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A reflection on the formation of the modern educational system with an approach to philosophical theories

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Abstract

According to most Islamic philosophers, the purpose of human creation is education and intellectual flourishing; this education means entering the world of humanity, approaching the essence of oneness and serving the people. Acquiring science and knowledge is a sacred and valuable activity in itself and knowledge in This system has unity because all sciences originate from a source which is the special divine grace, so they are harmonious and in harmony and each has a worthy place in the system of knowledge. In fact, in the pyramid of existence, all kinds of knowledge refer to They have a general fact that the natural world is its manifestation. The purpose of acquiring knowledge of mental flourishing is spiritual pleasure and happiness. Other philosophical schools within our philosophical school of education. Preliminary examination of the historical background of education in Iran, it can be stated that educational activities in this country (as mentioned in the introduction) do not have specific philosophical foundations and the ideas of Muslim scholars (mostly) and other ideas (marginally) somehow. They have secretly influenced the educational structure of Iran. The structure of education in Iran has been such that students after primary education (at home, mosque, or school) usually enter religious schools and take courses in which the etiquette of education is very important and theories and Educational issues were discussed under ethical issues. In this research, the formation process of modern education system from a philosophical perspective has been studied.

Keywords: Education, modern educational system, philosophy of education, the process of education formation.

Introduction:

The history of formal education in Iran (government intervention in this matter) coincides with the date of establishment of the Academy of Arts (1228). The idea of establishing the Dar al-Fonun with the aim of having technical, military, and industrial schools to meet the military and technical needs of the country had originated in Amir Kabir. Establishment of Teachers' and Teachers' College in 1298 and their transformation into elementary and higher teachers' colleges in 1307 (as the first official teacher training centers in Iran) and the beginning of teaching educational sciences in it, according to the statute approved by the Ministry of Education in 1311 [1]. It caused more serious attention to the issue of education in Iran and the hidden philosophy of education was gradually revealed. The 1320s of Iran can be attributed to John Dewey, one of the greatest philosophers of education in the world. During this decade, many works of this philosopher, whose ideas and thoughts flourished in the United States and his fame reached the whole world, were translated and published in Iran. At this time, Dr. Arianpour, while translating Dewey's works, strongly criticized his ideas. Dewey also received attention in later years. But this time the views of this educational philosopher advocated and promoted hard work [2]. In the years after the revolution, changing the educational system was considered a necessity because our worldview and ideology that formed the basis of education must be changed. Did. Naturally, the education system had to be based on ontology and epistemology based on the doctrinal foundations of the revolution. For a while, the market for change in education was hot. The name of the change in the education system was prepared, which included the elementary school until the end of high school, but this plan was stopped. The second reason was the lack of scientific and practical courage of some officials who did not have the courage in the field of education, which requires high wisdom. The third factor was the conflict between beliefs and the next factor was politicization instead of using

the criteria of education. During the years after the revolution, this factor unfortunately did not allow the goals of education to be achieved [3].

The education system must have a philosophy. If there is no philosophy in education, any decision that is made is a blow to the mortar. The philosophy of education offers intellectual, doctrinal, cultural and fundamental implications, and in the light of that, the officials of the education system Train to move. We have not yet answered the question (as has been said many times throughout this article) what is our philosophy of education? And what relation should there be between education and anthropology and epistemology and the intellectual and doctrinal foundations? That is, with the unclear nature of the philosophy of education, by what license were all these changes made in high school? While our cultural and philosophical implications are still unclear. It is not possible to reform the education system in the middle of the road. We have to start from the beginning and continue to evaluate and monitor it [4]. In this research, the formation process of modern education system from a philosophical perspective has been studied.

The 12 Foundations of Islamic Philosophy of Education:

1. What is human: From an Islamic perspective, man is not the only sensible body or organ. Humans have a divine and transcendent gift that remains after death and the disintegration of their body, but it is eternal and carries their eternal happiness or misery. From this Islamic point of view, the humanity and truth of human beings is their "psyche" or, in the language of the Holy Qur'an, their "soul", and the body is a tool for their activities or a compound for their movement. Valuing and striving for the health, maintenance and empowerment of the body is also an instrumental and composite valuation. In this view, caring for the body is valuable to the extent that it is in line with the growth and development of the soul [1].

2. The ontological superiority of man in the world: In the language and literature of the Holy Quran, the story of the creation of man is a special and wonderful story. God Almighty has endowed man with special abilities and capabilities among the creatures of this world. Hence, he is significantly different and isolated from other creatures. How and the number of external and internal organs, especially his brain and nervous system, has a special delicacy and characteristic. These qualities have given him amazing physical and mental abilities that are not found in any other creature [3]. These abilities and characteristics have given him a special place among other creatures. Although the human body and mind emanate from the heart of this nature, it flourishes and prides itself, but by relying on these abilities, he can manipulate the world around him and use it as he wants. In the literature of the Holy Qur'an, giving these characteristics and abilities is a kind of ontological dignity and glorification by which God has made human beings more superior and more powerful than other beings and has given them better and more first possessions [4].

