Taking a look at citizenship education in the Holy Quran with an emphasis on citizenship culture

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Abstract

Providing citizenship culture must be derived from social values and norms in order to allow the trained person to enter the community, as a citizen, and therefore it is a dynamic phenomenon and it is conducted in line with creativity, initiative and self-actualization of people and providing their sustained and comprehensive requirements. In this study, which is qualitative, our purpose is, by a descriptive-analytic method and gathering information by library method, to answer this question that in the Holy Quran, with an emphasis on citizenship culture, what components are included in proper citizenship education? At the end of the studying the research documentation and Holy Quran verses by conducting hermeneutic and qualitative content analysis, we concluded that Citizenship education derived from the Holy Quran consists of five important educational principles include the principle of respect for women’s rights, the principle of freedom and security, the principle of taking religious minorities into consideration, the principle of hygiene and cleanliness and verses associated with them were presented.

Keywords: citizen and citizenship, education, social education, citizenship education, culture, Quran (Koran).
1. Introduction and putting forward the issue

Today, because of the crises of identity, community and lack of attention to spirituality, society is facing fundamental challenges, which are evident in interpersonal relationships, and emotional communication. Khajehb Sarvari (2001) believes that lack of cultural strategy in cultural institutions such as the education system has led to the establishment being faced with everyday problems such as the cultural routine and identity crises. These problems have led to the strengthening of Islamic-Iranian identity not being pursued seriously. Based on researches and studies conducted in the field of education, we could say that there are serious shortcomings in this regard and our youngsters, despite the rich Islamic and Iranian heritage and timeless divine resource of Holy Quran, do not experience proper Educational and social conditions. And these shortcomings are evident in the behavior of individuals, especially young people. Issues such as identity crisis, lack of communication and social skills, religion aversion and disregard to Islamic values and beliefs are more evident, which have caused more Irreversible harm to the social order, this issue shows us how seriously Psychology professionals need to pay attention and be determined to study this issue by scientific methods. Through social education, human beings internalize social and cultural elements of the surrounding environment during their life consciously or unconsciously, and mix it with their personality. In fact, in the social training the focus is on intrinsic nature, will, desire and need of individuals that should be approved by parents and teachers. Any modification or imposition which distorts the nature of an individual or disrupt their identity is not accepted; hence, the opportunity and training backgrounds should be provided freely but committedly as to shape the character of a child, as a process, not a project, as a formative process and not developmental. In this way we can be sure that any individual, according to their nature, reaches individual and social perfection. (Karimi, 2007, page 128) So however social and citizenship education is a process occurring in society but each individual takes this path to perfection based on their nature. Taking this path requires systematic design and planning. But one of the important issues related to the concept of citizenship and a citizen is that how we can teach it to guarantee the proper execution of its duties and responsibilities in society. In this regard, the experts believe that school is the best place for the training of these categories. They believe that because school is the second place after home where children spend much of their time, so it plays an important role in personality development and transfer of knowledge and skills to their lives; As a result, familiarity with citizen and citizenship is among the skills that should be taught in school and the students of different educational levels should learn about rights, duties and responsibilities of citizenship at school. (Taghi Poor Zahir, 2007, page 8) In a system having good performance, cultural values are internalized through socialization process and they are also entered the psychological structure of an individual as cognitive and emotional attitudes for behaviors related to values. The role of expectations is defined in relation to the same values that have been entered socialization process, so that the things that a child is asked to function in school is consistent with behavioral tendencies (Getzelz, 2007 page 14)

