

## RESEARCH AND EDUCATIONAL SYSTEM OF ISLAMIC WORLD IN THE GLOBALISATION ERA

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### ABSTRACT

*The object of this article is the analysis to the question that how can research and educational systems of the Islamic world in the globalization era answer to the challenges and thinking problems facing its present era? In other words, with what strategy and function can the research and educational systems of the Islamic world play an active role in the contemplative realm of this globalisation era? In order to answer these questions we have briefly analysed the effects of globalisation on culture, thinking and education and then we have looked at the role and function of the education and research system of the Islamic world in the globalisation era.*

### GLOBALISATION OF EDUCATION, CULTURE AND THE ISLAMIC WORLD

One of the most important dimensions of changes occurring in the globalisation era is the evolution in contemplation, awareness and thinking of contemporary human beings. This transformation in turn has direct relationship with the education and research systems of every country. This is due to the changes in various global views, cultures and beliefs of human beings which as a result will also transform the objectives of education and research. Globalisation has affected societies in various ways resulting in change in the realisation of belief, culture, economics and politics associated to time and place and far beyond that too<sup>1</sup>. As a consequence of globalisation a great demand has been put by people on education and research. Different requirements of knowledge, industry, specialisation in the world and the acquisition of a deeper understanding in research and education has come about due to the opportunities that have arisen in the area of research<sup>2</sup>.

According to Martin Albrow, period of globalisation has not only made use of values and performance, technology and other aspects of human skills and played an important part in assisting mankind in its efforts in the global sense, but has also provided mankind with the ability to globalise its awareness and in doing so given it new tools of competency, thereupon placing it at new levels and raising its perception and knowledge<sup>3</sup>.

Consequently, during the era of globalisation, awareness and knowledge has come face to face with challenges which Martin Heidegger defines as crisis for mankind of our age which can be identified in the following manner;

- 1- Technology: They are of the opinion that if mankind does not familiar with this then it will come face to face with numerous calamities.
- 2- Decline in spirituality and the distance from the Divine authority: The result of this has seen the move of mankind from giving the Divine authority a pivotal role to mankind itself occupying that position. This is defined as the period of wilderness.

<sup>1</sup> -Alaqabandi, Ali, *Introduction to Education Management*, Farsi, Rudaki 1373 / 1993, p.140

<sup>2</sup> Haiderfar, Mohammad, *Globalisation – Education and Research*, Farsi, Collection of Articles on Globalization ó Research Center for Practical Studies 1383 / 2004, p.79

<sup>3</sup> Albrow, Martin, *Time of Globalization and Social Studies a Phenomenon Globalization*, English, Translated by Nadir Salaarzaded Amir, Tehran, AzaadAndishi, p.85  
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- 3- Neglectful about the meaning of existence: This being the foundation of all aspects of difficulties within this new era. In their opinion new philosophical views are sufficient in answering to questions regarding existence. It is due to this fact that Western philosophy has not been able to answer this question and thereby it has itself fundamentally deviated from its path<sup>4</sup>.
- 4- Crises in knowledge: Can knowledge be derived from theoretical opinions, hypothesis, examples and paradigms satisfy the thirst of investigation? It can be assumed that we are presently confronted with difficulties of recognising the full depth of understanding<sup>5</sup>.

Consequently the issues which need to be confronted relating to the difficulties and challenges of intellectual thinkers of the world, and in particular philosophers of the Islamic world, are deep and fundamental. Most important of which is the philosophy pertaining to the existence of a system of education and research in the Muslim world having the ability to answer to contemporary issues relating to the intellectual crises. The question in this area has made Muslim academics aware of the problems associated to globalisation. It is possible to categorise this awareness in to three groups of those who support it, who are against it and those who hold a position of relative interaction on it. The approach of this article is to explain the position of those who hold the third view and its role in the issues of globalisation.

Dr Nasr, a famous Muslim academic holds the opinion that to confront the whole issue of modernity one needs to explore it within the following two constraints;

- 1- Understanding the West: To acquire Islamic answers it is vital that one endeavours to comprehend what are the bases of the essence and modernity of the West, its requirements, effects and foundations of intellectual thinking and how it views mankind. This makes it necessary that we have an understanding of technology within the Islamic perspective<sup>6</sup>.
- 2- The second is the answers Islam can provide to modernity after recognised the contradictions modernity has with Islam in particular within the Islamic society and bases of intellectual and philosophical thoughts in Islam. In other words the most important answer any Muslim youth is trying to ascertain, on top of everything, how he/she can uphold their belief, not lose their ideology and maintain their trust in Islamic revelations<sup>7</sup>.