3. Ability to self-govern and conscious self-organization: God Almighty has created human beings in such a way that they always find themselves at a crossroads. Each of these two paths is boundless and boundless. All the abilities and capabilities that God Almighty has given to human beings are their innate means to move towards an ultimate goal. The use of these God-given resources and how to use these resources has been left to their selection, will and authority. Humans can use these resources for their perfection and excellence and achieve eternal happiness, and they can use them in their path of fall and abandonment to the point where they are inferior to predators and reach cruelty and baseness [5]. This is why man has to choose between two paths, one leading to his endless perfection and happiness and the other to his perpetual humiliation, downfall and punishment. The value and greatness of man in this

Qur'anic view is to choose the path of piety. Because the choice of way of life is left to the discretion of human beings, not all people have absolute and equal value. Those who believe and do righteous deeds are honored and valued, and those who turn to disbelief and disobedience are worthless and worthless. Each of these two groups, depending on the level and how they are selected, reach a special position and rank [6].

4. The ultimate goal of human creation: God Almighty created man with characteristics and capacities that he can use to move forward in the context of growth and development. Man achieves remarkable prosperity through his conscious and voluntary efforts and activities. These flourishes are the ascent to the peaks of perfection and growth. These peaks are longitudinally calibrated and placed in an upward direction in front of humans. But all these longitudinal perfections are the first or intermediate goals that a person achieves to be ready and able to climb to a higher peak. Behind this growth and prosperity, a final goal has been drawn for the creation of man. Proximity to God and becoming like God, which is the result of the flourishing of all capacities in the shadow of faith and righteous deeds, is the ultimate goal of human creation [1]. Man can go to the peak of becoming like God and become worthy of understanding and receiving great heavenly gifts. This merit is the attainment of the status of nearness (becoming like God) which is associated with the eternal and eternal happiness of man. Since this journey is selective, conscious and free, there must always be a path, facilities and opportunities in the opposite direction for a person that will lead to his eternal cruelty and torment and punishment. On these two paths, it is the man who chooses and shapes his future [7].

5. The life of this world is the bedrock of the test of man and the hereafter: If we review the intermediate and ultimate goals of human creation in the Islamic anthropological system, we will find that the life of this human world is a short moment and a field from which human beings must go for self-improvement,

self-fulfillment, and the development of talents and capacity. Take advantage of their own. A correct understanding of this connection reveals to us the relationship between the life of this world and that world of man. This relationship is such that the efforts and functions of this world of ours lead to permanent and eternal consequences in another house [3]. In another house, people realize the consequences of their behavior and actions in this world and use them for their life in that world. If man has taken the path of growth and piety in this world, he will attain eternal blessings and mercy in another house. On the other hand, if he steps on the bed of wickedness, destruction and rebellion against God in this world, he will fall into eternal punishment and destruction. In the literature of the Holy Quran, the life of this world is described as "a test". In this experiment, the benefactors are separated from the criminals, and each group in the other house achieves what they have killed and deserve [4].

6. The tools and means of man to move towards the ultimate perfection: If our presupposition is that man's journey towards perfection and happiness or cruelty and ignorance relies on his conscious and free behaviors, then the inner actions and behaviors (such as disbelief and faith) and the external behaviors of man are the means of his movement. It is one of the two sides. But the point is that the more conscious and free our actions and behaviors are, the more they play a role in our future, and the faster we move in one of two directions. In the language of the Holy Qur'an, without such behaviors, no moral good or evil can be found for human beings. Man's worthiness for reward and punishment also depends on how these behaviors are [7].

7. Prerequisites for conscious and free human behavior and functioning: Man's free and conscious behaviors, which are the crystallization of his upward (ascending) or descending (descending) movements and endeavors, originate from his instinctual tendencies and tendencies. How to orient these tendencies

and attractions depends on having and benefiting from a group of knowledge, insights and accepting and adhering to a special value system. In addition, human external behaviors require the possession of natural and social resources (organs) and social (family, education, social life) and the provision of other external contexts and conditions [8].