Fathi (1383) , by studies in the field of social education and specifically communication skills and citizenship education , believes that basic challenges of Iranian education system is to train citizens who have the ability to solve problems in life , and adds that citizenship education can be an underlying factor for the wellbeing of people of each country. It leads to social participation,
relatives’ relations, economic development, political and cultural development, promotion of knowledge, familiarity with the laws and rules at society and the international level, paying attention to cultural heritage and preventing alienation from other cultures. Jenkins (2002) states the identity of today's generation, unlike previous generations, does not mirror the social outlook. However, in the past it was our history and culture that taught us how to speak of identity, today these methods include more resources such as confrontation of languages, traditions and lifestyles exposure, the process of globalization and mass media, and of course our own history and culture , Dugan (2009). Since in our Islamic country, the life plan and individual and social behaviors are formed in the light of Islamic guidance and the Quran, this guidance certainly should be presented in the form of a strong predominant, planned, coherent, systematic, complete, accurate way and yet continuous and step by step, as society can achieve the goals which Islam set, in a way that is worthy of Islam and the Islamic community. In this regard, it is necessary that the valuable advice and commands of God be extracted and each in its own right and proper way should be interpreted and eventually be trained and more importantly, the importance of and adherence to the directives and recommendations should be clear to all individuals and sections of society, so that they try to institutionalize and teach these values, and along with each other Lead society towards prosperity and progress and work towards building a healthy, Quranic, Islamic community .(Husseini, 1999, page 182) Thus, according to the studies, research and resources, citizenship education as a field of education that takes place in the context of social norms and values has been less considered in the educational system, And in some cases that this consideration has happened, social, cultural Islamic values, rooted in the Qur’an and Islamic cultural have not got the required scientific attention ; Therefore, the Islamic Iranian society, despite its Cultural, civilizational and historical heritage, As one of the countries with high rates of divorce and the death toll from road accidents and the ravages And problems arising from the entry and spread of alien cultures and unfamiliar with Islamic culture and promoting deviant sects and Satanism etc., is threatened by social - Cultural crisis , and since the training does not be effective regardless of the values of the community, this research considers citizenship education and in particular its essential components in the Quran.

2. Conceptuality

2-1- Citizen and citizenship

Citizen is a person in connection with a government that enjoys the civil and political rights on the one hand, and on the other hand has some responsibility for the government (Ashoori, 1994, page 221) Citizenship is a type of social mutual agreement and a series of reciprocal rights of government on the people and the rights of people on government" as well as a shared sense of national identity and social public in a specified area. (Aameli, 2001, page 168).

Citizenship is a status to a person in connection with a government that is respected by international law, as well. The right of the individual and his duty in relation to the state is called citizenship relation. It is determined by the constitution and civil law. Basically someone is considered a "citizen" who not only is not commanded by the government reports, but also enjoys the naturally inherent rights and the government respects those rights and supports it.
Citizenship status is determined by the laws of any state and it usually depends on function of two things: one is the hometown, and the other is nationalities of parents. People can acquire citizenship of a country through marriage to a citizen of that country is achieved. But this citizenship usually does not being all civil rights about. (Including the ability to work for the government) (Ashtiani et al, 2006). Citizenship means being a national of a country, taking into account the rights and duties that person is responsible for, and the rights and duties of a citizen, citizenship, urbanization. (NaghiZadeh, 2006, page 17)

2-2: Education:
In Persian language, education has derived from a word which means feeding and bringing up, and according to the term which we consider it is “total measures and ways applied to create, maintain, and perfect perceptions, intentions, decisions and actions of the trainee. (Beheshti, 2010, page 24) Education, in this study, means interactions between trainer and trainee in the process of learning.

2-3: Citizenship education:
It means developing the capacities of individuals and groups to make decisions and act consciously and responsibly in social, political, economic and cultural life. (LotfAbadi, 2006, page 36)

2-4: Social education:
Social education is a process whereby each individual gains knowledge and social skills necessary for active and effective participation in group and social life. (Alaghe Mand, 2014, page 90) Social education is getting to know the different concepts of group life and social life and recognizing the benefits and limitations of social groups (family and the Islamic nation and human society) and the values, standards and laws governing them. (Karbalayi Pazooki, 2008, page 47) In this study, social education means a group of social norms values which are stated or implied by the Quran.

2-5: Citizenship Education:
Citizenship education is developing the capacities of individuals and groups to collaborate and make decisions and act consciously and responsibly in social, political, economic, cultural life. This includes human rights, sustainable and inclusive growth of ethics and values, peace and peacefulness, social equality and respect for differences. In countries that place a special value on citizens, addressing the damage caused by the unlawful decisions of the state is done through the courts. In cases where there are mismanagement (like their neglect of issues, having delay in carrying out their duties or tending to peremptory) it is possible to ask elected representatives to address and reform the issues. For example, institutions called “Citizens Charter” have been established through which the damages, imposed by the government as a result of lack of attention to the particular criteria, are compensated. Moreover, Ombudsman as a state authority is a reference for lodging complaints against the official and public organizations. Ombudsman
exists in Denmark, Finland, Norway, Sweden, Great Britain and France. Meanwhile, New Zealand also has such a position in its administration. (Bitham and Boile, 1997)

2-6: Quran(Koran):
“Koran” is derived from the root word “kor,” which literally means “collecting, providing and also reading.” As believed by the Muslims, this Book was revealed to the Prophet Muhammad (PBUH), who is called the last prophet, by God over a 23-year period, which has been collectively gathered in a book named the “Koran.” The Koran has 30 parts, 114 chapters, and 6236 verses. In the Koran itself, it is referred to as “the Preserved Tablet”.

