been calculated and the components whose weights are less than the mean of their next macro-related dimension have been eliminated. These components are the basis for making a checklist. In order to verify their validity to assess the content and objectives of textbooks, exploratory factor analysis has been used. Finally, the output derived from this analysis is the basis of a checklist for analyzing the purposes and content of the textbooks and guidance on the teaching of religion and life curriculum in Iran high schools. At the end, the data are analyzed with descriptive statistics (frequency and percentage).

In order to assess the degree of consistency between purposes and content in the direction of religious education, the conformity degree of each curriculum contents with its intended belief objectives has been measured. In this part of the research, the Shannon entropy technique has been applied. The statistical populations in this research are experts and scholars in the field of religious education. This group has been used for surveying and validating components of belief education. People who have compilation, research, paper in this area with a long history of religious education have been included in this group. It is anticipated that the number of these people in the field of research is 80.

The other group consists of religious and life curriculums in high school, including teacher teaching aid books in the academic year 2016-2017. This population has been used to conduct content analysis.

According to the Morgan sampling table and the population volume of experts and scholars, the sample size in this group has been determined 66 people. The placement of people have been done intentionally to saturation stage and participated in completing the questionnaire. Meanwhile, whole population has been studied in the curriculum of religion and life and there was not any sampling. It should be noted, the qualitative content of data units is composed of sentences, phrases, paragraphs, pictures and exercises.

Given the fact that the required data in this study are quantitative and qualitative, library and field methods have been used together to collect information. In the library dimension, the required theoretical data has been gathered through referring to the sources of the Qur'an, Nahj al-Balaghah, published books, documents, thesis and published papers in the field of belief education. Also, field data used to explore the components of belief education and after identifying these components, the content analysis checklist has been designed and compared to content analysis of religious and life curriculum.

Given the fact that the required data in this research have been quantitatively and qualitatively diverse, the tools used are diverse according to the data while the features of these tools are as follows:

This tool has been used to collect theoretical data and literature review. In particular in the first step, the researcher has had to extract the components of belief education from available texts.

A researcher-made questionnaire has been used to validate the components of belief education. This Delphi questionnaire has been provided to experts in order to identify and validate the components of belief education. In order to achieve the educational goals of the religion and life curriculum, a checklist has been proposed to refer curriculum resources and address the general and specific goals set forth in each lessons of these resources. The checklist is used to analyze the content of religion and life curriculum. This tool is designed based on the survey questionnaire's findings from the experts. Since, there are three keys of cognition, acceptance, affection, and interest in the components of belief education, as well as the five principles of monotheism, justice, prophet hood, imamate and resurrection in the belief education, this checklist has been designed in the same way. Meanwhile, special columns have been considered for data unit registration including paragraphs, pictures and exercises.

Since the third question of the research has been measuring the degree of consistency between the goals and contents of the religion and life curriculum, a special checklist is designed in this regard. The checklist is designed in a two-dimensional table. In the first column, the contents of religion and life curriculum each of the grades are inserted, and the educational objectives are considered in the horizontal dimension of the table to insert the consistency or inconsistency value. The checklist has been used to record the qualitative data on optimization strategies in each of the educational objectives dimensions and the content of the curriculum. Although these strategies are primarily achieved through referencing the published sources, their list is given to the experts in a form of a checklist to be approved in terms of credibility and priority in order to validate these strategies. It's possible to remove or add some strategies at this point. Interview: For further information on obtaining expert opinions, interviews have also been used.

In this research, there is a questionnaire and four checklists for registering data. The validity and reliability steps of each of these tools are as follows:

After the preliminary design, this questionnaire is given to five experts in order to be considered in terms of validity. This step is conducive to implementing the necessary reforms. Then, the questionnaire is provided to 20 individuals outside the research sample. After completing the questionnaire and data processing, the Cronbach coefficient is calculated. These coefficients are as follows:

Table 1. Cronbach coefficients of the questionnaire components in this way, the measurement stability of the questionnaire has been confirmed.

