EXPLAINING THE MISSION OF EDUCATION SYSTEM IN COPING WITH VALUE CRISSES OF CYBERSPACE

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ABSTRACT

The lives of human communities need the special requirements with regard to different time and place circumstances; and the lack of attention to this important issue will make basic and challenging crises for communities. The emergence of comprehensive and effective world, called the cyberspace, is one of the circumstances of human life in current era. Due to the unique characteristics such as the diversity and fascination, the cyberspace easily passes the impervious geographical borders and resides in any country. The conducted studies indicate that with 33 million and 200 thousand users, equivalent to 43% of the total population, Iran has the thirteenth place of Internet users is in the world and is among 20 countries which have a lot of internet users. It is in the first rank of Internet users among the countries of West Asia (Middle East). Several questions have occupied the human mind due to the existence of this uninvited guest. Given that the young people and adolescences are the major ones hosting this uninvited guest in our community, and with regard to the psychological and social characteristics of this identity-seeking and modernist class, it is essential and challenging to identify the consequences of cyberspace in value-belief system of country. The confusion in national identity is another consequence of cyberspace. The high speed of changes in developing communities and its complications along with the emergence of new identity-building sources such as the cyberspace lead to the value conflict, the sense of relative deprivation and social dissatisfaction which ultimately weaken the tendency towards the national identity. The results of numerous studies indicate the emergence of new challenges and losses in the Iranian national identity in recent hundred years, so that some researchers have considered it as the identity crisis. Given the above-mentioned cases, what is the mission of education system as the most comprehensive institution to existing challenge? Through an analytical approach based on the perspective of Islamic education and the utilization of library studies, this article is seeking to respond to this essential question.

Keywords: Cyberspace, Religious Education, Value, Philosophy, Islam

INTRODUCTION

The study of human community life in different periods of history indicates that all communities have been faced with special issues and events at any periods of time. Sometimes the scope and extent of existing phenomena is confined to the internal borders of country and in such these cases, the government institutions can have easy control and greater impact in dealing with the situation, but it has become difficult to deal with the situations and phenomena when the existing situations affecting by the external borders are uncontrollable. The cyberspace is one of these transboundary phenomena which have disadvantages for states in addition to numerous advantages for communities in current era. A glimpse at this issue clarifies that the cyberspace has a very critical status among all the aspects of human life including the economy, politics, education, trade, culture and so on. Nowadays, the communities cannot utilize this important case any longer because there is a fundamental and indispensable link between the cyberspace and human life in this era. It should be noted that the cyberspace phenomenon has individual and collective advantages despite the numerous disadvantages. The studies indicate that the abnormalities such as the increased emotional break between parents and children, initiating and sustaining the improper and unethical social relationships, destabilization of religious values and beliefs, the individual complex process of identity-seeking, and jeopardizing the national and religious identity are the
inauspicious consequences of individual presence in cyberspace. According to the author's viewpoint, among the mentioned consequences, the identity is the most important social capital in any community which has been strongly affected by the large number of cyberspaces, all identity boundaries such as the family, neighborhood, ethnicity and nationality (Mirmohammadi, 2012)

**Problem Statement**

The value diversity governing the cyberspace is one of the features of this new phenomenon because numerous individuals and various groups with different religious backgrounds are present in such space. "In today's societies, the individuals are faced with various socialization and acculturation officials and authorities and each one promotes the certain values and norms of lifestyle" (Mirmohammadi, 2012). According to this important issue, it can be concluded that the cyberspace is a turbulent and heterogeneous space. Furthermore, there are the coherent and targeted ideological formations which are seeking to weaken the value-belief principles and impose the sponsors' values and viewpoints by investment and utilization of modern knowledge and sciences such as the psychology and sociology. Under this value-belief difference, the young people and adolescents usually become attracted to a large number of these people in emerging Cosmic Spirituality groups which are active in cyberspace due to the lack of awareness of the goals and intentions sought by these communities in addition to the lack of strong philosophical foundations in their religious belief system. Through untrue promotion, these networks become their paradigm. For instance, the false join of intellectual leaders and thus they easily attract the young people to their groups, so they promote and develop their intellectual beliefs and doctrine by weakening the principles of religious and national individual identity. According to the above-mentioned issues and since a vast volume of cyberspace audiences are educating under our system due to their requirements of age, what the mission of our education system is against the huge intellectual disinvestment and jeopardized value-believe principles? And whether it is possible to strengthen the philosophical-value principles of precious religious beliefs among the younger generation?

**Literal Meaning of Education**

In lexical meaning, the education means the process of teaching and learning, but "it can be inferred from the "education" term that it refers to training, creating or implementing any valuable or desirable perfection in human" (Ebrahimzadeh, 2009). From another perspective, the education means "providing the background and agents for ideal implementation and development of human talents” (Shokouhi, 1984). The education refers to a regular and constant flow with the aim to help the physical, cognitive, mental, moral, social, or generally personality growth in learners in order to achieve the accepted norms of society as well as developing their talents” (Seif, 1996).

**Explaining the Real Meaning of Education in Islamic Thought**

The ultimate goals of education in any educational system are derived from the social and political philosophy governing that community. Since the political and belief system of our society is based on Islam and Islamic thought, the ideal and ultimate goals of our educational system are also results of the celestial objectives of holy Islam religion; therefore, it is essential to review and investigate the concept and purpose of education from the perspective of Islamic thought.

