

Application of Educational Implications of Rumi and Critical Theorists

Mojgan Mohammadi¹, Alireza Faghihi^{2*}, Mohammad Hashem Rezaei³, Ali Sarvar Yaghobi⁴

1. PhD student, Department of Philosophy of Education, Arak Branch, Islamic Azad University, Arak, Iran.
2. Assistant Professor, Department of Educational Sciences, Arak Branch, Islamic Azad University, Arak, Iran.
3. Assistant Professor, Department of Educational Sciences, Payam Noor University, Arak, Iran.
4. Assistant Professor, Department of Educational Sciences, Arak Branch, Islamic Azad University, Arak, Iran.

Article history:

Received date: 2022/02/07

Review date: 2022/05/11

Accepted date: 2022/06/21

Keywords:

Educational Implications, Rumi, Critical Theorists

Purpose: Rumi is one of the Islamic thinkers who have presented its educational ideas and implications in a coherent way. Therefore, the purpose of this study was identifying the educational implications of Rumi and critical theorists and to examine their common and distinct aspects.

Methodology: This study in terms of purpose was applied and in terms of implementation method was qualitative from type of documentary. The study population was all published sources about educational implications of Rumi and critical theorists in the last 30 years, which from them 20 cases from various sources by purposefully were selected as a sample. For information collection were used from taking notes method from sources and to data analysis were used from data analysis method.

Findings: Findings showed that in the educational implications from Rumi's perspective, the most important goals for adolescents and youth was human cognition and for adults was to achieve the status of knowledge of God or nearness to God, the most important principles for adolescents and youth was responsibility during its education and for adults was companionship and the most important methods for adolescents and youth was advised and preached and for adults was to walk the path of wisdom. Also, in the educational implications from critical theorists perspective, the most important goals was educating the global citizen, the most important principles was criticism and the most important methods was using discourse. Other findings showed that the most important common aspects of Rumi and critical theorists in terms of goals was drawing cognitive, emotional and psycho-motor goals and emphasis on individual ethics, in terms of principles was classification of principles at macro, intermediate and micro levels and emphasis on self-evaluation and in terms of methods was the use of encouragement and punishment and emphasis on seminar and exchange. Also, the most important distinct aspects of Rumi and critical theorists in terms of goals was Rumi's emphasis on individual goals both worldly and otherworldly, but the critical theorists' emphasis on individual and social goals only worldly, in terms of principles was Rumi's emphasis on the originality of the soul and the primacy of inward evolution over outward evolution, but the critical theorists' emphasis on the originality of society reform and the primacy of society's transformation over its own evolution and in terms of methods was Rumi's emphasis on self-construction, individual excellence and internalized discourse of self-construction, but the critical theorists' emphasis was on transformation, social change and critical discourse.

Conclusion: The results indicated that educational implications in terms of Rumi has more individual aspects based on growth, perfection and nearness to God, but educational implications in terms of critical theorists has more social aspects based on society reform, citizen education and change of current status. The mentioned results can have practical implications for experts of education in order to improve the current situation and help them to provide a suitable perspective for designing educational programs.

Please cite this article as: Mohammadi M, Faghihi AR, Rezaei MH, Yaghobi AS. (2022), Application of Educational Implications of Rumi and Critical Theorists, *Iranian Journal of Educational Sociology*. 5(1): 204-215.