In this same approach, an Islamic academic by the name of Mohammad Ibrahim Abu Rabi'e has proposed that educational systems in Muslim countries should be restructured. So much so that before Islamic cultural developments are introduced into any educational system that new cultural issues are evaluated and religious constraints pertinent to the time considered<sup>8</sup>.

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<sup>4</sup> Alipour, Ibrahim, *Changes in Modern Times and fundamental human needs of the time in the feel of Martin Heidegger*, Opinion and Critiques 1385 / 2005, Issue 3 & 4, pp.107-124

<sup>5</sup> Kazmi, Ali Asghar, *Globalization of Politics and Culture*, Qumus 1380 / 2001, p.286

<sup>6</sup> Nasr, Sayid Hussain, *Muslim youths and the World of Modernity*, Translated by Murtuza As'adi, p.182

<sup>7</sup> i.b.i.d , p.184

<sup>8</sup> Sajjadi, Sayid Abdul Qayyum, *An Overview of Islam and Globalization*, Farsi, Bostana Kitab Qum 1383 / 2004, p.142

At this point it is essential that we analysis the functionality of the educational and research systems in the Islamic world during this era of globalization.

## **FUNCTION OF EDUCATION AND RESEARCH**

In defining function, social scientists initially look at the meanings of 'Work', 'Responsibility' and 'Role'. In other words, they study the functioning entity within the realms of what it produces within the social structure<sup>9</sup>.

When social scientists study the issue relating to education and research, they examine it within its function. Most often look at it as part of the society and consider its structure and product in an institutional manner so that the actions can acquire some formal order and the aims and objectives achieved<sup>10</sup>.

Educational and research systems in the Muslim world which is part of a wider Muslim world within the process of globalization can produce a practical image of the Muslim world which removes all the negative aspects and be a participative and effective member of the discourse within the academia of the contemporary world.

It would be appropriate at this point to examine the function of the educational and research systems operating within the Muslim world taking into consideration the changes occurring in the contemplative, scholastic, cultural and interactive aspects of the present era.

### **1. Transferring Islamic Culture**

Within the domain of culture, globalization pays attention to the reduction of time and place and establishment of new conditions for the global society and establishment of a global culture. On the whole effects of a global culture brings about a global crisis, which are in the trees, examples of practices within different periods, expansion of interactions at different levels and categorization identities which may or may not accept affects on themselves<sup>11</sup>.

During the process of transferring culture with its important values, it is essential that proper research and criticism associated to it, to restructure culture and provide it change which would be fruitful<sup>12</sup>.

Consequently, it is of paramount importance have a role in structuring culture in education and research or reconstruct (cultural reproduction). Therefore the educational and research function with regards to the transfer, redesigning, critique and examination of culture and Islamic civilization for the new generation within the Muslim world could be considered extremely productive and relevant.

### **2- Religious Training (Development)**

With an Islamic society, religious thoughts and Islamic value systems are considered an important part of the Muslim identity. The worst crisis that can be identified within the

<sup>9</sup> Tusli, Ghulam Abbas, *Views in Social Sciences*, Farsi, Saemt Tehran 1380 / 2001, p.218

<sup>10</sup> Alaqabandi, Ali, *Social Studies of Education and Research*, Farsi, Nashr Rawaan Tahrn 1385 / 2006, p.21

<sup>11</sup> Gulmohammadi, Ahmed, *Globalization of Culture and Identity*, Nashr Ni Tehran 1383 / 2004, p.15

<sup>12</sup> Alaqabandi, Ali, *Social Studies of Education and Research*, Farsi, Nashr Rawaan Tahrn 1385 / 2006, p.80  
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relationship between globalization and Islam and Islamic thoughts is the whole aspect of culture and thoughts themselves. This matter is based on the relationship of culture with other components of the society, while on the other hand, being important in the sense that it comprises of the structure of cultural values, customs and beliefs within the religious society<sup>13</sup>. Consequently that which is derived from globalization has a lot of affect and can create a catastrophe for the process of religious training and the educational and training systems. Therefore one of those important factors applicable to the educational system within the Muslim world can be the existence of objectives and the training system. Objective of training highlight the roles of education and provide it legitimacy. Below are mentioned under objectives of training;

- 1- Objectives of training should be answerable to the needs of the society and remedy the problems and difficulties that is face to face with.
- 2- These objectives should be such that they accept aspects of flexibility so much so that they are able to incorporate alterations or changes<sup>14</sup>.

