Full Length Research Paper

Critical development exploration based on the Islamic education in Iranian higher education

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The aim of this research is to do a critical development exploration based on the Islamic education in Iranian higher education. In this paper, logical analysis qualitative method was used. Through library studies, information was collected and analysis of the results was done. The information collecting tool was note taking and information was analyzed based on deductive category system. In the section of content analysis, the most important findings show that, for critical development in Iranian higher education four main and outstanding categories are necessary; the first category is: 1. Education and training of academics with spirit of critical thinking, 2. The continuity of on- going latitudinarianism of the seats and criticism in the universities. The second category is: 1. Creating room for liberality 2. Providing arguments and theorizing seats; third category: Reforming and accepting criticism; the fourth category: 1. Legal security for critics 2. Non - authoritarian and absolutism of officials and teachers. Results indicate that the above can bring the best solutions for critical development exploration in Iranian higher education based on the Islamic education.

Key words: Criticism, educational criticism, higher education.

INTRODUCTION

Criticism can be recognized as the driving motor of societies, and the best tool for human society's dynamism. Humans are intelligent and explorative and this very trait has created a lot of intelligence and cultural works throughout history (Mokhtari, 2002). History of science in industrial societies in the west evidenced by the science of development in the communities along with criticism has been done. Unfortunately, history has shown that our country's history and culture in this land with the questioning and criticism has been less consistent. In our land, parents usually respond to their children's questions very slowly, and in the classroom teachers use short sentences all the time, repetition, children are told to be quiet and listen (Moradi, 2008).

Universities and higher education centers are the most valuable institutes that a society possesses for development and advancement; also, they are the protectors and deliverers of cultural heritage and values of the society. They respond to the society's needs for development of knowledge and technology. Development is nothing but improvement in advantages and socio – economic, political and cultural relations. In other words,

any type of development and evolution in various human life areas is called development. Scientific development is a continuous, objective and balance communication between science, technology, education and culture in a society. Therefore, higher education is influenced by a society's culture and also influences it. It is formed by the society and helps form it; it needs resources and also provides the society with resources in the form of eligible individuals, work force, better citizens and discoverers of useful and valuable knowledge (Askari, 2013).

Today, knowledge and centers for organizing it that is higher education system and university should in addition to producing science and developing knowledge boundaries, respond to society's demands, and avoid taking the traditional path. In fact, they create the required dynamism and transformation in their internal process and education system and curriculum; so they can in addition to producing science, be effective at admitting socialization of roles (Fazeli, 2008).

In this regard, and for a creative and dynamic and scientific space in universities in higher education centers and strengthening social relations and exceptionable spirit among scholars , specially professors , all the internal and external factors of disorder in human relations should be eliminated in studies and hypotheses and fields of the development of critical spirit and revision of current process for a complete development of professors should be investigated and provide the possibility for cultural lifestyle in universities . This means that bravery, creativity, criticism, exploration and prospect should be encouraged; also, knowledge management and academic independence, attention to international commitments in the area of science and research and technology should be strengthened. Some of the mentioned elements are also considered as the prerequisites of scientific development and reach richness and completeness in their own development process (Fazeli, 2008).

Therefore in this study,   due to lack of essential awareness about the phenomenon of criticism and due to the little research that has been done in this field, we should examine and identify the educational critical considering Islamic in order to create and provide a spirit of criticism in Iranian higher education .

Purpose of research

The work aims to do a critical development exploration based on the Islamic education in Iranian higher education.

Research question

What are the solutions for the development of criticism in Iranian higher education based on Islamic education?

METHODOLOGY

The research design was qualitative method, involving logical analysis.

Population and sampling

Research population and sampling include the books and print electronic resources available for the basics of training. Through library studies, information was collected and analysis of the results was done. The information collecting tool was note taking and information was analyzed based on deductive category system. To get the reliability of the results and findings available in the field of education and higher education, professionals and experts outside the scope of study were consulted to approve them.

Validity and credibility

To improve the validity and credibility level of the result, sufficient time was given for careful selection of relevant and accurate information in the analysis without taking action.