* Corresponding Author Email: faghihialireza@yahoo.com

1. Introduction

Human being is the only creature that possesses the power of thinking, reasoning and speech and constantly seeks a better life and eventually accomplishes perfection. Of all the means through which any nation can achieve the awakening of conscience or self-awareness, preparing the ground for progress and perfection, is education. We are among few nations that have a rich culture, especially the richness of ideas and thoughts available in ancient literary, historical, scientific and religious texts. However, despite this rich culture and ancient civilization, we are facing cultural dissonance (cultural confusion) for the moment. We are now vacillating over tradition and modernism. We are neither absolutely traditional nor absolutely modern. For instance, despite the existence of valuable literary and educational books, which can always be used as a source of research, we are still ardently looking for the opinions of Western scholars and thinkers. Molavi is one example of such Islamic scholars who has many views on education (Mohammadi Dehcheshmeh and Rohani, 2021). Education is one of the most important issues in today's world, and the philosophy of education, its implementation methods, and policies in this area are among the most important concerns of scholars of the present era. However, this issue is not particularly one of the main challenges of the modern world. In spite of escaping the attention of modern thinkers, it has been one of the most important issues that scholars have been dealing with since the beginning of the formation of philosophical ideas. Molavi is one of those scholars who has discussed such issues (Taheri and Nekomanesh, 2017). Molavi, the great poet of pinnacle of mysticism, who grew up in the embrace of Islamic teachings, raises the purest and most delicate moral and educational issues in the form of prose and poetry, opening up and describing a new world. Akin to a skillful illustrator, he creates beautiful paintings of moral and educational issues by words and exposes them to the audience. Masnavi Molavi is an educational book in the language of parables and anecdotes rich in Quranic verses and the words of religious leaders which has doubled the educational value of this book (Doolatdost, Bakhtiati Nasrabadi, Heydari and Mohammadi Fesharaki, 2020). Considering that poetry, literature, and mysticism have their own beauties and attractions and the fact that Molavi's writings are full of concepts related to man and God, the necessity of extracting philosophical concepts from his works becomes much more apparent. Furthermore, with the elegance of poetry and the delicacy of mysticism, a deep look at the issues of existence, which is one of the components of philosophy, can be seen in this book. The book highly benefits from the support of divine verses and this creates an opportunity to introduce and to spread Islamic education to the world, paving the ground for the upliftment of people in society (Jahandari, Aalvi and Amiri Khorasani, 2020). Molavi bases his understanding on intuitive knowledge, proving God from his creation; arguing that every "created" has a "creator". This is an instance of his epistemology towards God. In his opinion, mediators are an obstacle to connecting with God and this leads to a regret and remorse. He considers the reasoners as those who look for smoke as a sign for fire, while he sees himself surrounded by and engulfed in fire, needing no proof. He combines reasoning with intuitive knowledge, arguing that just as one cannot ignore its warmth and brightness when looking at the sun, neither can he deny the existence of God (Jahandari et al, 2020).

There are three main philosophical approaches in education including deductive, analytic and critical. In deductive point of view, it is believed that the main elements of education such as goals, content and method can be deduced from different parts of philosophy such as metaphysics, epistemology and axiology. From an analytic viewpoint, philosophy attempts to reveal concepts and explain language, not to systematize and present a structure regarding truth, value or knowledge, and this point of view only seeks to analyze normal and logical language and believes that the work of philosophy is to explain concepts so as to resolve theoretical contradictions. The third approach, unlike the two approaches, aims to critique the current circumstances in the educational system (Sohbatlo and Mirzamohammadi, 2015). Critical education has emerged from the principles of critical theory and the views of philosophers and sociologists of the Frankfurt School. This school of thought, by revising the principles and teachings of traditional Marxism, which emphasized more on economy and class, focused their efforts from the analysis of economic domination on the examination and

criticism of cultural domination, further highlighting and emphasizing the role of wisdom and consciousness (Dinaarvand and Emaani, 2008). In spite of the fact that critical theorists' educational viewpoints have been the source of many debates and controversies among critics, since they mostly focus on the shortcomings of education, the views of these theorists are the propelling force of wide-ranging efforts of those interested in this field in order to make it more transparent and show its practical capabilities. Educators are critical of the unfair conditions that underlie the educational experiences of disadvantaged groups, minorities and other marginalized individuals. Although critical theorists fully agree that the realization of equality and social happiness requires a lot of efforts, they are committed to the fact that education should be a changing process (Khosravi and Sajjadi, 2011). Critical theorists tried to resolve the contradiction between social realities and the ideologies used to legitimize them. The role of these theorists is to bring the society closer to their desired goal by questioning the legitimacy of existing ideologies. The goal of critical theory is to create a world in which human needs and powers are fulfilled and such a process has a liberating and stimulating effect on human life and its goal is to free man from slavery. Critical theory, by looking at reality, values man and knowledge from a specific perspective, opens up a new horizon before man and prepares the ground for analyzing the existing situation and going beyond it. Critical theory contains properties such as a shift from the status quo to what should be, a shift from determinism to human activism, a shift from an ideological view to enlightenment, a shift from instrumental wisdom to critical wisdom, a shift from an emphasis on similarities to an emphasis on differences, a shift from objectification to emancipation, a shift in the function of philosophy from mere theorizing to merging opinion and action and a shift from scientific mind to critical mind (Ramezani Fini and Sajadieh, 2020). From the point of view of critical theorists, epistemology is the development of critical awareness and knowledge and becoming aware is a sign of awakening of critical intuition. Critical awareness is characterized by replacing magical and superficial explanations with cause and effect principle. From an epistemological viewpoint, the critical school follows a critical dialectical approach and considers a general social framework to analyze social issues (Khosravi and Sajjadi, 2011).

Review of Literature

In this research, first, the results of the most important researches on the educational implications of Molavi's style of thinking will be presented and then the research will continue to report the results on critical theorists' style of thinking.