### **3- Innovation and Change**

By paying attention to the affects of change and innovation in the educational system<sup>15</sup>, it is possible to consider it an important point when trying to initiate innovative changes in the contemplative and academic aspects of education which bringing about a reform within how religion is contemplated and new life breathed into intellectual thinking. In this present era there is a great demand in the area of intellectual thinking in the Muslim world to regenerate it and provided elements of reform, even though the want for remedy and regeneration of religious thoughts has had a long history in the Muslim world. In Ghazali's most important book *Ahaya'a 'uloom al deen* he writes that they should be in an attempt to rejuvenate a field of mysticism and ethical values. The important point in this view is that rejuvenation and remedy of religious thinking can be given to a different definitions. On the one hand rejuvenation could mean correction of the subject matter and content of intellectual religious thinking and being an attempt to create an understanding and change in the religious texts to provide intellectual and cultural direction to eradicate any distortions in intellectual religious thinking. On the other hand, could mean remedy of on methodology which means assessing methodology and remedying the method of on the standing religion and providing commentary to religious text<sup>16</sup>. Mian Mohammad Sharif in his book *History of philosophy in Islam*<sup>17</sup> has examined the changes in intellectual thinking and defines it as the changing renaissance from the near East, Middle East, north Africa and Southeast Asia. In all these activities it is possible to observe the effects of elements of intellectual advancement and social change arising from the progress in knowledge, contemplative role of intellects, thoughts of the elite academia and those who have been trained through the educational system. Consequently, after paying attention to the results of educational systems and their role providing social change and innovation, it is possible to provide two fundamental viewpoints within the Muslim world;

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<sup>13</sup> Nadir, Dawood, *Practical Overview of Various Strategies Derived from Globalization*, Farsi, Internet, p.2

<sup>14</sup> Alkilani, Majid Arsaan, *Descriptions of Islamic Training Objectives*, Farsi, Collection of Articles on Religious and Educational Training ó Research Centre for Hawza & Universities ó Qum 1380 / 2001, p.118

<sup>15</sup> Alaqabandi, Ali, *Social Studies of Education and Research*, Farsi, Nashr Rawaan Tahrán 1385 / 2006, p.84

<sup>16</sup> Fana'I, Abul Qasim, *Rejuvenating Religion*, Internet, p.2

<sup>17</sup> Mian Mohammad Sharif, *History of Philosophy in Islam*, Vol. 4, Tehran University Press Tehran 1370 / 1991, p.61

## 1- Islamic Discourse

Important roles played by the educational and research systems within the Islamic world in relation to Islamic dialogue is the attention it pays to changes in intellectual and contemplative function in the contemporary era can be defined in the following way;

- a) Rationalized Islamic Discourse
- b) Balanced Islamic Discourse

One of the most important problems experienced by Islamic discourse in this day and age is its need to redevelop or intellectually strengthen these discourses. First stage is to create an intellectual environment in opposition to all the negativity surrounding it by taking hold of the myths and discarding unsound ideologies from it. Creation of an intellectual understanding to Islamic dialogue is accompanied by changes in Islamic discourse or paying serious attention to the academia or recognizing technological innovations and their role in modernization to organize the society and providing it strength. Probably the most difficult crisis confronting religious discourse these days is its inability to recognize the grand intellectual revolutions of social sciences and humanities and the lack of understanding of the phenomenon of humanity that alongside it all the controversies within it with regards to philosophy during contemporary period and that which it is continuously face to face with. In other words the biggest problem confronted by the Arabian culture and more appropriately the discourse pertaining to the Arabian people, has become embodied with the understanding of present changes and their inclusion in contemporary global era<sup>18</sup>.

Therefore, in this day and age, there is a great demand for Islamic education in the Islamic world so much so that it can distance itself from immoderate and wasteful discourse, those immoderate and wasteful discourses which could bring the whole Islamic world under the shadow of threat. Therefore as a result of this there is an extreme necessity that educational systems readdress and redevelop their balanced and intellectual discourse within Islam.

## 2- Religious New Thoughts

New thoughts in religion means creating new formulas for contemplative activities so that it would be possible to acquire some guidance from sacred Islamic sources. Regardless as to whether these formulas take into consideration new subjects or subjects from the past or even regenerate thoughts from the past which many widen the scope of thinking. The most important thing of these formulas is that it should be able to provide answers to a new questions and changing needs arising from changing times and places. Consequently, *ijihad* has become closely associated to redevelopment<sup>19</sup>. These days whether it may not be the case or that philosophical or intellectual contemplative activities and their conversion have weakened educational systems of some of the Islamic countries and has caused new religious thinking to be confronted by problems. History of Muslim thinking, during the great periods of the Islamic civilization and the renaissance of education and contemplation and due to the progress in intellectual religious thinking and practical and theoretical aspects of Islamic

<sup>18</sup> -----, -----, *Islamic Dialogue and the Need for Rationality*, Paghah Hawza 6<sup>th</sup> Abaan 1385 / 2004, Issue 194

<sup>19</sup> **Taskhiri**, Mohammad Ali, *New Opinions Concerning Religion and Shariyat's compliance with it*, Farsi, Internet

wisdom together with mysticism and spirituality, demonstrates how great success was achieved. This experience could provide an example in planning for an educational system which can answer to problems and difficulties present the existing in the world's contemplative activities.

