# Philosophical Foundations of Citizenship Education from the Point View of Islam and Pragmatism School

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## Abstract

The concept of citizenship and the role of education in its development in the era of globalization have attracted the attention of many researchers in different countries as well as in different schools. Citizenship education is now considered Challenging but vital concept for the education system and society. If education of citizenship is not planned on the basis of an optimal worldview, there will be adverse consequences for individuals and society. The concept of citizenship in terms of Islam and pragmatism is the best way to get an understanding of the interpretation of the components of citizenship education. This article attempts to express the philosophical dimensions of citizenship education between Islam and pragmatism. This study is a qualitative research that has been carried out in accordance with the principles of qualitative paradigm. The required data were collected using the documented method and according to the principle of maximum variation and saturation principle in selecting the documents related to the subject of the research. The collected data were analyzed using descriptive-interpretive method. The results of the research include the philosophical dimensions and educational implications of citizenship education.

**Keywords:** Citizenship Education; Islam; Pragmatism.

## Introduction

Various studies have argued that citizenship education is still one of the most important concepts of the formal education framework (Han, 2015; Mon and Koo, 2011; Ramirez & Mir, 2012; Yimin, 2014). ) On the other hand, citizenship education has a special look at the learning of knowledge, abilities and attitudes that help one to interact effectively with other people and the state (Gholtash et al., 2009). Therefore, the development of the concept of citizenship has been increasingly discussed and discussed by scholars, teachers, and politicians in the last decade (Kennedy; 2012; Johnson & Maurice, 2010; Hansen, 2011). Citizenship education is the provision of opportunities for student employment in meaningful learning experiences. In a way that facilitates their growth as a committed and active social and political person (Humana et al. quoted by Gholtash, 2012).Thus, the kind of human life in society and the education of citizenship lead to their social life. Citizenship education is a training that develops the skills and abilities of citizenship. Such training is necessarily related to the education system of the country among the members of particular countries, because in each society, values, attitudes, insights and skills in each society, together with patterns and methods of participation in collective life in a particular form, and the philosophy of creating an educational system for the development of such citizens. Since the logical relations between

"being" and "must" in affairs, then citizenship must be accepted as a fact of a historical, social and political background. Of course, admitting "to" as an existing reality does not mean that it can be accepted unconditionally and without criticism, but "exists," or that existing facts can be criticized and reformed. Therefore, accepting citizenship from a modern age does not mean 100% of its acceptance, but it can be criticized, but in any case, its universality must be accepted as reality. At present, there is a major challenge between religion and citizenship, because religions are past traditionally significant and citizenship is in keeping with the needs and conditions of social and political life. This challenge has been solved by resorting to methods such as the separation of religion from politics in the West. The key issue is how to solve this issue in the Islamic world. A difference can be considered in two perspectives: first, the view that the development of citizenship is related to culture, namely, the development of citizenship as a product of liberalism, with which it has a strong connection, is not compatible with Islamic society (Sajjadi, 2001: 154). Second, the political, social and cultural developments of recent decades make it clear that, given values, cultures, traditions, territory, and nationality, this need is essential. There are common issues between nations and global issues. Therefore, global issues need global responsibility, which in turn involves engaging with others,

those who are not thinking of us. Also, the most important role of educational institutions in contemporary life and in the current society is to educate active and creative citizens and take on the responsibility and role of citizenship in the local, national and global community. One of the major issues that today's societies in the field of education can have is the educational ideas of schools that should be considered and compared. This is a good basis for comparison since some of the goals and methods of teaching between the two schools have common features and distinct differences. Some pragmatic theories in the education system of our country require more attention. This means that the influence of any thought should be carefully reflected in its dimensions in order to achieve its long-term goals. Applying any thought without considering and clarifying precisely its angles on the progress of the education system cannot work and will definitely lead to problems in the process of education. Human pragmatism is a socio-biological entity that is continuously influenced by the material and social environment, while in educating the Islamic citizenship of the people, in order to achieve prosperity, spiritual perfection, and the realization of the monotheistic society (the Ummah) (Heydari et al. , 2013). Therefore, Islamic thought, in addition to material in terms of growth, also considers other dimensions for spiritual equality.