Mohammadi Dehcheshmeh and Rohani (2021) while conducting a research on the analysis of the relationship between epistemological foundations and Molavi's educational views came to the conclusion that the content of education from Molavi's point of view are of two types: One is worldly knowledge and the other is spiritual knowledge concerning human perfection which guarantees man's afterlife. The goal of education in Molavi's school is self-realization or self-actualization, which according to contemporary educational thinkers is the most vital human need that the educational system should be able to fulfill. Furthermore, in his epistemic system, dialogue, congruence, proximity and reflection on subject are mentioned as effective methods in education.

The results of Mohammadi, Faqihi, Rezaei and Sarvar Yaghobi's research (2021) on the epistemological style of education from Molavi and other critical theorists' point of view showed that intellectual education is the axis of education. Intellectual education can be actualized in three levels of sensory, intellectual and intuitive and knowledge of system of existence (self, God and the world) is one of the requirements of education. Moreover, according to critical theorists, education has characteristics such as emancipation, development of independent behavior, seeking independence, generating political ideas, avoiding prescriptive goals, emphasizing social educational psychology, focusing on educational conditions, clarifying texts (letters, institutions and structures) and combating and surmounting oppression.

Jahandari et al (2020) listed implications of Molavi's principles, which can be realized through certain methods, as follows: The principle of seeking God (realized by methods like knowledge and faith in God, servitude and responsibility, suffering and hardship tolerance and benefaction). The principle of cultivating

supplication (with sincere prayers, gaining awareness and knowledge, empathizing with those who are suffering, not having a cruel heart, avoiding arrogance and being moderate in eating). The principle of repenting (increasing knowledge of God's attributes, confession of crime and sin, avoiding frustration in God's mercy). The principle of achieving awakening and awareness (by increasing belief and certainty in God's mercy). The principle of increasing capacity to receive mercy (honesty and truthfulness in actions, avoiding aggression and extravagance, cultivating the spirit of humility and compassion for the weak).

Ebrahimi, Akhlaghy, Rustami Nasab and Yari Dehnavi (2020) report the implications of Molavi's epistemology as follows: indoctrination, self-imposition, socializing with good people, self-purification and self-refinement, avoiding imitation, repentance, gratitude, patience, trust, submission and satisfaction. The principles included perfection, soul refinement, deliberation, avoiding selfishness, avoiding unsubstantiated generalizations and acknowledging individual differences in humans.

The results of the research by Taheri and Nekomanesh (2017) in connection with education in Farabi and Molavi's school of thought accentuated issues such as the tie between free will and education, feeling responsible for one's education, correspondence between education and teachers' abilities, the necessity of practice, repetition and continuous care and the need for educational instructors.

Taheri, Ghazi and Rahmani (2016) compared the principles, goals and educational methods of Molavi and Heidegger and concluded that Molavi is more concerned with ethics and education and tries to take the reader out of himself and make something new out of him. However, Heidegger considers understanding existential conditions and context to be the most important goal of education and considers the main task of an educator to facilitate such understanding. Molavi's educational methods focus on leading by example, affection and kindness, encouragement and punishment, good preaching, counseling, experience, storytelling, parables, practicing what you preach, love of God, meditation, Quran recitation, remembrance and reflection. His educational principles include perfection, self-cultivation or self-purification, consultation, avoiding prejudice, avoiding unsubstantiated generalizations and recognizing individual differences in humans. In Heidegger's view, it is very important for a person to deeply understand his own and others' concerns. In his view, philosophical lectures are a means of awakening the audience and the task of every philosophical education is this very awakening or awareness and the function of education, according to ontological explanation, is rooted in initial existential interpretations. From this point of view, finding solutions to the main issues in life and overcoming obstacles rely on objective focus on fundamental issues.

Yousefi and Mansouri (2014) reported several other principles and mentioned that the most important themes in Molavi's works were educational, moral and value-related elements and in most of his poems he first engages the reader's mind by an allegory and then proceeds to tell the story and finally makes a conclusion at the end. In general, Molavi uses three models of encouragement, punishment and silence in his educational elements.

Farmahini Farahani, Sobhaninejad and Mahdavi (2011) conducted a research on the importance of reasoning and intellect in Masnavi and concluded that two types of deductive and inductive reasoning are necessary for human development and their essential role is undeniable, especially in the field of education. The ultimate goal in the education of intellect is to achieve general intellect and nearness to Allah and the intermediate objectives are contemplation and reflection on the creation of the universe and fostering intellect. Relevant educational principles include thinking and reasoning, purity and self-refining, free will, responsibility, respecting individual differences in terms of intellectual capacity, the need to follow a guide, self-examination and self-evaluation, consultation, importance of experience and its consequent implications such as active questioning, affection and love, self-restraint, obedience and respect towards trainers and teachers, meditation and seclusion.