8. The minimum prerequisite for conscious selection and human responsibility: From infancy to death and in the whole process of development, human behaviors change from the simplest to the most complex. The first forms of human behavior, such as those experienced in infancy and infancy, stem from instinctual tendencies and simple cognitions derived from early experiences and by taking advantage of external material conditions that may have been provided involuntarily [9]. Although sometimes such behaviors are accompanied by a kind of selection, but these first instinctive behaviors do not play a decisive role in the eternal happiness and misery of human beings. The secret of this lack of role or lack of role is that usually these behaviors do not have enough freedom and awareness. That is, we have no role in the occurrence and expression of these behaviors; Because these behaviors are reflective and devoid of conscious choice. Guiding these behaviors is under the inevitable influence of instinct [5]. As man grows and flourishes, his behaviors gradually become more complex, and the role of conscious motivations and tendencies and the involvement of knowledge and insights, as well as the provision of external conditions and more helpful tools and more conscious human choices and choices. And becomes bolder. At this stage of development, man can manipulate many things and influence his own behavior as well as the behavior of others. Providing these facilities and capabilities prepares the ground for taking higher and decisive steps [1]. At this time, a person feels that he has achieved efficient intellectual and wisdom growth and finds himself growing and wise. In the religion of Islam, this is also the time when a teenage boy or girl becomes qualified for

duties and responsibilities. In the language of the Holy Qur'an, the arrival of this stage of growth is when the prerequisites of conscious and effective choices in his happiness and misery are met and a person prepares himself for responsibility [7].

9. The relationship between individual differences and the level of responsibility: Humans are not the same in terms of benefiting from God-given capital, either in physical strength and abilities or in mental abilities. They also have different natural and social blessings and tools needed in outdoor activities. These variations are due to a causal system that rules the world and arises from the wise plan of God Almighty. God Almighty has created this world and the scope of human life as normal and based on law [2]. Based on these differences, the manner and amount of responsibilities as well as the scope of fields, possibilities and opportunities for evolution or degradation in human beings are different. But the just law of God is that everyone is responsible and accountable to the God who has given them these blessings according to their abilities and capacities and within the limits of their possibilities and opportunities. It is on the basis of this just wisdom that the range and level of evolution are balanced with the range and level of fall and degradation [9].

10. The position and role of teacher and educator in the process of perfection
Educability and educability are two important characteristics that God Almighty has bestowed on people in preparing them for perfection. Human beings can seek help from others (educators and teachers) to gain knowledge, insights and values, as well as to develop their talents and abilities, and not always and everywhere put themselves in a long bed of trial and error [10]. People can correct and correct their mistakes and deviations by using teachers. In this way, they can avoid falling into the trap of slips and deadlocks. The special position and role of teachers and educators in the Islamic educational system is the host of their educational assistance to expand the range of knowledge and reasoning

ability of learners. This cognitive ability helps them in more optimal selection and more efficient behavior. At this point, it is appropriate to separate divine educators and teachers from those who are not religiously concerned in motivation and behavior. What you read next is our image and description of a teacher with a religious orientation and approach [11].

Instructors and teachers expand and excel in the field of reasoning and thinking skills by providing useful and valuable training and education to learners. They teach learners that following and adhering to divine values is superior to lowly earthly tendencies and desires. Instructors also nurture learners in a way that they can control their instincts and tendencies and respond to them in a correct and balanced way. Another achievement of this cultivation is that learners can control their fleeting desires and desires and use them to acquire superior moral qualities such as self-sacrifice and, in a word, to worship God [12]. Guiding learners to the skill of God-centered self-control and curbing the tendencies of motivations is the main goal and concern of divine educators. In this way, they try to help learners achieve the ultimate goal of creation and guide and help them step by step to achieve this perfection. Achieving this goal occurs when the learner feels that he can stand on his own two feet and take responsibility for his own development and excellence [13].

11. Social life: the inevitable bedrock of human perfection and growth: From the day humans came to this planet, they have lived together. Adam (pbuh), the first man, was also a prophet himself and had the heavenly charter of collective life. If people want to enjoy their lives and even have the opportunity to live, and to meet the various needs of life that are becoming more and more complex, and to fight the dangers and harms that threaten them [14]. Have to cooperate and coexist with their fellow human beings. Providing these prerequisites from the beginning of human life on this planet has forced them to live together and together. Living together has forced people to share tasks and responsibilities,

and for everyone to do what they can. In addition to this division of labor, interests, offspring and achievements must be divided fairly and away from oppression and exploitation [15]. Providing these nested and intertwined prerequisites first makes people think about enacting rules, laws, and contracts, and then thinking about submitting to the government or apparatus that enforces those rules and preventing them from being ignored or violated. Slow, swallowed. Although today we are accustomed to the necessity of providing these prerequisites and we never think of living alone, but if one day one of these pillars of social life breaks down, the life of all of us will be in chaos and the existence and creation of human beings and His movement towards perfection and growth becomes meaningless. Hence, social life is one of the undoubted and unavoidable prerequisites of human life and its movement towards evolution [16]. Individualism, seclusion, and individual and head-locked life not only make it difficult and sometimes impossible for us to continue living, we may be deprived of the cooperation and special abilities of isolators in this predicament of society. Neither of these two crises is accepted by human wisdom and is contrary to the wisdom and expediency of human creation; Because it is in the context of social life and convergence that people find the ground for social behavior and self-fulfillment. It is in the midst of these collective behaviors and encounters that human beings are given the opportunity to be selected and tested, and many of their capabilities can be manifested and flourished [8].