1	Components	Coefficients
2	Cognition	0/844
3	Acceptance	0/805
4	Affection and interest	0/807
5	Ethics	0/808
6	Sharia	0/813
	Whole questionnaire	0/893

The educational objectives checklist and validation checklist of the optimization strategies due to collection objective data in the resource does not need to be validated and only used for the regular reporting of qualitative data. The validation stage of this checklist is as follows. After the preliminary design, the checklist has been provided to two evaluators, each of them assessing ten percent of religion and life curriculum content in the tenth grade of high school at the same time. After this step, the coefficient of agreement has been calculated. The acquisition of a coefficient 0.68 indicates the reliability of this tool. Also, the coefficient of 0.74 was consistent with the goals and contents of the curriculum. In addition, this coefficient has been 0.74 in the checklist of curriculum objectives and contents.

Since, there is a variety of quantitative and qualitative data in this study, their analysis has been done according to the nature of the data. Delphi method and factor analysis have been used to validate the components of belief education after completing the questionnaires. In this analysis, descriptive statistics indexes have been used to determine the weight and priority of each component. In the content analysis section, they have been counted after registering qualitative data and descriptive statistics used for analysis. In other research steps, other types of syllabus have been used and their data processed. Qualitative and coding methods have been used and descriptive statistics to evaluate the consistency of goals and content applied. Thus, the total frequency of approved goals and the total frequency of compliance cases have been obtained through content analysis; then the compliance coefficient has been calculated by dividing total frequency of compliance cases on total frequency of approved goals.

It should be noted that SPSS software has been used to analyze the data of the questionnaire and Shannon entropy software used in the quantitative content analysis section.

3. Finding

First question: What are components of belief education in high school?

In order to identify the components of belief education, a list of belief education components has been first prepared through reviewing the theoretical studies. Then, this list has been designed as a questionnaire distributed in the group of experts. The data of this questionnaire have been analyzed by factor analysis. The coefficients obtained in this factor analysis have been categorized in terms of components of cognition, acceptance, affection and interest, ethics, and Sharia, as obtained in theoretical studies. The absolute value of the obtained factor coefficients indicated that 15 factors were accepted among the 25 factors examined which were in the domain of components of cognition, acceptance, affection and interest respectively. As a result, 10 of the remained were in the area of ethics and Sharia eliminated due to factor coefficient of less than 0.5. In addition, the first six factors identified have the most roles in belief education due to higher coefficients of 0.6 which introduced in factor analysis. In this study, KMO is 0.87 higher than 0.70; therefore, factor analysis has been appropriately evaluated. Since, the Sig value of 0.000 in Bartlett test is smaller than 0.05, the assumption of the independence of all variables has been rejected.

Table 2. The amount of initial overlapping of belief education components

Question	Components (features)	Common factor variance	Question	Components (features)	Common factor variance
1	Knowledge of God and His attributes	0/676	14	Heart faith towards God's justice	0/791
2	Consciousness about prophecy and his life	0/859	15	Heart faith toward the Day of Resurrection	0/739
3	Awareness to Imamate and Leadership	0/747	16	Respect to others	0/498
4	Knowledge of God's justice	0/756	17	Adherence to values	0/333
5	Knowledge of the Day of Resurrection	0/774	18	Welcome to others	0/278
6	To acknowledge God and His attributes	0/750	19	Have a nice mood	0/329
7	Believe to the prophecy and tradition	0/778	20	Follow the behavior of religious elders	0/419
8	Acknowledge the Imamate and Leadership	0/728	21	Do religious orders	0/196
9	To acknowledge the justice of God	0/681	22	Execution of religious judgments	0/256
10	Acknowledge the Resurrection and the Day of Judgment.	0/846	23	Commitment to divine duty	0/440
11	Heart faith towards God and His attributes	0/756	24	Acting on religious teachings in life	0/363
12	Heart faith towards his prophecy and tradition	0/608	25	Turning on non-religious behavior	0/250
13	Heart faith towards Imamate and Leadership	0/740			

Various researches have been done on the components of belief education. Here are some of the findings of these researches.

Caravozis (2015) has reported that religious teachings have been organized and emphasized through formal education. Religious - beliefs components have been institutionalized when designed and structured. Qahir (2015) states: In different religions, religious teachings have been conducted in the context of belief education in the terms of formal education, and any weakness in religious belief leads to misconduct in its learners. Thomson (2015) examines religious and belief education in British education and reports that religious education programs in schools have been offered in the form of religious education, religious beliefs and collective worship. In this teaching, components of religious beliefs have priority. Azami (2016) in his research pointed to the strong influence of the educational system on students' belief. Sadeghi Loyeh (2013) in the content analysis of religion and life in high school reported that in this book, less attention has been paid to the component of curiosity, students' beliefs. Nowroozi (2013) on the religion and life content of high school has reported that there is a lack of belief in this book and the need to reinforce the beliefs of students in this content has been emphasized. These findings suggest that paying attention to religious education components is necessary in religious education, while rarely research has been done to identify comprehensive

components of religious education. However in some studies, there are some shortcomings in belief education in the textbooks of religion and life.