Data analysis

Data analysis information was based on deductive category systems. Analytical method is one of the research methods in the education philosophy. It is said that there is not a single method, but a wide range of different characteristics is considered (Bagheri, 2010).

FINDINGS

As mentioned in the analysis of the philosophy of Islamic education, critical philosophy can adapt available indicators in the Islamic education and Iranian higher education centers and universities with critical development categories.

As shown in Figure 1, the categories were obtained for answer to the research question; each category has subset and basic key words that form part of the research description about each one.

DISCUSSION

First classification: 1. Education and training of academics with spirit of critical thinking.
2. The continuity of on-going latitudinarianism of the seats and criticism in the universities.

The obtained categories are the result of the findings of the key words, and classification concepts were in the primary levels mentioned below; the researchers' actions explain and describe them as follows: Training of the academics with spirit of critical thinking, critical skills education in the universities and higher education system, creativity and establishment of free thinking and theorizing of the seats in the universities, giving
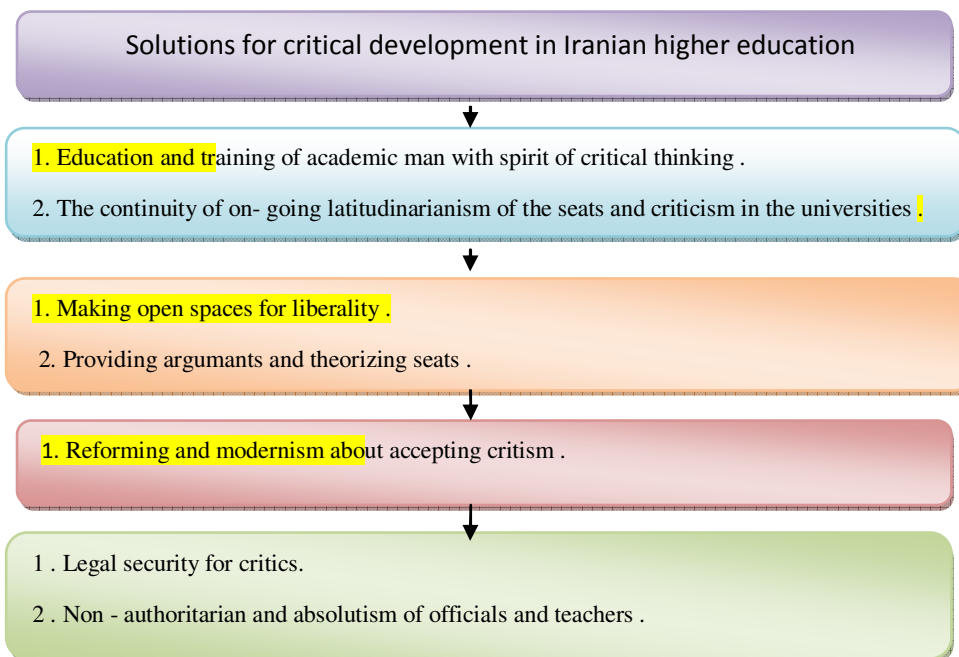
Figure 1. Categories for critical development exploration based on the Islamic education in Iranian higher education.

importance to the critical culture in the scientific centers and promoting acceptance of critical culture in scientific centers.

It seems that despite remarkable development of Iranian higher education, the universities are still not successful in education. The universities are not able to upgrade those who have failed at school. Families have no mental preparation for playing the role of the university man. Even those people who have prepared well when they enter university become disappointed with the university and higher education centers, and thus search and follow their own intellectual interests.

This supports the fact that university education is a complex task, and a successful higher education, it should get help from scientific knowledge based on the Islamic education. One of the principles of Islamic educational of universities is taking consideration to the principle of students' participation in critical education process and critical thinking; and in discussion and expression of freedom which is the fundamental individuals' right. There should be expression of comments and exchange of thoughts in academic area among students in universities (Attarzadeh, 2005).