12. The responsibility of dressing up and looking after social life: We said that the way of human life in this world is two-way. One does not have to set foot on the path unintentionally and inevitably. The choice of the path and direction of life is left to human beings, human beings go to good and bad by their conscious and free choice. In the struggle of these individual and collective choices among individuals and groups, there are always those who not only walk against their

personal interests and fall into cruelty and destruction, but also provide inconveniences, difficulties and challenges for others. They become thorns in the path of perfection and growth of others. Sometimes there are individuals or groups in society who get involved in oppression and encroachment on the privacy and rights of others and block the path of perfection and conscious growth for others. Although social life is one of the contexts of human growth and perfection, but sometimes this context is threatened or endangered by profiteers. Individuals or groups that enter this bed with free will may infect and oppress themselves and others. For these possibilities, you have to think of a solution and remove the obstacles [17]. If no effective action is taken at such a time for such rebels and oppressors, and if they are not guided and returned to the right path of life, or if their oppression is not prevented in support of the deprived and oppressed, oppression will soon pervade the world. The field of growth and perfection does not remain for those who are benevolent and ready to grow. This prevention or confrontation is one of the great social responsibilities that is a prerequisite for the optimal education of the citizens of the religious community [18]. Enjoining the good and forbidding the evil, and finally jihad, are important rules in an Islamic system that are envisaged by Islam to look after and provide security for citizens. These rulings provide a healthy social environment for human growth and perfection. The Muslims and the Islamic State, in turn, must bear the burden and share of this responsibility. Thus, types of social responsibilities for individuals, groups and organizations in both public and private sectors, formal and informal are proven [19].

Practical principles of education in Islam:

Our wise teacher has so far enumerated twelve key axes as the foundations of the religious education system and had a brief description of each of them. These infrastructures were all theoretical, macro, and such as insight and

attitude. As we have seen, these substructures relied on the hidden and hidden message of some Qur'anic Qur'ans and the narrations of infallible leaders. If we understand these infrastructures well and correctly, or if we go along with them in their infrastructure, we can bridge the gap between theory and practice from now on. The above infrastructures were a set of insights and attitudes that described our view of man and his life and how the general process of his education. With this insight and perception, we can bridge the field of human external life. From the heart of this infrastructure, principles can be extracted that are the general and practical consequences of the same infrastructure and optimize the educational process. The teacher has called these principles the applied principles of Islamic education. Although these principles are practical, they are still universal. This generality separates principles from smaller methods and solutions. The generality of these principles is due to their generalizability. Together we follow these principles:

1. Proper assessment of human material and spiritual needs: In an Islamic education system, planning, policy-making and determining the content of education and above all, the behavior and function of teachers and educators towards learners should be such that learners have the originality of the spiritual aspect in their lives. Understand and always look at material needs as tools (and not as goals). Of course, insisting on this principle does not mean taking extreme and repressive stances against material or spiritual needs. Excessive instrumentalization of the body can expose learners to irreversible physical disorders and mental disorders.

If the policies, plans or trainings and guidelines of educators and teachers are ascetic and ascetic, it may lead learners to observe the principles of body health and provide physical benefits such as proper nutrition, recreation, exercise and pleasure. The things that are a prerequisite for the health and vitality of the body are far away. An instrumental view of the body should not be at the cost of

abandoning it or indifferent to the wise and realistic provision of its needs. The originality about the psyche and its growth and perfection, makes us not stay in the realm of meeting the needs of the body, and after this provision, learners to climb to the peak of human perfection, which is the growth and flourishing of the psyche and its capabilities. Encourage and allocate larger and more sustainable investments to this lofty goal.

2. Informing and stimulating the feeling of dignity and self-esteem in learners: In the section on infrastructure, we said that man has a very special place among God's countless other creatures. God Almighty has given special blessings to human beings, who have had remarkable and high abilities and capacities by having these blessings. Physical and psychological blessings and external and social blessings have given prominence to human life and given him a remarkable ability that he can occupy anywhere in this great nature. Therefore, educators and educators must instill in learners a sense of dignity and dignity in such a way that they believe that doing lowly things contaminates the essence of humanity. Following the carnal desires is nothing but enslaving and cursing the intellect and the divine and divine spirit in man.

On the other hand, learners should learn that their body parts and mental abilities and various external blessings are all divine trusts in their hands, which should be exploited and used in a way that is in line with the owner's satisfaction and satisfaction. The real owner is the Almighty God. Otherwise, any seizure of these blessings is a betrayal of trust. More importantly, their teachers and educators must look at learners with great divine trust and feel responsible for them. Learners are trusts that the best learners should be taught in the best ways and nurtured in the best way.²⁴ Education based on this principle should provide dignity and honor to learners and open the way for them to choose the right. Applying this principle prevents learners from being wasted, ignored and

misled. This principle motivates learners from within and educators from outside to move more rapidly and towards the goal of creation.