The field of citizenship education in Iran needs research attention. Most countries in the field of citizen education have undertaken extensive research, set up institutes and scientific and research associations and appropriate citizenship education. The study done by Gholtash (2012) titled "Socio-Political Principles of Education" addresses the comparative study of approaches and views on citizenship education. From this point of view, it is worth considering that it attempts to present existing perspectives on citizenship education in a continuum. This is a progressive approach on the one hand, and on the other is a conservative approach. Akhgar and Khalili (2016) studied the components of his education from the perspective of the Quran and Sunnah to the study of cognitive dimension such as knowledge, equality, freedom of speech and thought, critical thinking, human rights, and conscience; behavioral dimensions including obedience to the law, political participation, participation Economic, tolerance, salary, trust, respect and protection of human dignity. Among the emotional dimensions include commitment, patriotism, kindness, responsibility, dignity, self-esteem and good deeds. The results of this research show that Islam is the best plan for human life and well-being. Various studies have been conducted on citizenship education including Kishani farahani et al. 2013; Heydari et al. 2013; Yavari et al., 2013. None of these studies are about understanding and

comparing the dimensions of citizenship education in Islam and pragmatism.

Research questions

1) What are the philosophical foundations (ontology, anthropology, epistemology, and cognitive value) of citizenship from the point of view of Islam and pragmatism?

2) What are the educational implications and the pattern of citizenship education from the perspective of Islam and pragmatism?

## Research method

This study is a qualitative research based on the principles of qualitative parameter and its design is Non-Emergent Design (Lincoln & Guba, 1985). In this project, the researcher first begins to collect data and then analyzes it (Strauss & Corbin, 1990). The researchers used a purposive sampling method, concerning the maximum variation and the saturation point procedures to select the documents related to the research title. Data were analyzed through using the constant comparative method and an interpretive-abstractive approach.

## Research findings

Answer to Question 1: What are the philosophical foundations (ontology, anthropology, epistemology, and cognitive value) of citizenship from the point of view of Islam and pragmatism?

Answer to Question 2: What are the educational implications and the pattern of citizenship education from the perspective of Islam and pragmatism?

Islamic philosophical foundations

Islamic philosophical foundations include ontological, anthropological, epistemological and Valorization categories of special principles and rules that are based on divine principles and based on the basic concepts of Islam based on the Holy Quran, verses, traditions, hadiths and other principles of Islam.

**Table 1. Islamic philosophical foundations.**

| cognitive value | epistemological | Anthropological | Ontologically |
|---|---|---|---|
| Values are hierarchical. Values are absolute and divine. Man is the caliph of the Lord on earth. Values are not the function of contract and valuation without intermediary. Values are the fruits of the revelation and the traditions of the Prophet. An educated citizen at the Islamic School has the knowledge necessary to reach the path of salvation and immortal wisdom.. | The world around us is examined in terms of the manifestations of the sacred with reason, intuition to explain the worldview of the citizen (sense-witnesses). Metaphysics is a prioritized to the basic facts on the subjective and experimental realities. The goal of education is that citizens walk on the way of god and reaching the sacred essence of God is the cognitive purpose. Wisdom is one of the tools of cognition. The citizen's perception is based on realities based on faith. Existence the world outside the mind is true. | A Muslim citizen has the will and Authority. The power of god is for improve of him. The human being is superior to the Lord. Man is a combination of spirit and soul; the soul is a single and immortal jewel; the human being's true being is the same spirit or soul that is variable and moving. For this move at the lowest level (breath of plant and animal breath) is predetermined and compulsory, but it is unclear in human terms. The material body is variable and mortal. Human beings have a social, influential and social influence. Man is a collection of talents, and intellect and affection are the most important human existential powers. | The creation of the world is a sign of God. "God is the beginning and the destination." All the existing phenomena are moving and evolving, and they are an appearance of divine attributes. (Hierarchy of evolution) The behavioral patterns of coordination and purpose have already existed. There is a comprehensive world and its components are also clear. . |

Pragmatism philosophical foundations

Pragmatism as a philosophical theory and a way of achieving the truth is a roughly new view of the United States in the late nineteenth and early twentieth centuries.