One of the other names of the Koran is “Furqān,” meaning “criterion,” which has been presented in several verses from Holy Koran: “Blessed is He who sent down the Criterion” (Surat Al-Furqān (The Criterion)/ ayah 1). The Koran is a book through which God Almighty speaks to and reminds His servants of the statutes and ordinances: “And this [Koran] is a blessed message” (Surat Al-'Anbyā' (The Prophets)/ ayah 50)

2-6: Culture:
Culture is a combination of the behaviors of the members of a society and the environmental teachings. Furthermore, culture refers to a correlated collection of almost explicit thoughts, feelings, and deeds that have been adopted by the majority of the members of a society. Culture can be divided in the two categories of material culture and non-material, or spiritual, culture. Material culture includes tangible and objective elements, such as houses and appliances. Among the elements of culture, the part that is not material is called “spiritual” culture, such as art, language, literature, philosophy, and politics.

Methods
The underlying Paradigm or approach of this research is qualitative. However, in some cases, to answer the specific research questions and in particular questions about qualitative content analysis of primary school textbooks, figures have been used, but collecting and analyzing data was conducted in qualitative form. In a qualitative research, researchers consider interpretations that people have regarding the reality and because interpretations of the facts are relevant to the content, especially cultural and religious content, so in this kind of studies, understanding of concepts, principles, values and norms have special importance and studying teaching and learning phenomena, through which individuals and society reach the highest level of growth and development, must have the highest regard in human Science Research. (Bazargan, 2008, page 23) Hence, this study due to its Iranian - Islamic dimension and its underlying governing paradigm, have applied qualitative methods, because quantitative Methods and paradigm are deficient for the study of Islamic and religious studies with indigenous approach, in that they do not reveal the complexities of research. This study is part of studies using qualitative methods and content analysis and hermeneutics seek to achieve their goals. Content analysis is a technique for finding the research results by Determining Specific features of the message objectively and systematically. Of course, our definition does not refer to quantifying. Furthermore, this
definition does not accept the condition of limiting content analysis method to describing evident features of the message. (Holsti, quoted from Bazargan, 2008).

The model of citizenship education in the Holy Quran:

1- Respect for the others:

However, the principles of society are based on mutual respect and the preservation of law and the protecting. Moreover, before the law comes to existence, mutual respect maintains the foundation of society and gives meaning to it. People need to have law only when they cannot act according to ethical principles of humanity and emotional capacities and their interaction with one another becomes ineffective and they do not get along well. So respect - whose origin is emotional – is a key factor in maintaining social balance and the survival of the relationship between individuals or social groups. Respect for the rights of others and paying are the important goals of the Prophets. (Fartoot, 2011, page 1)

Proclaim! And thy Lord is the Most Bountiful - do not doubt it((Sura Alaq, 3rd verse))

1-1 - Kindness and charity towards others:

AND WORSHIP God [alone], and do not ascribe divinity, in any way, to aught beside Him. And do well unto your parents, and near of kin, and unto orphans, and the needy, and the neighbor from among your own people, and the neighbor who is a stranger, and the friend by your side, and the wayfarer, and those whom you rightfully possess. Verily, God does not love any of those who, full of self-conceit, act in a boastful manner((Sura Nisaa, 36th verse))

1-2 - Cherishing and paying respect:

In order that you [men] may believe in Allah and His Messenger that you may assist and honor Him, and give Him praise morning and evening (SurA Fath, 9th verse))

1-3- Respect the privacy of others:

O YOU who have attained to faith! Do not enter houses other than your own unless you have obtained permission and greeted their inmates. This is for your own good, so that you should bear it [your mutual rights] in mind ((Sura Nur, 20th Verse))

1-4- Respect and protect the rights of people in the Quran:

A-Having Respect for the property and assets of people:

From the view of The Quran, the property of people is respected and should be protected and no encroachment is permitted. So, if anyone has any illicit seizure of any property belonging to
someone else, they need to obtain the consent of the owner or should return the property.