3. Warning and neglect: In the section on infrastructure, we said that God Almighty has created human beings free and capable of choosing over dilemmas or multiples. Humans have found in their lives that they are always at a crossroads, one that leads to eternal and infinite perfection and the other to eternal and boundless decline and loss. Hence, one of the most important principles of education is to warn and disregard human beings. Human beings must realize that their position in this world is very dangerous and vulnerable. Despite the fact that human beings have outstanding characteristics and benefits, they should not be proud of their ontological dignity and benefits. Today, humanistic thinkers have considered these benefits as the secret of superiority and index and the source of eternal pride of human beings. They believe that human beings, as human beings, are at the center of the universe and that everything should be directed to their benefit and to their benefit. This seduction has led them to neglect and pride that they spend their whole lives in vain and indulging.

In the Islamic anthropological perspective, God Almighty has endowed human beings with tendencies and tendencies that can be the basis of their perfection and growth. Internal tendencies, such as utilitarianism, perfectionism, and avoidance of loss, are some of the inner and innate tendencies of human beings that human beings all experience in their institution. These tendencies and tendencies are the means of movement and even the acceleration of human evolutionary movement. The Qur'anic teachings and educational messages taken from the narrations received from the infallible leaders are a reminder and reminder of the effectiveness and range of these tendencies in the context of human perfection and growth.

4. Keeping the remembrance of God alive in hearts: In the religious anthropological system, the purpose of human creation is to reach the status and high position of nearness to God and to become human beings like God. In this regard, one of the practical principles of the religious education system is that this goal should always be reminded to the all-rounder so that the remembrance of God and awareness of the goal is alive and evoked in his mind and heart. The life of this world, its beauties, its ups and downs and its twists and turns may keep people from this goal and attention to it. Reviving the remembrance of God in the minds and hearts of learners not only makes them realize the purpose of creation and the way to achieve it, which will be a source of peace of mind for them. In the face of the challenges and difficulties of life, Zakir does not consider himself alone and helpless. The remembrance of God has assured him that the source of all the abilities of existence is the owner and mastermind of his life. The life of all human beings is moving towards a wise goal. Believers in the maze rely on the source of goodness and ability in their lives. Above all, the living and active remembrance of God in the minds and hearts of learners in the context of life acts as a compass. With the help of the remembrance of God, the learner can choose the right path or, if he goes astray, return to the main path that leads to the goal of creation. If the all-encompassing mind and heart is revived in the remembrance of God, the motivational and tendency part of his psychic space becomes divine, and the all-encompassing motivates and tendencies God-centered, and this God-centeredness gives his behaviors and motivations a divine and lasting value.

5. Give finite and select and receive infinite: Another practical principle of the Islamic education system is that learners should be educated in such a way that they can know the end and the end, and when choosing and behaving, trade the end with the end. In the Islamic worldview, the life of this world is the income and the basis of the eternal life of another house. Nothing in this world of its

good and bad is permanent. Lasting and eternal life only makes sense in another house. So human beings must use this world to build their other world and build it the way they want.

6. Help learners to achieve personality independence and get away from dependency: According to Islamic anthropological teachings, achieving eternal perfection and happiness in everyone depends on his free and conscious efforts and behaviors. This underlying doctrine is so insistent that even the merit of reaching and receiving intercession in this or that world is tied to our worthy deeds. Based on this anthropological foundation, another important educational principle emerges. Teachers and educators must help learners achieve the spirit of self-sacrifice and suicide. Learners need to be educated in a way that they find themselves and feel independent. This feeling should be accompanied and strengthened by a sense of responsibility and commitment so that learners are not overburdened by others and try to always and everywhere rely on themselves and their abilities and trust in their abilities and respond to their behaviors and efforts. Go to know. Needless to say, the formation and consolidation of self-discovery and independence is time-consuming and difficult, and the learner must be warned in various encounters and situations in order to reach this ability and independence in a long-term process. Any sub-behavior can be used to stabilize and strengthen this spirit. For example, when we want learners to do homework at night, they initially refuse to do so and would like their parents or siblings to do it for them. But if we tolerate this request with the child and do not submit to this request, the child will gradually learn that the writing exercise is something that he must learn and do himself.

7. Giving freedom in doing things and strengthening orbital logic: Another basis of Islamic anthropology is the significant role of "free choice" in the process of human growth and evolution. The formation of any growth and skill in human beings must be free and conscious. This infrastructure gives us another

important educational principle. In the process of educating learners, educators must strive to provide them with opportunities and the possibility of freedom of action. The learner should not be like a reluctant nut to listen to the tutorials and should and should not be a coach. Trainings and induction of do's and don'ts should not be imposed and accompanied by pressure and force. If somewhere the coach recognizes that inclusive interests require him to intervene in his behavior and life, this interference must be indirect and accompanied by logical reasoning. The learner should not feel that special behavior or work is being imposed on him. The coach's interventions should be in the context of guidance and with rational reasoning and justification and at the level of his understanding. It makes direct, imposed, and restrictive interventions frustrating, complex, and abnormal. These consequences lead to aggression or isolation.