Second question: to what extent components of belief education have been emphasized in the goals and content of religion and life curriculum of high school?

Content analysis techniques have been used in order to emphasize the components of belief education in the goals and content of religion and life curriculum. The data from checklist showed that the emphasis of belief education components on educational objectives of Tenth grade is as follows: cognition 24.2%, acceptance 17.7%, and affection 17.7%. At the eleventh grade, this emphasis is: cognition 24.5%, acceptance 22.6%, and affection 15.1%. At the twelfth grade, this emphasis is: cognition 18.5%, acceptance 18.5%, and affection 18.8%. In the pre-university, cognition 16.3%, acceptance 16.3%, affection 4.5% is. In terms of Shannon Entropy Test, the importance of emphasizing the educational objectives in each component of belief education is affection, cognition, acceptance respectively (Table 3).

Table 3. Importance coefficient of emphasis on educational goals of each beliefs component

Component	Rank	Importance coefficient (Wj)
Cognition	2	0/378
Acceptance	3	0/209
Affection	1	0/412

In order to achieve the emphasis on the components of belief education, the content of the checklists has been studied. The data of a paragraphs and exercises in each of the curriculum have been reviewed; their percentage has been compared and calculated through the Shannon entropy technique. The components of belief education in the tenth grade were 32.59%, eleventh grade 48.48%, twelfth grade, 34.42%, and pre-university 61.6%. The Shannon entropy coefficients in these grades are the components of belief education in the religious and life curriculum of high school.

Table 4. significant coefficient of emphasis on educational content of each belief education components

Component	Rank	significant coefficient (Wj)
Cognition	2	0/267
Acceptance	3	0/249
Affection and interest	1	0/483

Vermeer (2014) writes: The relationship between religion and life is undeniable; religious teachings ultimately lead to individual and collective behaviors. Belief and religious teachings in school play a significant role in the student's destiny. Therefore, the curriculum should be directed purposefully with emphasis on beliefs. Hyler (2014) has reported that the authors of religious textbooks at high school level should provide curriculum based on their educational goals. Kathleen (2013) wrote: Religious teachings play a significant role in strengthening student beliefs. If these teachings are emphasized, the learner's natural needs will be answered. Thomson (2015) has pointed out that emphasis on beliefs education in schools has been instrumental in enhancing beliefs of trained. Sobhani Nejad (2015) wrote: In the religion and life textbooks of high school has less to do with Islamic customs or lifestyle. Therefore, if belief education becomes more significant, religion education becomes an effective learning resource of knowledge. Hashemi (2011) has also reported that the content of religion and life textbooks is weakening in terms of strengthening the beliefs of students. Davoudi (2009), introducing the components of belief education reminding the importance of observing the order and content of the curriculum units in the teaching of beliefs and the attention of the textbooks authors has drawn to this point. Karimi (2002) writes that emphasis on the components of belief education should be made in such a way that it leads to internal faith and meaning in the trained. Therefore, the adequacy of content and stimulation of trained is necessary for these concepts. These findings suggest that emphasis on the components of beliefs education on each element of the curriculum is necessary.

Third question: What is the consistency of goals and content of the belief education curriculum in the religion and life curriculum of high school?

In order to achieve the consistency of the goals and contents of the religion and life curriculum of high school, the data from the implementation of content analysis technique of educational objectives and the curriculum have been compared. The absolute value of the percentages indicates the amount of emphasis on the belief education components. Also, the coefficients derived from Shannon entropy technique validated this amount of emphasis. In the tenth grade, 32/40 percent of the educational objectives were in the field of belief education. At the same time, 32.59% of the content was emphasized on the components of belief education. In the eleventh grade, 62.27% of the educational goals emphasized on the components of belief education; while the curriculum content was emphasized 48.44% on the components of belief education. At the twelfth grade, 50% of the educational goals emphasized on the components of belief education; while 42.35% of the curriculum content was emphasized on the components of belief education. In the pre-university level, 19/38% of the educational goals and 61, 6% of the curriculum content has been emphasized on the components of belief education. These coefficients indicate that there was no significant consistency between educational goals and the curriculum content. Shannon's entropy test showed an emphasis on the components of "cognition" in the educational goals of 0.152 and in the curriculum 0.083. Also, in the component "acceptance", the coefficient was 0.78 for educational purposes, while the coefficient was declared in the content of curriculum 0.296. The emphasis on the component "affection and interest" in the educational goals was 0.768 and curriculum content was 0.620. These coefficients represent a disagreement between the components of belief education in educational goals and the content of the curriculum (Tables 5).