(Fartoot, 2011, page 2)

For instance, in the following verse any seizer of other property without the rational and logical right and permission is prohibited

\textit{O YOU who have attained to faith! Do not devour one another's possessions wrongfully}  
\textit{(SuraNisa – 29th verse)}

According to the above verses, any aggression, deception, fraud, fainting, theft, trading with interest, bribery, buying and selling that benefits are not rational, purchase and sale of corruption tools and sin are taken under this law. (Majlesi, 2008, 74th Vol, page 224)

\textbf{B-Respect for people's life:}

Islam holds Muslims lives in considerable respect; it means that nobody can damages Muslim lives, or in any way, endangers someone's health.

\textit{Because of this did We ordain unto the children of Israel that if anyone slays a human being-unless it be [in punishment] for murder or for spreading corruption on earth-it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind. And, indeed, there came unto them our apostles with all evidence of the truth: yet, behold, notwithstanding all this, many of them go on committing all manner of excesses on earth((Sura Maida, 32nd verse))}

\textbf{C-Respecting and protecting the dignity of people:}

The dignity of individuals also has great respect and protection, and it is considered as the rights of people. Therefore, one cannot, by backbiting, slander, disclosure and any other indecent behavior, impact and damage the reputations of others; because otherwise he has committed a great injustice and must pay compensation. As Imam Sadiq (AS) says ((Anyone who breaks the dignity of a believer, he is obliged to compensate it)). In the following verse of the Holy Quran we are recommended to maintain and protect the reputation of others. Exclaimed [Lot]:

\textit{Behold, these are my guests: so put me not to shame, but be conscious of God and disgrace me not!((SuraHijr, 68th and 69th verses))}

\textbf{2- Women's rights in society from the perspective of the Quran}

Women as half of humanity and their indispensable and important participation in human society, as well as being one of the two pillars of the foundation of family in history, have been judged a lot and experienced a variety of unfavorable and heterogeneous conditions. A quick look at the track the history reveals that in most societies women have suffered some form of deprivation of human rights and they have been dominated by male culture and Culture of patriarchy.(Sharafi, 1999, page 142) In the era of revelation of the Quran, major strides were taken by it in favor of women, and never in the meantime, it did not ignore the difference
between being a man and that of a woman, and it considered women the way they are seen that in nature. In the Quran, women are the same of that in nature. The peak of Speaking of women's rights in the Quran is this conformity and harmony. (Motahari, 1993, page 25)

Women can move in the direction of cultivation and seeking excellence along with men and reach the top of the infallibility and inspiration. Quran, on the basis of objective and general prejudice about the possibility of women gaining the most sublime level of evolution, is after encouraging them to seek excellence. In this regard, the Quran praises women having found their way to the summit of understanding and intuition with beautiful interpretations and address:

*God only wants to remove from you all that might be loathsome, O you members of the [Prophet’s] household, and to purify you to utmost purity* ((Sura Ahzab, 33rd verse))

2-1-The Quran's view on women's political participation:

The Holy Quran explicitly, emphasizes the share of women in politics something that plays a decisive role in the political fate of society and bilateral relations of governing and being governed between the government and people, and forced Prophet, as the religious and political ruler of society, to accept it:

*O Prophet! Whenever believing women come unto thee to pledge their allegiance to thee, [pledging] that [henceforth] they would not ascribe divinity, in any way, to aught but God, and would not steal, and would not commit adultery, and would not kill their children, and would not indulge in slander, falsely devising it out of nothingness: and would not disobey thee in anything [that thou declare to be] right - then accept their pledge of allegiance* ((Sura Mumtahina, 12th verse))

3-Freedom and preserving the security of community in the Holy Quran:

God believes that a secure community is a civil society in which people are calm and confident, and attributes the abundance of blessings to increased provision of security in the light of faith and piety, and a society without religion deserves famine. In fact, it believes that one of the most important items of security is regarding that in convenience in earning livelihood and food.

*For, alas, there has never yet been any community that attained to faith [in its entirety,] and thereupon benefited by its faith, except the people of Jonah. When they came to believe, we removed from them the suffering of disgrace [which otherwise would have befallen them even] in the life of this world, and allowed them to enjoy their life during the time allotted to them ((Sura Yunus, 98th verse))

4-Religious minorities in the Holy Quran
In any system, Minorities have rights, which are more or less benchmarks and criteria in its evaluation and assessment. Since the political system, based on majority, governs legal system, discussion of how to deal with minority rights and freedoms is one of the most important social concerns, which various based on different cultures. (Karimi Nia, 2004, page 71)