Knowledge does not save the learners, but forms in individuals communication action with one another. Since criticism has close relation with partnership problem and discussion and conversation, it seems that expression of freedom as part of individuals' basic rights, thoughts exchange in academic area resulting in free thinking of development in the universities are clear. Therefore the results are related to Shabani (2012)'s findings on the critical influence of the decision making process among scientific and social elite. The result shows they provide ideas with the acquisition of the intellectual skills and the ability to integrate academic and social skills. Mohammadi (2012) studied government of criticism and making criticism of the religious attitude of the society. The government criticism allows one to look at religion, protest and know individuals' political freedoms and rights. The government monitors its citizens' faith life to make it rational. Bourdieu (2007), in his valuable book titled *academic man or scientific man*, argues that it is important in the university system and scientific communities namely professors and their students during socialization should internalize learning and valuable belief related to the norms in the scientific community; it should start from primary school and continue until the final stage of people's professional life.

Second classification: 1. Making room for liberality. 2. Providing arguments and theorizing seats.

This category includes providing arguments and theorizing seats which have five sub – categories: developing the culture of openness, enhancing the capacity to accept criticism, the possibility of free thought expression in the university and higher education institutions, creating a safe place to participate in class discussions and analysis of the issues at universities, creating mutual respect and trust by listening effectively to criticism.

In order to perceive the necessity of making open spaces for liberality and theorizing seats in universities,

as a scientific and educational center, first of all it is necessary to be open minded on liberality seats. Free thought and freedom are concepts which sometimes are confronted with interpretations; individuals and various groups try to convey conflicting interpretations of to the audience. One reason for the strength and resilience of some university officials to the liberal seats is the wrong impression about this interpretation in their minds, while liberality differs from the political conceptions (Chizari, quoted in Khamenei 2004). According to Moein, Persian Dictionary, "seats" means a "bed" or a "special courses of a university professor" and vocabulary "free" means "unbound" and "pious". The vocabulary " thought" also means "thinking" and "reflection" and in terms of terminology and conceptual, Liberality Seats means creating space for diverse ideas and projects based on the logic and to discuss different issues and to show case the diverse thoughts (Moein, 2011).

Making decisions and thinking doubtlessly requires critical infrastructure and have countless achievements for our society and academic elite who are intellectual parts of the society.

Category III: Reforming and modernism about accepting criticism: The findings of the research question consist of three sub - categories which are: creating a cultural change in the field of criticism, educating review as an element in human and society development, reliability and flexibility in accepting criticism. In describing the reformation and modernism to accept criticism should be noted that modernization means neologicality, novelty and modernity, attitude to modernization in culture and social mores. Modernization means youthfulness, reconstruction and a new rotation. Modernity means continuous criticism of tradition and itself; constant renewing, criticizing themselves and walking to a new territory (Dashti, 2013).

According to the first sense, a beautiful image is presented of modernity; a picture that is compatible with human nature, because human nature seeks for modernization, novelty, and reformation of different cultural background, social customs and more. But the latter presents another fact of modern tightness, the fact which challenges the socially accepted values and principles. This sense of modernity fights with values. Modernization in this sense usually is not easily accepted in some countries and people stand up against it; so also in our country.

To deal with this phenomenon one must go into its fundamental purposes and principles and taking its positive achievements into consideration in order to be able to opposed the risks. The purposes and principles of modernity can be outlined as follows:

1. Scientism, which is idolizing the methods of empirical science, such as observation and tests in all areas of life. The real demands of modernism is to spread the scientific method and experimental approaches of the natural world in all human knowledge. Despite being hearty, scientism standard has no place; for first, the vast majority of people know that spreading of the experimental method and error test approach to all human and divine knowledge is in conflict with the intellectual structure of people. Second, the scientific and experimental method works only in the field of the natural world and all the other human knowledge cannot be achieved by this approach.

2. Rationalism or Sufficiency of Reason: The most important principles of modernity are great devotion to reason and belief in the adequacy and sufficiency of It. But it should be noted that the reason, on its own, cannot ensure prosperity and human development, because it is under the influence of instincts, passions and external events and does not analyze many topics and facts. Application and navigation of reason is complete with revelation.