8. The principle of gradualness and process of the education process: We know that the process of natural and acquired growth and development in humans is gradual and step-by-step. This fact leads teachers and educators to always consider the prerequisites and requirements of age, natural factors and external and social factors in dealing with learners and try to provide a platform for growth, education in a way that learners Follow this path step by step and slowly. Adherence to this principle requires educators and educators to never expect learners to jump or move quickly and suddenly. The manifestation of this principle is that educators prevent students from over-indulging in academic or self-improvement efforts that may lead to disabilities and physical or mental injuries. Of course, this guidance and supervision requires wise and expert measures and planning.

9. The principle of moderation and flexibility: Individual and group differences are among the undeniable anthropological foundations. People differ in their abilities, capabilities, trainability, effectiveness and movement in the context of growth. Therefore, education stakeholders, educators and educators must be

flexible and flexible in planning, policy-making, program implementation, education, training and any kind of relief approach to learners, in a realistic and expert manner. To be. Learners cannot be seen with one eye and the same can be expected from all of them. Insisting on uniform, dry, and monotonous plans and programs when implementing programs prevents learners from achieving optimal education and leads them to failure and frustration. Moderation and seeing differences and diversity are among the inevitable principles of a religious education system.

10. Prioritize the content of education: According to some anthropological foundations of the Islamic education system, the principle of content prioritization is of great importance. Foundations such as the scope of human life in this world and that world, classifying life goals into three categories: short-term, medium-term and long-term, and learner's trustworthiness in the education system, and seeing the grading of learners' interests, planners, Encourages educators and educators to grow and ascend in planning and policy-making by seeing and understanding priorities. Learners have special personal interests in the process of education that must be seen properly and completely. Moreover, if individual and social interests rub against each other in places, it requires a complex and precise assessment that relies on prioritization. Micro and macro educational programs and policies should be such that they do not waste the lives and opportunities of learners and always see the longitudinal relationship between materials and values.

When planning a lesson, pay more attention to those lessons that have a greater impact on ensuring the lasting happiness and well-being of learners (such as Islamic beliefs and ethics). After selecting more important and effective content, how to teach and transfer this content also requires special care and planning. Furthermore, the behavior and performance of educators and teachers should indicate a superior role model for learners. Learners learn more from the

behaviors of their coaches and trainers than they say. In this area, too, calculated and prioritized performance is a principle. In the Islamic education system, teachers and educators have a special place and status. They are entrusted with fertilizing and fruiting the seedlings of the learners' personality, and they try their best to develop the learners' abilities and talents. This great responsibility, along with the responsibility of planners and policy makers, highlights the principle of prioritization.

11. Curriculum planning for learning basic, natural, human and social knowledge: We have already mentioned in the section on infrastructure and basics that human life is possible in a social context. The growth, perfectionism and flourishing of human capabilities is possible only in the context of social life. Social life has its own prerequisites and consequences. One of these prerequisites is the enjoyment of divine material and spiritual blessings to meet individual and group needs. This benefit requires special skills and abilities. Education planners and policy makers should familiarize learners with these knowledge and skills in the education system. The ability to maintain dignity, independence and pride in any Islamic society highlights this important point.

The inclusion of natural, basic, technical and engineering sciences, medicine and health, computer, art, humanities and social sciences and the like in the curricula of students and students is a response to the significant high needs in social life. Planners and policy makers should carefully consider and explore the needs, opportunities, facilities and limitations and the compatibility of needs and curriculum, as well as taking into account the age and mental conditions of learners, harmonious, homogeneous, general curricula and upbringing. And specialized, so that the education system and society can trade side by side. What is important in this regard, and in fact is an indicator of the Islamism of the education system at all levels and stages, is that policy makers, planners and implementers should always and in all cases the ultimate and main goal of

planning. Make the lesson a basis for the learners' closeness and godliness. Education planners and agents at all levels must be vigilant so as not to miss any opportunity to revive and activate divine motives and transcendent values, as well as to disregard self-centeredness and worldliness and to combat fanaticism and selfishness. . The Islamism of the curriculum planning process is that all immediate and primary goals and intermediate goals should be the basis for achieving and leading to the final goal, which is proximity and deification.