#### **4- Scientific Dialogue**

Dialogue at the level of methodology or with regards to tools does not only provide us with specified aims and objectives that can be utilized but can also simultaneously assist in disseminating new thoughts in the mind. Within all types of dialogue, that which provides sound critical remedies can present the best form for expansion and establishment of intellectual arguments which would have affect on the listener and is considered extremely important in the society.

The achievement from this type of interaction can provide that aspect of criticism which provides the opportunity for greater understanding in the area of theory and create changes in the area of practical application<sup>20</sup>.

Therefore thinkers and educational systems in the Muslim world require to interact at two levels of contemplative and religious dialogue relating to the contemporary era;

- 1- Dialogue between Islam and the West.
- 2- Dialogue of Muslims among themselves.

This cannot materialize unless areas of theory and criticism do not evaluate methodology and thought within the format of the planning of the program pertaining to the educational and research systems in the Muslim world.

#### **5- Theorizing in Humanity Studies**

Globalization has left a great impact on a field of humanity studies. These effects are even more apparent in the studies of social sciences and have led to many changes in its understanding and are accompanied by the methods and opinions. We can list the changes in the following manner;

- Rejecting the essential attributes of mankind and replacing them with the meaning of intellectual awareness.
- Eliminating any forms of certainty and uniformity so that an emphasis is placed on individuality.
- Removing any important of world inclusiveness.
- Creating the meaning of infinitiveness.
- Bringing about diversity in the whole meaning of existence.
- Giving a new form to the whole meaning of society<sup>21</sup> such that it interacts with the changes of methodology in the study of social sciences causing in this to become an established position.

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<sup>20</sup> Paya, Ali, *Discourse in the Real World*, Tar-e-Nu 1381 / 2002, p.30

<sup>21</sup> Rahbar, Mehdi, *Changes in Social Sciences Within the Function of Globalization*, Intikhab issue 767

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Numerous changes in western thinking have attempted to give a style to the process of thinking so much so that it becomes standardized. The desire to do this comes face to face with all types of intellectual thinking which goes beyond the realms of senses regardless of the fact that it relates to religious thinking, metaphysical or intellectual<sup>22</sup>. Likewise another type of theoretical problem highlighted in western studies of humanities is the conflict between knowledge and religion so much so that it is considered natural in the history of western thinking that there must be a battle between knowledge and religion and it has been so consistently throughout history<sup>23</sup>. Consequently educational and research systems is universal when while providing answers to theoretical and methodology issues pertaining to the study of humanity it pays attention to performance of the theoretical elements and criticizes methods only through experiments and senses and explains methods of religious and intellectual actions.

## CONCLUSION

The aim of this article was to answer the original question of how educational and research in the Muslim world during the period of globalization and answer to arising problems and contemplative challenges occurring in this day and age. Theories give a definition by saying,

By paying attention to the conditions pertinent to changes in thoughts and performance during the time of globalization, most important action that can be undertaken which can provide success for the educational and research systems of the Muslim world, is its ability to understand the technological changes and realize the effects of progress on academic and intellectual developments on the lives of human beings.

That which then enables initiation, in depth evacuation and reform in the educational and research systems within the Muslim world can materialize on the basis of the following elements;

- 1- Transferring Islamic Culture
- 2- Religious Training
- 3- Innovation and Change
  - a) Islamic Discourse
  - b) Religious New Thoughts
- 4- Scientific Dialogue
- 5- Theorizing in Humanity Studies

Therefore, research and educational systems of the Islamic world in the globalization era can succeed through their functional and active roles which will protect them from the negative obstacles. By being present in scientific and Islamic discourse it would be possible to answer to the present day world's questions and thereby helping it to override the intellectual crisis of our time.

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<sup>22</sup> **Mohammad Amziyaan**, Mohammad, *Method of Research in Social Science from the time of ..... to .....*, Translated by **Sawari** Abdul Qadir, Research Centre for Hawza & Universities ó Qum 1380 / 2001, p.87

<sup>23</sup> **i.b.i.d.** p.20