3. Anthropocentric: Modernist thinking believes in the centrality of human beings and put the man in a position that everything is in his service. The rule of this kind of thinking in a society, certainly, affects deleteriously every society and makes life bitter for people, as the West World now realizes the negative implications of anthropocentrism thinking.

4. Individualism: Individualism is interpretation of humanism that gives originality not only to humans, but to the human person. Individualism means the primacy of the individual over society which entails the same effects of the previous principle.

5. Seeking Utility: Basic foundation of utility - seeking is based on individualism so that anything which provides human satisfaction can be effective in the development and reduction of human problems. But there are no spiritual and moral issues in modern human thinking. Any phenomenon that arises can have positive and negative aspects. So, such issues should be noted in dealing with and accepting and rejecting it, because one cannot believe any phenomenon without any reason. Modernity is also a double - edged phenomenon, on one hand; the development of its social institutions have an opportunity for people, on the other hand; it has dark and tragic aspects as well. In other words, it has both positive and negative features. So, It is required that scholars, intellectuals, leaders and our people to take position against this phenomenon with intelligence, alert and full awareness and to use the positive aspects of this phenomenon along with preservation of religious ideas, culture and national achievements and their customs (Ghazi , 2013).

As a result of industrial civilization through science and technology, the modern western societies certainly have made significant progress and it cannot be ignored. Therefore, we should identify the causes of progress or stagnation and apply them in our community. Factors of

inventions and discoveries have to be discovered. Context should be provided for a healthy thinking and an opportunity should be created for the society in order to budge talents and gain proud achievements for the nation . It seems that the obtained results of this study agree with the findings of Barnett (1997) about criticism and review. It proposed another conceptual system to show the original mission of the university, namely criticism, to suggest a critical reason and critical reflection and critical action and relationship to understand the culture of criticism or what he called if criticizing and is very useful in scientific communities.

It also agrees with Bourdieu (2007) who argues in his valuable research book "The College man" that an important part of a person's actions in the university system and scientific communities - the faculty and students – happens during the process of their scientific socialization including learn and internalizing the values and beliefs and norms of life in the scientific community. He realized that criticism is an academic habits that should be self - consistent with the action and interaction between instructors and students.

Category IV: 1. Legal security for critics 2. Non - authoritarian and absolutism of officials and teachers.

Concepts and sub - sections of key findings are divided into three sub - categories: non authoritarian in acceptance of criticism, reforming the structures of accepting criticism and encouraging experts to accept criticism, admitting the weaknesses of individuals and the authorities and the response by their down lines. Security has long been the most important concern of human beings. Since early humans, security has been the most important element of life after food and water. The concept of security is immunity in front of inviolability and mandatory seizure without consent. For people, security means that people do not panic and fear about their legitimate rights and freedoms; their rights should not be jeopardized in any way and no factor to threaten their legitimate rights.

Necessity in the sense of security in society is caused by the natural rights of mankind and is the requirement of the legitimate rights and freedoms, and their immunity from attack and stay away from risks and threats. In fact, security is preventing violations and potential violations. Sometimes, it is posed on the sense of panic and fear and risk (Grossi, 2007). The government has to apply all its resources to provide comprehensive rights of individuals and give legal protection for all and equality of all before the law to achieve its objectives in article II of the Constitution. To guarantee "legal protection" of citizens and members of society, Constitution of the Islamic Republic of Iran has developed principles to conserve and protect the rights of individuals. The principles include the presumption of innocence, legal principle of crime and punishment and sentence to punishment by

authorities, the principle of publicity of the trials except in special circumstances and the lack of retroactive criminal laws, etc. In this regard, judicial institutions as the justice system should apply legal principles and materials that support and protect the rights of citizens to realize legally the protection in the law enforcement and supervision in the correct form. There is no doubt that a capable and healthy judiciary is necessary for the realization of legal protection.