The Quran says to monotheist people: Say: "O followers of earlier revelation! Come unto that tenet which we and you hold in common: that we shall worship none but God, and that we shall not ascribe divinity to aught beside Him, and that we shall not take human beings for our lords beside God." And if they turn away, then say: "Bear witness that it is we who have surrendered ourselves unto Him ((Sura ALImran, 63rd verse))

5- The importance of justice in the Quran:

O YOU who have attained to faith! Be ever steadfast in your devotion to God, bearing witness to the truth in all equity; and never let hatred of any-one lead you into the sin of deviating from justice. Be just: this is closest to being God-conscious. And remain conscious of God: verily, God is aware of all that you do (( Sura Maida, 8th verse))

6- Hygiene and cleanliness in the Quran Verses:

The importance of hygiene and cleanliness is obvious to everyone. The Holy Quran also has mentioned it in many verses: The cleanliness of the place of prayer and worship (House of God), Advising people to cleanliness, etc

This is an admonition unto every one of you who believes in God and the Last Day; it is the most virtuous [way] for you, and the cleanest. And God knows, whereas you do not know((Sura Baqara, 232nd verse))

Results

An Individual is the basis of every society and their liberty is a necessary condition for social change and creation. Of course, the freedom of people is the product of particular political contradictions of democracy that by guaranteeing legitimate and effective strategies for social life of citizens makes changes in the law possible. Often, thoughts about the concept of citizenship that exist in today's world are apparently based on the sequence of these inspiration and Great Expectations. But the subjective notion of citizenship on a global scale, which in some cases grows easily, today certainly is not something other than a respectful vision its concept is less related to reality. So if we are convinced that the training, by citizenship style, can be a socially appropriate means to participate in the refining of a global spiritual culture and it also results in the similarity and congruence between cultures and it is a beginning to joint functions. Consequently, such training should be identified and specified. In this article we have tried to provide a definition of citizenship and social education and related concepts, and by providing examples of Quranic education, citizenship and education and its culture, we have emphasized the proposing of these concepts through the education system. In addition, familiarizing students
and teachers with this important area of education and making them aware of its importance and urgency result in our achieving desired results in social, political, civil life. This means that we should accept and believe that fostering a sense of responsibility and a sense of obligation among urban citizens requires the need for a proper culture of citizenship and urbanization; therefore, it is obvious that Islam has the culture of development is in its highest form, and the Muslims are to actually bring this culture to existence by following the Islam. In that case, they can achieve all positive aspects of economic development in the West and not only be away from all the negative aspects, but also have a society which is a model in all human aspects. Of course, the culture demands it. So considering the results, the following applications can be suggested to educational community:
- Cultural and religious teachings should be planned for citizens living in the community with different needs by long-term and short-term approach.

- The necessity of retraining moral and cultural teachings of citizenship in the areas of anthropology and urban sociology should be created through scientific and cultural programs around the year continually.

- Not only should we strengthen the various aspects of becoming cultured processes based on the political and legal matters but also other affairs of citizens’ lives should be completed in parallel. And due to the transition from traditions to modernism, the foundations of citizenship culture should be strengthened based on internal components.

- Because Iran’s society has ethnic and cultural diversity, the value, local, civic approaches of citizenship culture must be strengthened. According to technological, social, political, cultural, economic developments citizenship culture should be reviewed and culturally reproduced as a dynamic phenomenon.

- By providing a definition of citizenship along with cultural beyond, we should move beyond the legal relationship. Creating of the relation between the concept of cultural citizenship with global citizenship toward globalization, social and human cohesion and extending cultural democratization, according to the "cultural needs" in order to propagate citizenship culture is required.

- Supporting the foundations of citizenship culture and the arena of citizens becoming cultured is required by the municipal administration. Cultural rights of citizens which are the cultural rights and needs of the citizens should be considered in urban management and planning.

- Benefiting from the media comments based on the expansion of information-, democratization of the media, making urban communities knowledge-based, the increasing and accumulation and speed of exchange of information and the possibility of decentralization of their production, distribution and consumption is very effective in improving the culture of citizenship in the form of the national regional and local citizenship culture.

- In executive planning of training citizenship culture, it is important to note the following points: Training should cover all segments of society, in every age, for duration as long as lifetime and
encourage people in raising the quality of life, communicating with others, provide security and protect environmental, etc.

- Urban communities, through cultural and social planning should create conditions that Citizens can use their positions to balance the rights of citizens, and at the same time do their duties towards other citizens and urban management

**Principles of citizenship education and strengthening citizenship culture**

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