12. Strengthen the spirit of convergence and responsibility towards society and social interests: Social life is associated with various duties and responsibilities. The citizens of a society in search of an optimal social life must be nurtured in such a way that each takes on a share of these responsibilities. Solidarity and having a sense of responsibility make citizens aware of and active towards each other and collective life. The formal and non-formal education system and the institutions responsible for the culture-building process should strive to do this in the context of socialization and socialization. Establishing and strengthening the spirit of collectivism and altruism is one of the main tasks of an education system that makes the important issue of social responsibility and conscientiousness in citizens smooth and possible. The policy makers of the education system in any society should consider the emergence and establishment of this feeling and tendency in learners when making policies and planning and preparing educational content. Teachers and educators in individual and group interactions should behave in such a way that important social characteristics such as cooperation, cooperation, self-sacrifice, sacrifice, forgiveness, self-sacrifice, benevolence towards others and justice in learners are activated and strengthened.

Along with this effort, educators are forced to fight against the formation of selfish, self-centered, hostile competition, and indifference to social interests in learners. Moreover, in an Islamic society, the education system must promote

the spirit of oppression and militancy in learners. This system must teach the learners to fight and jihad against the oppressors and the corrupt, and to support the oppressed, the oppressed and the deprived in return. Educating learners based on these values makes them worthy and efficient citizens who can provide the prerequisites of an ideal society and can play their right and optimal role in achieving the divine goals of the current religious society and preparing the Mahdavi society.

Modern education focused on individual differences:

As we know, every situation requires its own training, personality and mentality. It is wrong to think that yesterday in a country there was an educational method, for example, the traditional method of education, and today it is possible to replace modern educational conditions and methods such as e-learning, media education, distance learning and computer methods [18]. It looked old. The main point that always exists in "accepting societies" is the lack of attention and neglect of the intellectual context of a modern phenomenon. "Transformation in the human concept" is the basic foundation for understanding new conditions, especially in the field of education. In modern conditions, man has become a self-thinking being in such a way that he tests everything in his intellect and thought as a test of experience and knowledge [19].

It is on the basis of this fundamental change that education in the new context does not seek to show the way to its learners, but rather to launch them. Such a necessity means the need for freedom of question, thought, criticism and the right to doubt, and the courage to be creative and innovative. Such a necessity requires that the structure of education, from resources and textbooks to teaching methods, be freed from the shackles of formatism and result-oriented. So in the new situation, education is for the student, not the student for education [20]. In other words, we do not intend to digest the student in predetermined and

stereotyped concepts, but basically the educational administrators are only responsible for providing a variety of educational content according to the diversity of talents and physical, mental and intellectual needs of learners. They do not think of specific results; Because the goal is learning, and the level and type of this learning is not a definite thing that can be graded. Because if we expect consistent results from a variety of educational concepts, what is lost is creativity [21].

Learning is one of the basic rights of every person. This fundamental right is not mandatory; Because the nature of learning arises from a kind of inner need and motivation and is opposed to coercion. On the other hand, learning does not know a specific time and place, and in the new context, lifelong learning is important. In this view, the whole field of life of a person, both public and private, is instructive and learning does not know the time and place. For example, distance education and e-learning, as products of modern educational conditions, break the temporal and spatial barriers of education and are considered a revolution in freeing education from pre-existing cages. New teaching methods are a step towards expanding learning opportunities [22].

The traditional education system, since it is formed at a specific time, place and curriculum, and all learners, without exception, must attend the class in accordance with the school order and take the exam at a certain time and be evaluated according to a set evaluation system. They are inherently at odds with the principle of individual differences in learning. Modern education says that seeing students equally in terms of expecting a return on one type of education constitutes a limit to the growth of their inner talents. Those who want maximum tenure and responsibility in educating students and pupils either ignore or are unaware of this millennial trend. They ignore the greatest teachers and educators, who are nature, intellect, talent and human needs. Nature itself is the first teacher and educator and has in its heart the capitals and resources that

have always called man to discover, extract and use them. The intellect, which distinguishes man from all living things in the universe, is the main guide for meeting human needs and using the environment [23]. The most important role of education, and what we know as the process of education, is to try to make man more dependent on the power of his intellect and his inner talent. In the old teaching method, the relationship between teacher and learner is a one-way, vertical relationship. In the old context, the learner is in a position of passive acceptance, while in modern teaching methods - the main follower that came first - teaching is a process of discovering the inner forces and actualizing the learner's capabilities, and this rule except with Establishing a two-way relationship between student and teacher is incomprehensible [24].

Philosophical foundations of the new Iranian education system:

In general, the new educational system of our country is influenced by different philosophical schools, among which the influence of the schools of pragmatism, liberalism and utilitarianism is more tangible. It is clear that such an attitude towards education is inspired by the philosophy of pragmatism, according to which solving material problems is one of the most important tasks of education. William James, one of the founders of the pragmatist school, believes that thinking occurs when we want to solve a problem, and therefore our hypotheses are tools for solving the problems we have encountered in our experiences. That is, a hypothesis only if it is true. The criterion for evaluating the truth of hypotheses is the success of science in the eyes of pragmatists. It is a human experience According to pragmatists, there are no absolute moral principles that determine the result of any good or bad deed. Revelation is a bad theft because it has been revealed to the prophets that it is so. In a system based on revelation, even if it does not work in prison, stealing is bad and sinful. According to pragmatists, physical problems are only a human problem Fear of

a vague future, loneliness, etc. are not assumed, while these cases are from the beginning. In every educational system, the teacher's pragmatism has no power and must move based on the child's experiences. While in the school of Islam, the power of the teacher derives from the power of his knowledge and science. In the school of pragmatism, the student must constantly seek to solve the problems of societies and must adapt to the environment. Internalize and accept them wholeheartedly, no matter what the environment likes. In the interests of the child, it should lead him to new experiences. This is a child-centered educational system, and the difference with the Russian child-oriented is that education should be inspired by the child's simple environment. Knowledge is only to solve problems and adapt to the environment, not Intellectual flourishing, spiritual pleasure, and moral uplift. It is clear that the child's experience alone cannot be sufficient to determine the educational policy and school activities. The teacher should therefore not open new horizons for the child.

Another point is that from the point of view of Islamic philosophy, education is to enlighten the mind and create moral values, so there is a big difference between's portfolio and education in pragmatism-based education. Education has been strangely confused and the main purpose of education in vocational education has been neglected. Such confusion leads to a general failure in education. The role and place of both educations in the system must be clear. To be able to successfully enjoy the benefits of both systems.

Another school that has penetrated into the education system of Islamic Iran is social liberalism or modern liberalism, which is briefly mentioned. Liberalism is based on free competition in all fields, including trade, industry and education. In this school Competition is recommended because it makes people better known in various fields. As a result of competition, people who have superior ideas in compiling curricula (including in education) establish private and non-

profit schools. Defeating their competitors is trying to improve schools, so that people can choose their children's schools according to their personal taste and are free to reject public schools. Although this philosophy is based on self-interest, its proponents believe that its benefits are spread throughout the community.

The founder of this school in the economic dimension is Adam Smith, who considers work as the main field of financial success. In this philosophy, government intervention is at a minimum possible because the course of affairs is based on initiative and personal interest. In the social and political dimension, we can see a similar emphasis in favor of the individual and individuality. Its main defenders are Jeremy Bentham and Mill. Their philosophy underpinned middle-class liberalism, known as utilitarianism. : An action is right when it provides the most satisfaction to most people. In their view, it is a right action that benefits more than harms. He was involved in education and social issues and believed that government intervention was acceptable only in order to create social justice. Therefore, in his opinion, the government has no right to interfere in spiritual and intellectual issues. This in turn leads to lack of creativity, superficiality and intellectual inferiority among the nation.

Liberals believe that parents should be harassed in their children's choice of schools, and that the ultimate goal they are defending is to foster creativity in the interests of the individual and society. Because the curriculum offered in our private schools is exactly the same as in public schools. By no means has science and technology flourished, it prevails to a large extent. In fact, not only the attitude of parents towards education but also the attitude of those involved in education is instrumental. Education is only a tool for gaining social status. All measurements are also quantitative. Or their inaccuracy - used; author) at the high school level, science and knowledge is a tool to enter the university and be accepted in fields that are recognized as valid, in order to fulfill the dead wishes

of parents. It is clear that the transfer of values Islamic high school is not news and the practice of education at all levels of education is not in line with the goals it assumes.

Conclusion:

According to what has been said, in order to improve the quality and quantity of education, it should have a philosophical foundation on the ruling educational system and if it is adapted from other schools, there should be no value conflict in it. It is a philosophy that has many value and epistemological differences with Islamic philosophy. And the result of this is education, which is at a very low level both in terms of quality and quantity. Now it may be suggested that In order to improve the quality, one must first know the philosophy of Islamic education. This knowledge must be naturally through studying and thinking in the thoughts of Islamic philosophers such as Farabi, Abu Ali Sina, Imam Mohammad Ghazali and other thinkers in the Islamic world. In this regard, the applicability of this idea must be The value of any philosophy is known when it is compared with other philosophical schools and its differences and similarities are clarified. Therefore, philosophers of education are obliged to critique other philosophical schools and their educational implications, in order to help the education of the country in recognizing religious and national culture. In Islamic philosophy, what is explicitly stated is the cultivation of intellect and moral values. To achieve happiness and truth, not to achieve social status and the like; therefore, education is the actualization of human intellectual forces. And Islamic education is the teaching of values and knowledge that are good in themselves, so such education is sacred. Has and should not be considered a tool.

Unfortunately, it seems that our education officials do not make much effort to conform to the spirit of scholarship and truth-seeking that is inherent in Islamic

education and we have witnessed its superiority throughout history, and in the past few years have only tried to adapt and change. The main task of the Islamic education system is to get to know the true philosophy of Islam and its values with the help of philosophers of education and other people involved in education, and before achieving such a serious matter, use the label. Islam should avoid the educational system, which has no benefit other than undermining the transcendent Islamic values.

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