Judicial system is responsible for the protection and preservation of its citizens against any violation of their religious and legal rights and ensuring this security is of the most important issues of the Judiciary. Criticism is considered as one of the most efficient ways of managing the world in the form of free advice, macro - management of the society in speeding the identification and help to progressive elimination of shortcomings. Criticism in Persian language means to separate and to distinguish right from wrong. Criticism literally is fulfilled when a person neutrally comments about a matter to reform the situation and express a reality. But, unfortunately critique in our culture is considered as a revenge in different fields. The reason is rejecting the capability of the other party or weaknesses that we ourselves have and we try to cover them in the cost of damaging others. In other words, it is because of the hatred of one person one tell his right word falsely. Therefore, this is not criticism and puts the concept of criticism under the question.

Criticism must be from the critics who comment neutrally and professional and with full expertise on the topic. Today, the epidemic pest in our society is the entering to all discussion topics even with the content they are not familiar with; however, the critic should to expert and aim to reform and progress in society, have enough knowledge and expertise in an area that he is criticizing, consider the conditions of time and space in order to be effective. If we really pay attention to culture of criticism in our country and do not conduct improperly in this regard, certainly, growth and the development of individual and group in society will improve significantly afterwards. Is is basically a free consultation and in this process, citizens are free to challenge the decisions and actions taken and will determine right and wrong.

However, this criticism can be about family's private life or macro issues. This procedure causes that the macro management and administrators of the country diagnose properly the socio - political disorder in the scope of their responsibilities and to solve the problems. In democratic societies that the criticism is openly allowed, government is constantly subjected to criticism by citizens and governors of the society refine their views according to their feedback from citizens. From another perspective, formation of such a situation on their own leaves other positive effects on society. As the citizens feel that administrators have open space for criticism, they despair turns to hope. In this way, citizens express their hatred and complaints and when they find a space for criticism,

indeed, they find a psychological sense of security and hope for reform that the results of which will ensure the stability and continuity of the political and social system. Conversely, if the criticism space is closed, the administrators do not realize the drawbacks of their decisions due to the prevailing culture of flattery and incorrect and poor actions results in hopelessness of people and indifference to social and political fate, or leads to ground water through and violence in society.

Therefore, in order to provide the necessary conditions for the space to be criticized, it is required to have a series of basic demands including providing security for the mass media and independent press as an important pillar of society and a link between the citizens and leaders of the community's attention. While training to raise objections and preparing the legal means to do so is included the requirements for criticizability culture in society. According to the above explanation and the findings of this section of the study it can be found that ours is consistent with the results of Fazeli (2007) on "The culture of criticism in scientific communities", where freedom and university autonomy and critical tradition and also security are considered as one of the preconditions for the development of arts and culture.

Conclusion

On this basis, and given the importance and necessity of criticism of Islamic education in the Community, particularly in higher education institutions in Iran, it is essential that universities and higher education programs be revised under the proposed framework in this study and we can see that the requirements of the criticism development in higher education in Iran is highlighted as fallow:

1. Recognizing the criticism status in the scientific community. To this end, we need to develop theoretical and empirical research in the field of criticism.
2. Developing culture of criticism and critical thinking in the universities of the country, as a means of production, dissemination and application of knowledge.
3. Reviewing the topics of education and school education and university system; Critical thinking is an approach to teaching and research science. This approach should be included in the overall educational system.
4. Developing tools and features of criticism, such as books journals, books or seminars and conferences and a special gathering on criticism and critical thinking.
5. Dissemination of criticism as a valuable and sacred in public culture. In this context, the media and the press can play an important role.

6. Spiritual and material rewards to critical activities in universities, such as the acceptance of critical articles as scientific and research papers in the process of science promoting of the teachers or substantial financial compensation to critical documents.
7. Passing laws and legal infrastructure necessary to defend the moral and material value and security in critical thinking activities in universities. The best strategy is to explain the necessities of criticism in higher education system in Iran based on Islamic education.

Conflict of Interests

The author(s) have not declared any conflict of interests.

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