Table 5 . Significant coefficient of educational goals for each component of belief education

Component	Rank	Significant coefficient (Wj)
Cognition	2	0/152
Acceptance	3	0/078
Affection and interest	1	0/768

The priorities emphasized on the educational goals are: affection and interest, cognition, acceptance. While these priorities in the content of the curriculum are: affection and interest, acceptance, cognition.

Studies have shown that there are rarely research with the degree of consistency between the goals and the content of the religion curriculum in high school. At the same time, findings some of these rare cases are mentioned: Lippman (2010) has suggested that religious and belief education requires the use of content based on belief components. If the goals, content, activities and assignments are aligned in the curriculum, effective teaching and institutional principles are in place. This experience has existed in the school of Islam and Catholicism. Sats (2007) in a study that examined the religious books of Iranian education wrote: In religious books of Iran education has been emphasized on the principles of religion and Sharia and these books have religious orientation. Chanel (2006) reported in a similar study that there was an emphasis on peace and friendship in the content of Iranian textbooks. The goals and content of these textbooks, especially religious books, have been addressed to these components. UNESCO (2005) wrote: Textbooks are a tool for learners to self-learn. Najafi (2014) wrote: In the textbooks of religion and life in high school, a large part of the goals and content is devoted to moral teachings. At the same time, the fitting of goals and content in this curriculum is less respected. Sadeghi Loyeh (2013) wrote in the same study: "In the religion and the life of the second grade in high school, the proportion between the goals and the content is less strict; the necessity of this coordination is felt in the hierarchy of belief education." Hashemi (2011) wrote: In the textbooks of religion and life in high school, the elements of the paragraph, exercises and

educational goals are inconsistent and the necessity to make the consistency between them is inevitable. These findings suggest that the curriculum compilation requires consistency between its elements, while the findings suggest that this consistency has been less respected in the high school religious textbooks.

Fourth question: What strategies used for optimizing the objectives and contents of religion and life curriculum in high school and their compatibility with attainment of learner's belief education?

Strategies for optimizing the objectives and content of religion and life curriculum in high school achieved through conducting interviews with experts and content analysis technique extracted the importance of these strategies. Here are some of the most important strategies due to the grades.

Tenth grade: Include educational goals at the beginning of each lesson to attract teachers and student's attention. Attention should be paid to the components of belief education in writing micro and macro educational objectives. In the formulation of the assignments and the final exercises of each lesson, emphasis should be placed on the threefold learning area. Prediction of emotional communication between the learners with belief concepts in the curriculum content. Incorporating practical and encouraging activities for students in the religion and life curriculum in the field of philanthropy. In explaining beliefs, it is better to emphasize the attributes of the Creator and His Majesty. **Eleventh grade:** Include educational goals at the beginning of each lesson to attract teachers and students Pay attention to the assessment of the courses at the beginning of each lesson to teachers Mention the knowledge of each lesson for teachers and students.

Since belief education is the main constituent of students' heart beliefs, it is better to consider the content of the subject in this concept. If at the end of each lesson exercises, practical - belief behavior to be emphasized more than the status quo, training becomes more effective. If the hierarchy of beliefs has been adapted to learning areas to optimize belief education, it is more effective. If practical behavior consistent with the principles of belief has been applied in the content of the curriculum has been more effective. The more students in the terms of individual and groups practice the doctrine of religious beliefs inside and outside the school, the more dynamic the religious education becomes. In homework and ending exercises of each lesson, practical training opportunities for religious - belief behavior have been more predicted.

Twelfth grade: Mention the educational goals at the beginning of each lesson to attract the attention of teachers and students. It is necessary to explain the three areas of learning for teachers in the introduction to the book. A plan for a non-formal activity for students in the field of religious studies In the introduction to a special textbook for students, the need for teachers to use the manual should be pointed. If the textbook organization has been determined to revise the books of religion and life, it is advisable to take seriously the consistency of the educational objectives and curriculum content. Religious education is optimized if hierarchy of belief education is taken into account in the elements of the curriculum.