Khodadadi and Rezaee (2018) in a research on critical thinking and its educational implications for the development of educational systems came to the conclusion that the following principles were of great importance: intersubjectivity of knowledge, promotion of dialogue, boosting human relations, participatory and cooperative learning. At the same time, raising active human beings and global citizen is emphasized in

educational objectives. Human relations, mutual respect and responding to social needs is incorporated in the curriculum. In terms of teaching method class discussions is suggested. As for the role of a teacher, they recommend rationality and effective communication with students. On school management, they put an emphasis on socialization and student-centered environment. Concerning research method, they give prominence to exploratory approach and mentalism.

The research results of Sohbatlo and Mirzamohammadi (2015) titled “a reflection on critical theory in education” showed that critical theory is mainly based on criticism of various aspects of social life such as ideology, culture, technology, Marxist theories, sociology and epistemology. Proponents of critical theory analyze and investigate the educational system in the society and consider the school and its elements, especially the curriculum and the teacher, to go beyond the academic field, having important political, economic, social and educational impact. In addition, critical theories have been faced with criticisms such as excessive politicization of educational settings, digressing from the main goal of educational system, which is intellectual education of students, dwelling on revolutionary view of changes instead of gradual and expressing rhetorical and far from reality clichés.

Khosravi and Sajjadi (2011) analyzing the critical theory of education and its implications for the curriculum reported that critical theory by connecting educational systems and social structures tries to challenge dependency on dominant systems. Therefore, from this perspective, education and educational institutions are considered to be transformative, mitigating social and political dependency.

One of the most important positive features of the critical way of thinking in education is the removal of disciplinary boundaries and merging knowledge and action, which can produce new knowledge. This point of view reflects a comprehensive and holistic attitude towards epistemology, which leads to curriculum expansion. Raising awareness among the disadvantaged and the oppressed and taking their curriculum needs into consideration is another positive aspect of critical perspective. In spite of positive features, this view has its shortcomings. For example, the excessive reliance of this view on wisdom and social characteristics can result in failing to notice other aspects of education such as emotional, moral and religious. On top of that, critical view quite often tends toward negative aspects of the school and is used in a negative sense, accentuating the shortcomings and highlighting criticizing instead of building. Dinaarvand and Emaani (2008) concluded that the critical perspective is deeply influenced by critical theory and criticism, change, dialogue, and liberation are the main focus of their study. The ultimate goal in critical education is to prepare vigilant and critical citizens for active participation in society. In this perspective learning is directly related to social issues. Within this frame a learner is viewed as an element that can be actively present in the process of social changes and is actually an agent of change. Dialogue is viewed as an instructional procure, teachers as liberating thinkers, workers as civilized, intellectuals as confrontational and change makers.

Significance of the study

Although there have been researches on Molavi and critical theorists’ educational perspective, no research has been found comparing the educational implications of Molavi and critical theorists as Islamic and Western scholars. This research is significant in that it reveals the applicability and practicality of Molavi’s educational strategies in in this day and age.

Despite having a rich culture and ancient civilization, our country Iran is grappling with cultural confusion for the time being. We are now vacillating between tradition and modernism, being neither absolutely traditional nor absolutely modern. Therefore, conducting this research can greatly assist specialists and planners in evaluating the applicability of Molavi’s educational solutions in the current era, which presents a dilemma between tradition and modernism.

In addition, it can facilitate and smooth the path of adapting to current conditions and overcoming obstacles and educational challenges. The findings of this research in conjunction with a comparison of educational implications of Molavi and critical theorists can facilitate the understanding of the educational opinions and ideas of Islamic and Western thinkers, and this itself is considered an innovation. Therefore, the purpose of

this research was to identify the educational implications of Molavi and critical theorists and to examine their common and distinctive aspects.

2. Methodology

Considering the general purpose of this research, which is to identify the educational implications of Molavi and critical theorists, this study was an applied research with regard to its purpose and documentary qualitative in terms of its implementation method. The research community was all the published sources on the educational ideas of Molavi and critical theorists over the last 30 years, which were selected as samples from various sources to make sure that the adequacy of the data was guaranteed.

To carry out this research, the researcher first searched for published sources on the educational ideas of Molavi and critical theorists in various websites, and then with the help of supervisors and advisors selected a number of them as samples. In the next step, the published sources were examined paragraph by paragraph and line by line, and their educational ideas and implications, including goals, principles, and methods, were noted down, and this process continued until sufficient data was collected. Having finished the notes taken of all the educational ideas and implications of Molavi and critical theorists, they were summarized, categorized, and approved by the supervisors and advisors. It should be noted that in this research, in addition to examining the educational implications of Molavi and critical theorists, their implications were also compared. Therefore, in the last stage, a comparison table, containing a comparison of their educational implications, was drawn.