Pragmatism is based on the principle that any theory or doctrine should be judged on the basis of the results it derives from. In the opinion of the pragmatists, if a belief leads to a good result for human beings, it should be

considered true. In fact, there is nothing that exists independent of man. In terms of pragmatism, all concepts, judgments, and opinions are rules for behavior, but their truth lies only in their practical usefulness in life. From the point of view of pragmatism, it is the criterion of truth, usefulness, utility, and outcome (Sabziyan musa abadi & Shoaib, 2011).

**Table 2. The philosophical foundations of pragmatism.**

| cognitive value | epistemological | Anthropological | Ontologically |
|---|---|---|---|
| (Relative – mentally)<br><br>Values are not absolute but relative (utility and self-determination is the criterion of value, which is shaped by the experience of the individual with the environment and others.<br>Instead of God on earth.<br>Independent in the choice of the way to achieve the moral order and the knowledge and discovery of values by gaining from the wisdom of values is the product of human experience.<br>A trained citizen of the pragmatism is wandering and without a predetermined path, and absolute self-identification, and any useful experience can be a valuable goal.<br>The citizen has the will, power and authority of non-divine.<br>The ultimate goal for citizenship is inadequate.<br>Democratic society as a goal... | Investigating the world round as a true reality and in terms of experience and thinking to gain knowledge (sense of experience.<br>The purpose of awareness and information acquisition with the mind for self-actualization and self-actualization of the citizen.<br>wisdom as a tool of cognition.<br><br>Science and experience the meaning of knowledge and the possibility of knowing it<br>.<br>The citizen's understanding of the facts is not based on faith.<br>Knowledge is an experimental aspect and it is the result of interaction between man and his environment. The ability to receive facts by humans is achieved through human effort.<br>Relative and variable reality. | The will of man depends on knowledge and technology.<br>A human being is a part of nature, and challenged by nature.<br>Human nature is part of experience and part of nature. Man is material in all its dimensions.<br>Believes that the soul has not been made and not proven, but it is continuously transformed into arbitrary verbs.<br>Human being is a biological creature and is an effective source of experience.<br>Man has a set of talents. The wisdom and love are his forces. The will of man depends on interaction with society | Creator of the Uncertain World<br><br>beginning of essence It is world. unknown a tool for controlling or directing the curiosity of man.<br><br>Everything in the world is changing, and this result is merely a material process. (Experience – Change)<br><br>Emphasize on experience and Experience has an uncertain status, therefore, it lacks a predetermined purpose.<br><br>There is no comprehensive universe and There are various contradictions between components |

Answer to Question 2: What are the educational implications and the pattern of citizenship education from the perspective of Islam and pragmatism?

Educational implications of citizenship education from the perspective of Islam

Since the education system in Iran is influenced by the ideology and values of the Islamic religion, it is natural that teaching citizenship as one of the most important social thinking that creates different social and individual lives for them is to be considered by the education system (Farahani, 2010: 45). The Educational Consequences of Citizenship Education from the Point of View of Islam in Schools are:

-Students are educated as citizens of divine law for serving the community. They are familiar with the values of Islamic citizenship and make them appear in their own way.

-Students as religious citizens on the way to the divine glory Take steps.

-School students respect each other's rights and respect this right in their daily lives as well as at the community level.