**Islamic Education Features**

**Nearness to God**

"What is the ultimate goal of Islamic educational system is not separated from the purpose of life and creation of human. In Islam, the human has superior dignity and value and the purpose of prophets' missions is to develop his inherent talents; therefore, any justification for the creation of human by God is in fact the explanation of his life" (Bagheri, 2007). The study of Islamic resources indicates that the theology should be the aim of all activities in education system. Furthermore, several key components and indices are considered in case study on the Islamic education system as follows.

1- Development of wisdom potential (Bagheri, 2007)
2- Attention to the religion and world (Shoarinejad, 1995)
3- Creating the necessary background for Theology (Ebrahimzadeh, 1995)
4- The sense of responsibility towards the community
5- Identification of nature (Bagheri, 2007)
6- Developing the spirit of truth seeking (Bagheri, 2007)

**Mission of Islamic Education System**

In this section, the influential suggestions are offered for facing with the value crisis governing the students' belief-ethical system with regard to the characteristics of Islamic education system and the value crisis governing the cyberspace as well as its powerful impact on the students' belief-ethical system.

**RESULTS AND DISCUSSION**

**Results**

**Revision of Curriculum:** According to the life logic in current era, the educational systems should make the fundamental changes in curriculum according to the social changes for desired presence in current era. The existing changes can be classified into several main categories: "Science development, technology, automation, overpopulation, individuals' heavy reliance on each other, expanded role of government, intergroup conflict and discord, global competition of ideologies, cultural diversity and intergroup relations, dramatic acceleration in consumption of natural resources, wasting the human resources, and anti-values" (Taghipour).

According to the current unavoidable changes, the basic question arises: To what extent has the educational system observed these inevitable changes and made the necessary quality changes in textbooks? Unfortunately, it seems that the educational system of our country has not paid enough attention to this field.

Given the emergence of cyberspace and significant presence of our students in such cyberspace, it is necessary to compile the textbooks with cyberspace theme in which the issues are provided such as the introduction of cyberspace, recognizing its multidimensional nature, the proper utilization, and understanding its positive and negative consequences. "One of the basic tasks of education is to make the young people ready to face with the unknown future with full confidence and awareness. Obviously, this is a monumental task which requires prediction of new curriculum and teaching activities" (Zahir, 1992). It seems that the non-updated textbook is one of the major drawbacks in education system of our country. The education policy makers should develop the curricula, which are not indifferent to modern aspects of current life, through accurate understanding on current complex world; and they should make the students ready to have successful and invincible presence in contemporary life situations through providing and developing the necessary education.

**Leisure Time**

In addition to the optimal planning within the formal education system framework, the educational system of country should plan for productive leisure time of this high-population class according to the current resources of community and by exact study of young people and adolescents' psychological and sociological needs. Since the individuals' major training and development is achieved outside the formal education system, the education system needs to make the students familiar with the aspects of local culture, art, though and literature though wise and rational policy making for their leisure time. Under such this context, the students indirectly become familiar with the value and cultural principles of country and spend less their leisure time in cyberspace. Unfortunately, it is found that the students in our country spend their leisure time in cyberspace during the vacation especially when the schools are closed due to the lack of proper planning by the authorities, and the lack of allocated proper and attractive facilities and space. Perhaps the lack of adequate and proper recreational space and facilities or the lack of fair access to existing spaces is one of the reasons for the high number of Internet users in the community.

**Teachers' Critical Mission**

The investigation and study of Islamic sources and thoughts in the field of teachers' roles reveal the fundamental differences with other thinking communities and schools. The teacher in the Islamic education system is not only the designer of teaching-learning process, and thus they can utilize the created opportunities for guidance and proper utilization of cyberspace due to the students' high susceptibility.
Research Article

Holding the Classes for Parents' Knowledge

The education science experts believe that three groups (school, community, family) should cooperate to succeed in child rearing. The lack of collaboration and ignorance of all three factors' roles will lead to the failure to achieve the educational goals. Given this important issue, the education system should hold the classes for parents' familiarity with cyberspace due to the availability of this phenomenon for most of the families. The educational system can make the parents familiar with the nature and consequences of cyberspace and provide the systematic processes to control and prevent the damages of cyberspace through different ways (distribution of books and holding the classes). Unfortunately, the students arbitrarily utilize this space without any control in our society due to the parents' lack of sufficient knowledge of cyberspace, while due to the sensitive age conditions of young people and adolescents, the parents should at least indirectly control the children's presence in cyberspace.

Dissemination of Religious and Moral Values Through Cyberspace

It seems that our religious education system has not been able to efficiently utilize the available opportunities and conditions in order to consolidate and strengthen the religious values. "The religion, which does not pay attention to the realities, will become extinct, does not remain stable and does not survive" (Haeri, 2006). It seems that it is not acceptable to introduce the religious and moral values in the form of traditional and strict methods for this generation, but it leads to the hatred and avoidance of young generation. Obviously, we should prevent providing the religion in the form of formal and strict packages in recent era. "The new world and living in this world has requirements which cannot be ignored particularly they cannot be neglected relying on the implementation of subsidiary and provisions. To find our position in this world, we should know the order of current world as well as the nature of our religion" (Davari, 2006). It seems that the religious education system can have the optimal utilization of available space by presence and serious and active participation in cyberspace.

Conclusion

The students' weakened belief and religious system is one of the main reasons which motivate the author to investigate the cyberspace. According to the author's view, since the faith is the most valuable asset, which people have with different strengths and weaknesses, not only we can prevent endangering the faith by adopting the rational and systematic strategies, but also we can provide the necessary context for its strength. Searching and implementing the new strategies and principles, the Islamic thought-based education system should make a connection between the real world and cyberspace as well as facing with the value threats and changing the threats to opportunities in addition to the dissemination and consolidation of the Islamic value culture.

REFERENCES