In this research, taking notes from published sources on the educational ideas of Molavi and critical theorists was used to collect the materials and note taking continued until the data was adequate and the noted materials were approved by the supervisors and advisors. Finally, the content analysis method was used to analyze the noted content.

3. Findings

The research revealed that the implications of Molavi's epistemological style of education can be categorized separately for teenagers, youths and adults.

Table 1 shows the results of the implications of Molavi's epistemological style of education including goals, principles and methods.

Table 1. the results of the implications of Molavi's epistemological style of education including goals, principles and methods.

Age	components	sub-components
Adolescents and Youth	goals	knowing the human being, knowing the world, knowing the creator of the universe, knowing the moral virtues, knowing the values of this world and the world hereafter, the ability to use sense and intellect for perception and knowledge, cultivating valuable inner essence through self-purification, knowing the experiences of our predecessors and adherence to ethical behavior
	principles	Macro: Taking responsibility in the course of one's education, attuning education to fit the needs of individuals, prioritizing inner transformation over outer appearance, paying attention to mental education over physical education, and multiple ways of knowing Intermediate: constant self-evaluation, trust in the instructor and priority of self-purification over knowledge Micro: self-esteem, self-knowledge, knowing one's position and desiring to acquire knowledge and wisdom

adults	methods	Admonition and preaching, use of stories and parables, austerity, raising up role models and following, encouragement and punishment, advice and consultation, learning lessons and self-improvement from active questioning. Macro: seeking closeness to God
	goals	Intermediate: discretionary amity, achieving discovery and intuition and growth and intellectual guidance micro: self-knowledge, acquiring knowledge, thinking and reasoning
	principles	companionship, compliance, activity, dignity, presence, individuality, affection
	methods	Walking the path of wisdom as a prelude to discovery and intuition, exploiting the main keys to opening divine secrets including free will, reasoning and awareness, intellectual creations, artistic creations, cultivating heavenly personality and walking the path of love to accomplish the divine love

As Table 1 shows, the most important goals for teenagers and young people, from Molavi's epistemological point of view, are knowing man and for adults achieving knowledge of God or nearness to God. The most important principles for teenagers and young people are being responsible in the course of their education and for adults walking the path of wisdom.

The analysis of educational implications of critical theorists' school of thought showed that they did not provide educational implications separately for teenagers, young people and adults.

Table 2 shows the results of educational implications of critical theorists' style including goals, principles and methods.

Table 2. The results of educational implications of critical theorists' style, including goals, principles and methods

Components	Subcomponents
goals	raising critical citizens, the discourse of eliminating racial discrimination, creating a democratic society, developing communicative rationality, attention to reasoning, attention to freedom of thought, egalitarian thinking tendencies, self-creation, the ability to criticize social, cultural and personal issues, increasing criticism, reinterpreting written texts and materials, self-awareness and the ability to perform social skills
principles	dialogue-based criticism, anti-supremacy, relativity of knowledge, justice and social equality, freedom of expression of opinions, strengthening multiculturalism, selectivity, self-specificity, externality, interdisciplinary curriculum, mitigating interdisciplinary boundaries, the importance of linguistic devices and intersubjectivity of science
methods	using dialogue, benefiting from critical thinking, prevalence of communicative rationality, criticizing social issues, cultivating social skills, building the mind, discovering the truth, new encouraging and punishing methods, deconstructing education and teaching, double reading of texts during three types of in-text reading, hypertext reading and opposite topic reading activities

As Table 2 illustrates, from critical theorists' point of view the most important goal is raising global citizens. The most important principle is criticism and the most important method is dialogue.

Further investigations showed similarities between Molavi's epistemological style and that of critical theorists'. Table 3 presents these results.

Table 3. Similarities between Molavi and critical theorists' viewpoint

components	Similarities
goals	setting cognitive, emotional and psychomotor goals, emphasis on individual ethics, emphasis on mental health and personality of people, and emphasis on the exalted human being and human relationships with mutual trust
principles	classifying principles at micro, intermediate and macro levels, stressing self-evaluation, stressing participation and active role and emphasizing capacity and ability
methods	the use of encouragement and punishment, emphasis on mutual thinking and exchange of opinions, emphasis on self-improvement or self-recreation, and emphasis on active questioning

According to Table 3, the most important aspects shared between Molavi and critical theorists' perspective in terms of goals are setting cognitive, emotional and psychomotor objectives and emphasizing individual ethics. In terms of principles, classifying principles at micro, intermediate and macro levels and stressing self-evaluation were common features. With regard to methods, encouragement and punishment, mutual thinking and exchange of opinions were similar.