Pre-university: the minor goals at the beginning of each lesson for teachers and students are essential. The design of a non-formalized activity for students at the end of each lesson in order to motivate students to engage in religious studies in the field of "sustainability in determination", in which the second phase of religious teachings in this book is inadequate in a lesson. Adhere to the quantitative and qualitative proportion of the courses in the triple stages "Thought and heart", "sustainability in determination" and "on the path". It is suggested that references be made in the book of religion and life in a scientific way. Therefore, the final table of the book needs to be corrected. It is recommended that the curriculum be emphasized on the fundamentals of ontology and worldview as these concepts fit the developmental stages of pre-university students.

Karamouz (2015) has proposed to improve the teaching of belief education based on theoretical view of monotheism. In this regard, Qahir (2015) has suggested that the revival of belief education in formal education has been possible while explaining the characteristics of the Creator of Being. Thompson (2015) reinforced believing of the trained to the religious education considered the design of theology dimensions and knew his attributes important. Vermeer (2014) wrote: Since the student's heart beliefs to the belief foundations constitute the central core of beliefs education, teachers and educators of textbooks should be vigilant in this regard. Hyler (2014) wrote: Practical and prescriptive exercises are effective in optimizing religious education. Sobhaninejad (2015) wrote that the contents of religion and life curriculum are optimized through emphasis on practical religious beliefs. Najafi (2014) wrote: "If the textbooks of religion and life in the high school emphasize ontology and worldview, as well as the greatness of the Creator, then teaching becomes effective." Sadeghi Loyeh (2013) has suggested that it is better to emphasize revising the content of religion and life curriculum in the educational objectives of the curriculum and exercises.

Nowrooz (2013) has proposed the principles of belief and its practical application has been emphasized in the revision of religion and life curriculum. These findings suggest that the content of religion and life in high school need to be optimized and the curriculum element's correspondence as it was referred to be necessary.

Belief education is one of the basic concepts of education at the forefront of religious education. Although in many sources, religious, ethical issues have been presented in an interdisciplinary context; however where talk of research, accuracy, measurement, and refinement of religious concepts have been significant and these issues are distinct and identifiable. The sequence and the hierarchy of beliefs in verses and narrations also have a special place. Where the levels of intuitive and objective determination are dealt with, the degrees of science and faith explained and the concept of belief education in the development of reason, heart and faith is discussed. Therefore, the boundary between beliefs, morals and worship is recognizable. In the school of Islam, the principles of education have been arranged and sequenced; so that monotheism, worship, and activity of trained form the first steps. Also in beliefs, children and adolescents are classified into cognitive, emotional, and psychological-physical dimensions. Although the concept of belief and faith are two synonymous concepts; however in Islamic science, the nature of these two is different from one another. Belief means acceptance of heart and faith is in the sense of psychological admission and acknowledgment. At the same time, belief when combined with science, leads man to a level higher than religious teachings. Therefore, components of belief education are distinguished in the three cases of cognition, acceptance and affection. The principles of belief are taught in the stage of knowing. At the stage of accepting, faith and belief in the existence of a trained has been germinated and confirms and in the stage of affection and interest believe in the Creator to the concepts and faith with his heart. Following is the process of education that makes internal religious behavior. The hierarchy of achieving such a stage can be expressed in the language confession of religious assignments, a detailed belief in the religious truths and certain belief in God and submission to the Creator of Being. The educational system in its religious education cannot be indifferent to passing through this hierarchy of belief and faith.

The educational elements of each should follow this hierarchy. In the implementation of fundamental transformation document, the Ministry of Education has expressed the goals of religious education in three areas of belief, religious and moral, ethical issues. In this document, the conscious acceptance of Islam, relationship with God, self-knowledge and other knowledge, individual and collective efforts to implement religious practices have been discussed. It is clear that they should be addressed in the curriculum of religion and life. On the other hand, writing textbooks is always based on certain principles and criteria. Designing education goals, horizontal and vertical links, content fitting and exercises, matching curriculum objectives and

content are among these features. In high school when students undergo special cognitive developmental stages and prepare for entry into society require training in this phase. It can be seen that what is required is the education of religious and belief in high school. The textbook is an educational tool where the teacher seeks to realize the micro and macro goals of education. The sensitivity of curriculum content is of great significance.