-The attention of professionals in the educational system is to educate schoolchildren about the wisdom and purpose of life. This is God's goal.

-The spirit of equality and justice is institutionalized among and Students consider themselves in the presence of God Equals.

- Students are responsible as responsible citizens for themselves and for the social community in which they live.

-Students as independent and distinct individuals from each other, pay attention to their own growth needs and as well as helping others on the way to God's sake In the first place, they will start up programs.

-Students internalize the rules and principles of education based on the divine orders and show their behaviors and actions.

-Students are responsible for their behavior in the world and the Hereafter and respond to their consequences.

-Students see themselves as representing God on earth and life without sin, free will and they bondage and obedience to God.

Educational implications of citizenship education from the perspective of Pragmatism

The analysis of collected data from selected documents related to citizenship education from the perspective of pragmatism led to the extraction of educational implications of citizenship education as follows:

-The only way to recognize phenomena and facts for students is to experience and the only means necessary for to be reasonable.

-Developing students' talents to serve their material goals and to meet social needs.

-Because of the constant change in the goals, plans and activities of the educational systems and schools, students are confused and ambiguous, and this clearly affects their behavior.

-Since values are relative, students also act according to different situations and situations, regardless of whether they are true or false.

-The most important criterion for choosing students is their goals and ways to achieve them is benefit. Attention to principles is rarely ethical and unethical.

-The behaviors and practices of students and other stakeholders in educational systems, including schools, are based on secular interests and, accordingly, interactions between them are formed.

-Students are only focused on sense and experience to understand concepts and the world around them, and they ignore the category of faith-based intuitions, which makes them unable to comprehensively convey phenomena and concepts.

-The meaning of responsibility in schools is defined by pragmatic thinking based on profit and individual interests, ultimately defined for collective purposes.

-The goals of students are defined in its relative pragmatism and its value in reaching a democratic society.

-The goals and missions of the whole school are designed and designed according to worldly concepts and realities, and metaphysics are not in place.

- It is taught to the students that the law is in order to meet their need and relative.

## Conclusion

One of the important issues of citizenship and citizenship is how it can be trained so that it can be approved in society and provides the responsibilities that it has. In this regard, thinkers consider school as the best place to learn and learn. This is because the school is in the second place after the home, which children and young people often spend time on playing an important role in the development of characters. As a result, familiarity with citizens and citizenship is also one of the skills to be taught in school, and students from different levels of education must have rights, duties and citizenship responsibilities at school. On the other hand, citizenship education and the concept of citizenship education are identified on the basis of philosophical criteria, as well as the challenges currently faced by educational systems, especially schools. In other words, different schools such as Islam and pragmatism, while emphasizing the importance and necessity of citizenship education, consider different philosophical foundations for citizenship education and based on them, they are implementing the dimensions of citizenship education in schools, and it is natural that the educational implications of these are also different.

In response to the first question of research that seeks philosophical foundations (ontological, anthropological, epistemological and cognitive values) and, moreover, the citizenship education from the perspective of Islam and pragmatism:

Philosophical Foundations of Citizenship Education in Islam:

Each of these concepts includes the principles and components that teachers should consider in their citizenship education. Among the ontological principles to be taught Citizenship to be considered and considered in this study include: The world of creation is the sign of God; God is the source and destination. All existing phenomena are moving and evolving, and are the manifestation of divine attributes: The goal is to consider the citizen as an active person who should be trying to achieve the goals. The world is comprehensive and its components are distinct. In anthropology, man is the supreme creature of God in anthropology; man is superior to God, with the free will and successor of God on earth. Man has two dimensions: the soul and body and soul as an immaterial element. From the epistemological point of view, the most important principles of this study are providing better and more appropriate education about citizenship, including investigating the world around them in accordance with divine commands along with reason and intuition to explain the worldview of a citizen.