The analysis also revealed differences. Table 4 sums up these differences in terms of goals, principles and methods.

Table 4. Differences between Molavi and critical theorists' viewpoint

Components	differences
goals	<p>Molavi emphasizes individual goals, but critical theorists put an emphasis on individual and social goals.</p> <p>Molavi emphasizes worldly and hereafter goals, but critical theorists emphasize only worldly goals.</p> <p>Molavi emphasizes the grand goal of connecting to the absolute truth and divine nature, but theorists emphasize the grand goal of establishing justice and equality and getting rid of oppression.</p>
principles	<p>Molavi emphasizes self-improvement and refinement of the inner self, but critical theorists emphasize socialization and refinement and liberation from oppression.</p> <p>Molavi emphasizes the originality of the self, but the critical theorists emphasize on the authenticity of social reforms.</p> <p>Molavi draws a distinction between different age groups of teenagers, young people and adults, but the critical theorists lack such compartmentalization.</p> <p>Molavi places an emphasis on the primacy of internal transformation over external transformation, but the critical theorists emphasize the priority of social transformation over self-transformation.</p> <p>Molavi puts an emphasis on the desire to acquire divine knowledge, but critical theorists highlight the desire to decipher knowledge and texts.</p> <p>Molavi emphasizes the demarcation of science in the form of monotheism and divine knowledge, but critical theorists reject such a demarcation.</p> <p>Molavi emphasizes self-improvement, self-exaltation and the acquisition of divine knowledge, but critical theorists put an emphasis on justice, equality, freedom, social transformation, freedom from domination and overcoming oppression.</p>

Methods	Molavi emphasizes self-improvement and individual excellence, but critical theorists emphasize social transformation.
	Molavi places an emphasis on the internalized self-improvement, but critical theorists emphasize criticism-oriented discourse.
	Molavi emphasizes rationality with an epistemological orientation towards God, but critical theorists place an emphasis on rationality with a tendency to social transformation.
	Molavi emphasizes the prescriptiveness of educational methods such as modeling, austerity, admonition and preaching, but critical theorists emphasize the non-prescriptiveness nature of educational methods arising from social conditions.
	Molavi places an emphasis on self-reflection, but the theorists emphasize the need to engage in self-criticism and multiple reading of texts.

According to table 4, the most notable distinction between Molavi and critical theorists' educational viewpoints in terms of goals, principles and methods are as follows: Molavi emphasizes individual as well as worldly and hereafter goals, but critical theorists emphasize worldly individual and social goals only. In terms of principles, Molavi places an emphasis on the primacy of internal transformation over external transformation, but the critical theorists emphasize the priority of social transformation over self-transformation. In terms of methods, Molavi emphasizes self-improvement, individual excellence and internalized self-improvement discourse, but critical theorists emphasize social transformation and criticism-oriented discourse.

4. Conclusion

Considering the importance of examining educational implications of different thinkers in order to find solutions to improve the status quo by incorporating them into planning, the purpose of this research was to identify the educational implications of Molavi and critical theorists' viewpoint and examine their common and distinct attributes.

As Table 1 shows, the most important goals for teenagers and young people, from Molavi's epistemological point of view, are knowing man and for adults achieving knowledge of God or nearness to God. The most important principles for teenagers and young people are being responsible in the course of their education and for adults walking the path of wisdom. In some ways, these findings are similar to the findings of research by Mohammadi Dehcheshmeh and Rohani (2021), Mohammadi et al (2021), Jahandari et al (2020), Ebrahimi et al (2020), Taheri and Nekomanesh (2017), Taheri et al (2016), Yousefi and Mansouri (2014) and Farmahini Farahani et al (2011). It can be inferred that Molavi first invites people to know themselves, the world, the creator of the universe and moral virtues, then he paints a picture of the values of the world and the hereafter and invites people to acquire knowledge through senses and intellect. He depicts perception as moving in the direction of holistic intellect, worldly intellect and approaching divine knowledge. He believes that the cultivation of the inner essence of humans is possible through inner purification, and it is on this basis that his educational goals, principles and methods imply outer and inner education.

On educational principles, he proposed three levels of micro, intermediate and macro. He outlines walking the path of divine knowledge by acts like feeling responsible, body and mind training, self-purification, acquisition of multiple sciences, self-knowledge and self-restraint, achieving inner and outer traits, material and spiritual knowledge.