Expectations of educational system, society, students and their parents, as well as sequential-educational consequences require that compilation of religion and life curriculum in this period be carefully, fully effective done, written and taught. In this study, it was observed that the curriculum did not emphasize beliefs as expected. Perhaps the bulk of the textbook prevented them from addressing or prioritizing other concepts on the agenda. Consistency between educational goals and curriculum content has not been optimal. However, in the Teacher's Guide books, attempts have been made to explain the educational objectives at the beginning of each lesson. Though the content of religion and life has some advantages and desires that the interviewees also acknowledged; however in this research, the motivation to improve the quality and quantity of educational goals and content of the curriculum and the consistency between them has been raised. The statistical techniques used in this study showed that the degree of correspondence between educational objectives and curriculum in the three components of cognition, acceptance, affection and interest is inadequate and thus, the need to revise these textbooks content is felt.

The curriculum of religion and life and its general structure have been appropriate; however belief education required hierarchical observation based on the theoretical foundations mentioned in this paper; so that the outcomes of the educational system were to witness the graduates of religious behavior. That is why practical solutions to optimize the goals and content of the curriculum have been presented in this study, which is the result of interviewees and experts experiences in this field. Each training hour in education should be based on a sequence as well as on predetermined goals, so that the training ultimately addresses the ultimate goals of education. The fundamental transformation document refers to the macro concepts. These concepts in curriculum should be transformed into micro goals in order to transform fundamental heart beliefs as well as practical behavior in the teaching - learning process with the participation of teacher and student. This important resulted when it comes to learning goals throughout the training period. Clearly, individual and collective exercises of students are derived from the curriculum and educational goals in classroom and out-of-school activities, and therefore, to the extent that they are addressed in the design of the textbook and its educational objectives, the output of education will be lively, dynamic, and transcendental, with religious behavior and belief duties. What has been pointed out as a deficiency in this research is providing for optimizing the goals and content of the religion and the life curriculum in high school.

- It has been observed that in the textbooks of religion and life in high school in addition to the components of belief education, other components such as ethical education and Sharia have also been addressed. The set of these components is important in covering religious education; however, the order, sequence and structure of the curriculum content, as well as the allocation of proportional volume of content to each component should be organized in such a way that belief education as the source of religious education is adequately emphasized. In addition, this emphasis is organized on the basis of cognitive development theory in accordance with the educational foundations. What has been identified as the components of belief in education has been suggested in this regard, and it is suggested to the Organization of textbooks publication. In the future revisions, these technical points are given sufficient attention. - The findings of the research showed that the emphasis on the components of belief education was different in the educational goals and content of the religion and the life curriculum in high school. Since the design of educational objectives in the implementation of the curriculum and

the realization of ultimate goals of education, it is necessary to observe the quantitative, qualitative, coverage of educational objectives with the content of the curriculum. In this regard, it is suggested to the organization of textbooks publishing that the suitability of the goals and contents of the curriculum be taken in the future revision in such a way that the emphasis on the components of cognition, acceptance and affection will be aligned with the goals and content of each lesson.

Analysis of the data showed that there was no complete consistency between the goals and content of the curriculum in each of the curricula of religion and the life in the high school. Consistency means that the same emphasis in the content of the curriculum should be taken into account as far as the concept or component is emphasized in terms of educational objectives in any lesson or textbook. The Shannon entropy technique showed this discrepancy between the goals and the content of the curriculum. In this regard, it is recommended that the authors of the religion and life textbooks in the high school attempt for a further revision of the consistency between the purposes and contents of the curriculum so that the process of religious education cannot be disrupted.

- During the implementation of the research was observed, the guidebook for Religion and Life textbook in the high schools was published in a way that the interviewees, spontaneously and without being asked pointed out the highlights of these books. They have pointed out that these books are rare in the market and are not available in most schools. Since these books work best for students to build a belief, it is suggested to school principals to prepare these books and provide them to religious teachers.

- During the implementation of the research and the technique of analyzing the content of the interviews was found that, the curriculum objectives needs to be clearly mentioned at the beginning of each lesson in the religion and life curriculum. Although these goals are presented in the teacher's guide book recommended that the textbook be published in the next revision due to these issues.

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