Metaphysics takes precedence over the realities of mind and experience, and the goal of education is to bring civilization to the divine path and reach the holy principle, which forms the basis of the cognitive purpose Wisdom is one of the tools of the new citizen's understanding in understanding the truth-based beliefs The world is out

of the mind is true. a definitive recognition is available and there is a real possibility of knowing the objects and phenomena of the universe. The truth is always unchanged but according to the type of look and approach of human beings, there is a possibility of change in science (knowledge of the truth). Also, the principles of cognitive value that can be used to guide proper citizenship education and studied in the research include "The Absolute Value in Islam is Godliness and Virtue. Values are fruits of revelation and clear traditions and values are not subject to non-divine contracts. The educated citizen of the Islamic school is aware of and is the owner of a predetermined path for the eternal salvation and wisdom; the citizen has the will, and power that has gained from the Creator of being.

Pragmatism

In the ontology of pragmatism, the creator of the universe and the end of the universe are unknown. Everything is changing and nothing is fixed, and therefore the universe is not comprehensive, and it is full of contradiction. On the other hand, according to Davy, epistemology is in the widest sense of the word, a standard for solving unknowns and an agent for solving epistemic problems and experiences through experience (Dempster, 2016). Therefore, it is natural that the student's goals are based on the pragmatist's epistemology based on the physiological needs. The result is that student behaviors will be very controversial. In anthropological,

human is a biological entity that does not have a stable personality due to constant environmental changes. From the perspective of epistemology, pragmatism schools are also based on concepts and beliefs such as the world without metaphysical sources and only the way of knowing, experience using the tool of rationality. Citizen of the School of Pragmatism captive is the constraint of knowledge and technology. Experience is the basis of his performance. From the perspective of epistemology, the school of pragmatism does not have metaphysical roots on concepts and beliefs like the universe. Experience is a basic issue and the only way to recognize the experience is by knowing the means of wisdom. In other words, there are no relative fact or absolute truth and therefore, the educational system and schools are based on this actuality. In a way, all behaviors are influenced by circumstances that must be taken into account with regard to those conditions, regardless of ethics or truth. Therefore, there is no absolute truth for the students, and they have to constantly consider the various facts as facts. In terms of cognitive value, the pragmatism school also believes that values are not absolute, but relative. And for this reason, there are no absolute truths even in the field of morality and they are in some way the result of human experience. On the other hand, since a trained student in this school does not believe in the existence of God as the source, it has a kind of confusion and does

not see a specific path to it to behave. For this reason, it is constantly in the wake of experiencing. These experiments sometimes lead to ruin and morality in the behavior of students and lead them in the wrong direction. Also, in the event of failure, they will distract them from the normal course of life.

In response to the second question, the research on educational implications of citizenship education and the pattern of citizenship education from the point of view of Islam and pragmatist:

## Islam

The cognitive values of ontology, anthropology, epistemology and Islam were analyzed, which is the basis of the educational concepts of the Islamic school. The Islam's school students know divine life as the purpose of creation. Therefore, as God's successor on earth, he sees him in all aspects of personal and social life. Therefore, the student of Islamic school considers ethics in social behavior, which is the result of using reason and intuition in teaching Islamic citizenship. Cognitive values, ontology, anthropology, epistemology, were analyzed and explained. In this way, these educational concepts will also be based on the Islamic world. The Islamic school students know the god satisfaction as a purpose of creation. Therefore Life is meaningless without obedience to divine orders.

## Pragmatism

It should be noted that the implementation and application of the principles and dimensions of citizenship education based on the philosophical foundations of pragmatism in schools leads to the institutionalization of the concept of application and desirability, regardless of ethical dimensions and over time, all student behaviors at the level of detail as well as the educational system processes At macro level, they are influenced by relativism and benefit, and they are designed accordingly. On the other hand, the trained student based on the principles of this school does not have a definite orientation for achieving growth in all aspects of human life, thus making decisions in this world to enjoy every day of materialist life is the ultimate goal of him.

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