As much as his education has a worldly orientation, he has paid attention to otherworldly knowledge as well since he separates the education and training of teenagers and young people from adults and does not consider the acquisition of knowledge to be limited to formal education per se. On this basis, he invites adults to turn to a deeper knowledge in order to facilitate nearness to the creator of the universe and through inner purification. Therefore, from his point of view, educational and training settings should have a flavor of

monotheistic ethics so that people can acquire moral virtues and learn conventional Shari'a and taqlid sciences to develop their mind and body. Thinking and researching, active questioning, participation and using dialogue can assist to achieve those objectives.

As can be seen in Table 2, from the point of view of critical theorists, the most important goal is raising global citizen, the most important principle is criticism and the most important method is using dialogue. These findings to some extent were in line with the findings of research by Khodadadi and Rezaee (2018), Sohbato and Mirzamohammadi (2015), Khosravi and Sajjadi (2011), and Dinaarvand and Emaani (2008). It can be interpreted that critical theorists in explaining their goals focused on issues such as self-awareness, criticism, dialogue, free-thinking and criticism of social issues and considered activism and rationality as part of their educational approaches to deal with personal, social, human and moral issues. From their point of view, preparing a citizen for life is important and that is why they include cultural, social and political issues in their educational texts and since they consider the existing education and training as a recipe for domination and oppression, criticism of the current situation is encouraged. They prepare people to liberate themselves from the situation they are in. Their educational goals contain concepts such as the ability to communicate, social skills, familiarity with citizenship, freedom of thought, and the ability to choose. Their educational principles include justice and equality, freedom of expression, and emancipation.

Critical theorists approach towards education and training is sociological, and they consider science to be subjective, and on this basis, they place dialogue and criticism at the center of knowledge acquisition. From their point of view, education and training are not prescriptive but based on social conditions. They consider decoding, while reading the texts, as a learning method, which can help to figure out the causal relationships between concepts and events. Encouragement and punishment, self-recreation, critical discourse, communication rationality, social skills are the common themes in their educational methods. They consider teaching social skills in line with fostering how to live and be active.

Considering Table 3, the most important aspects of educational implications shared by Molavi and critical theorists in terms of goals are cognitive, emotional and psycho-motor goals and emphasizing individual ethics. In terms of principles classifying principles at micro intermediate and macro levels and an emphasis on self-evaluation were among the common grounds. With respect to methods, they took advantage of encouragement and punishment and emphasized on mutual thinking and exchange of opinions. Based on these findings, it can be inferred that both camps, meaning Molavi and critical theorists, despite their differences, have similarities as well. They include setting cognitive, emotional and psycho-motor goals, emphasizing individual ethics, mental health, the personality characteristics, the exalted person and human relations with mutual trust, the classification of principles at the macro, intermediate and micro level, emphasis on self-evaluation, participation and active role, emphasis on ability, encouragement and punishment and emphasis on mutual thinking and exchange of opinions, self-improvement and active questioning.

As shown in Table 4, the most noticeable distinctive aspects of Molavi and critical theorists' attitudes in terms of goals are Molavi's emphasis on both worldly and otherworldly individual goals, but critical theorists' emphasis on worldly individual and social goals. with regard to principles, Molavi emphasizes the originality of the self and the primacy of internal transformation over external transformation, but critical theorists place the emphasis on the originality of social reforms and the primacy of social transformation over self-transformation. In terms of methods, Molavi emphasize on self-improvement, individual excellence and the internalized self-improvement discourse, but critical theorists put an emphasis on social transformation and critical discourse.

With respect to these findings, it can be inferred that, despite the similarities, there are fundamental differences in terms of goals. At the macro level, Molavi emphasizes self-improvement and individual education of people, but critics place the emphasis on social issues transformation. At the intermediate level, Molavi underlines self-improvement and refinement of the soul and refinement of the self, but critics attempt to acquire knowledge and awareness. Regarding principles, Molavi gives prominence to material and spiritual principles and places emphasis on the authenticity of the self, self-knowledge and acquisition of knowledge,

but the critics underscore material principles and culture and curriculum scope. Furthermore, Molavi considers the process of education shaped by individuals' inner and outer efforts, but critical theorists look at education in the context of socialism and criticism, aspiring to criticize current circumstances and bring about transformation. They encourage liberating from domination and surmounting oppression. It is as if Molavi feels living in peace and stability and seeks individual excellence, but the critics consider the existing education and training as a tool for reproducing domination, obedience and continuation of oppression and inequality. This fundamental difference in Molavi's thinking is the main basis of the distinctions drawn with respect to their main components and pillars of education. There are various cognitive approaches in Molavi's educational viewpoint, which shows that he provided a wide range of knowledge in terms cognitive learning, while critical theorists mainly focused on social knowledge. Molavi pays attention to positive emotions and mental health in the affective field and proposes a nurturing learning environment, while the critics pay attention to the individuality of people and emphasize independence, personality traits, personal ethics and social life. In learning, Molavi encourages using five senses, rationality and perception, acquiring knowledge, refining the inner self, and insisting on moral behavior, but critical theorists advocate self-creation, improving one's capacity, developing citizenship, preparing for social life, the ability to perform social skills and communicative competence.

In general, according to Molavi, educational implications have an individual aspect associated with them since they guide a person to know man, to know the world, to know the creator of the universe, and to know moral virtues in order to go through the process of development in the direction of cultivating the essence of existence through inner refinement to adhere to moral values. In Molavi's point of view, purification and refinement take precedence over education and while emphasizing the authenticity of the soul, he recommends the path of knowledge to achieve nearness to God. However, critical theorists' viewpoint, education has a social aspect and the function of education is to raise free-thinking, critical and sociable people with a democratic spirit coupled with rationality. For critical theorists, the goal of education is to achieve justice and equality, freedom of choice, liberation from domination, reforming the society and changing the status quo. These results can have practical implications for education specialists to improve the current circumstances and offer them a vantage point for planning educational programs.

Acknowledgment

This article has been taken from the doctoral thesis of Philosophy of Education, Islamic Azad University, Arak Branch, and special thanks go to the supervisors and advisors who helped the researcher a lot.

References

- Dinaarvand H, Emaani M. (2008). Critical theory and its educational implications: a critique of Freire and Giroux's views. *Quarterly Journal of New Thoughts on Education*. 4(3): 145-175. [Persian]
- Doolatdost H, Bakhtiati Nasrabadi HA, Heydari MH, Mohammadi Fesharaki M. (2020). Investigating the educational implications of "contentment" in Mathnawi. *Quarterly Journal of New Thoughts on Education*. 15(4): 95-120. [Persian]
- Ebrahimi J, Akhlaghy M, Rustami Nasab A, Yari Dehnavi M. (2020). Rumi's epistemology and implications for moral education. *Erfaniyat Dar Adab Farsi*. 10(41): 11-33. [Persian]
- Farmahini Farahani M, Sobhaninejad M, Mahdavi Z. (2011). Explanation of mind position in Molavias Masnavi and its educational implications. *Teaching and Learning Research*. 17(45): 171-184. [Persian]
- Jahandari R, Alavi SHR, Amiri Khorasani A. (2020). Rumi's theological principles and its implications in emotional education (principles and methods). *Scientific Journal of Research in Islamic Education Issues*. 28(48): 189-213. [Persian]
- Khodadadi Gh, Rezaee MH. (2018). The study of the philosophical foundations of postmodernism with emphasis on Jurgen Habermas's views and educational implicit implications of this view in education. *Journal of Research in Educational Science*. 12(Special Issue): 711-730. [Persian]
- Khosravi RA, Sajjadi SM. (2011). An analysis on the critical theory of education and its implications for the curriculum. *Research in Curriculum Planning*. 8(4): 1-14. [Persian]
- Mohammadi Dehcheshmeh H, Rohani R. (2021). Investigating and analyzing the relationship between epistemological foundations and Rumi's educational perspectives. *Didactic Literature Review*. 13(49): 1-30. [Persian]
- Mohammadi M, Faqihi A, Rezaei MH, Sarvar Yaghobi. (2021). Analysis and comparison of the epistemological style of education from the point of view of Rumi and critical theorists. *Journal of Islamic Life Style Centeredon Health*. 5: 243-251. [Persian]
- Ramezani Fini M, Sajadieh N. (2020). Reviving education for human emancipation according to Horkheimer and Adorno' views. *Journal of Educational Sciences*. 27(1): 51-72. [Persian]
- Sohbatlo A, Mirzamohammadi M. (2015). Review over critical theory in education. *Quarterly Journal of Arithmetic in Education*. 1(2): 94-110. [Persian]
- Taheri Gh, Nekomanesh N. (2017). A bunasr Faarabi and Rumi on education. *Quarterly Journal of Research in Persian Prose and Poetry*. 1(1): 153-177. [Persian]
- Taheri J, Ghazi N, Rahmani F. (2016). Explaining and comparing the principles, objectives and training methods. *A Quarterly Behavioral Sciences*. 8(28): 81-117. [Persian]
- Yousefi A, Mansouri F. (2014). A study of several pedagogical principles form Molana's view. *Journal of Research Allegory in Persian Language and Literature*. 5(18): 127-142. [Persian]