



Investigating the Methods of Internalizing the Values in Humans From Perspective of Islam (With A Focus on Ayatollah Javadi Amoli's Notions)

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<http://dx.doi.org/10.18415/ijmmu.v10i9.5102>

Abstract

The establishment and internalization of values in society is considered as one of the most important components of reaching its advancement and progress. In this regard, Ayatollah Javadi Amoli's notions, as one of the most prominent contemporary Islamic philosophers, are the focus of analysis. The problem of the present research is that based on the opinions of Ayatollah Javadi Amoli, how can the methods of establishing values in humans be evaluated? The method of the present research is analytical descriptive. Based on the results of the research, from the perspective of Ayatollah Javadi Amoli, it is possible to analyze the methods of establishing values in humans in six contexts: the context of art (art provides the possibility for values to be conveyed to the audience clearly and beautifully); The context of reason (the power of reason as the most important human talent, plays a vital role in the formation of personality; and intellectual education is associated with thinking and reasoning in different affairs. This attitude, in addition to strengthening the law, also aids in advancing human will); The context of fondness and affection (affection is one of the strongest vital forces in individual and social life; justice and affection exist together and their presence causes balance in human); the context of social education (social systems that are formed in social life play an essential role in human life); the context of moral education (in order to achieve value transcendence, one should avoid vices and move towards acquiring virtues) and the context of religion (Establishing values in the context of religion means matching between religious values and human behaviors, which is effective in establishing moral and spiritual values).

Keywords: *Ayatollah Javadi Amoli; Human; Intellect; Philosophy of Culture; Value*

Introduction

Nowadays, moral education and the promotion of human values are considered as a fundamental need in human societies. Establishing these values in the personality of people and social structures is necessary to create balance and achieve social construction.

Focusing on Ayatollah Javadi Amoli's perspective, this article investigates the methods of internalizing some values including art, reason, fondness, social education, moral education, and religion. In the first section, the role of art education in the formation of values and ethics is examined. In the second section, the influence of reason and thinking in determining moral principles is analyzed. The third section examines the role of fondness and affection in establishing values. In the fourth section, the influence of social education on the formation of values is discussed and analyzed. The fifth section deals with the importance of moral education in character development and internalizing of values. Finally, in the sixth section, the role of religion in establishing and internalizing values is analyzed from Ayatollah Javadi Amoli's point of view.

Internalization of religious and Islamic values in the context of education requires tools, through which the values are deepened in the heart and soul of a person and are established. In Ayatollah Javadi Amoli's words, these tools have been interpreted as different types of educational methods. He believes that values can be internalized in human beings with different educational methods.

1. Internalization of Values in the Context of Art

Art education includes the creation of artistic contexts in which values are conveyed to the audience using audio and visual arts. This type of education promotes art as a part of culture that helps to sustain individual and social life and enhances cultural and religious growth. Art not only increases the dynamicity of society but also forms society in a more precise way and improves human development (Javadi Amoli, 2012a, pp. 352-353). It is natural that the sublime society is the result of adhering to the sublime values and art is one of the tools for achieving this exaltation to the society.

Those kinds of arts can be sublime and lead society to a humanity that is revelation and not descendent. The difference between revelation art and descendent art is that the former originates from the earth is grounded in the earth and gives its audience a horizontal path in the space of the earth. However, since the revelation art is the manifestation and not avoidance, it starts from the rational to the imager and then reaches the sense, and takes the audience from sense to imagination and from imagination to reason, bringing him to rationality; An intellect that, according to Koleini (God bless him), is the cultural pole of human society (Javadi Amoli, 2012b, vol. 9, p. 168; Koleini, 2020, vol. 1, p. 9).

Therefore, artistic education means education using artistic tools. Art facilitates conveying values to the audience in a clear and beautiful way. Art education includes the creation of artistic contexts that use audio and visual arts as educational tools. In this style, Ayatollah Javadi Amoli believes that art, along with ethics, beliefs, awareness, and values can play a role in the continuation of human individual and social life and can be placed as an example of culture. Art is known as a basis for the dynamicity of society; it can facilitate cultural and religious growth and form a superior society and perfect humans.

2. Internalization of Values in the Context of Reason

Intellectual education and rational education are considered as the most fundamental method of education with high durability. The talent of reason and rationality is one of the basic human abilities and to manifest it, we need to grow and evolve through education. Intellectual education plays an important role in guiding the growth and development of human reasoning and thinking to move toward prosperity and progress (Maleki, 2000, p. 502).

In the Islamic perspective and Islamic thought, a lot of attention has been paid to the development of intellect, and intellectual potential is one of the important issues involved in the formation of the Islamic intellectual system and ideology. Therefore, intellectual education is emphasized and it is one of the important features of Islamic education (Shariatmadari, 2013, p. 49). All actions and behavior of a human are influenced by his intellectual system. Values and beliefs are parts of every human's intellectual system. In intellectual education, with the formation of the intellectual system resulting from Islamic values and beliefs, we will see the emergence of Islamic behaviors in the field of practice, because a person's actions are influenced by his value system. Some people define intellectual education as a set of strategies and practices and believe that artistic education in an organized, coherent, and regular way leads to the growth and development of human intellect in both theoretical and practical aspects to achieve desirable goals. (Beheshti, 2000, p. 508).

From this point of view, rational education and value rationality gain more importance since according to this definition, rational education is not only limited to the intellectual system but the individual's behavioral and practical system is also defined by rational education. In this definition, a person in his personal and social life as well as his behavioral and mental judgments is under the influence of an intellectual value education and implements the judgments taken from the values practically.

Ayatollah Javadi Amoli also accentuates intellectual education and strengthening human talents. He considers reason to be the foundation of human personality development and believes that intellectual education helps to cultivate the soul and improve human thinking. He also believes that the power of reasoning, as the most important human talent, plays a vital role in the formation of personality; and intellectual education is associated with thinking and reasoning in affairs. In addition to strengthening the law, this attitude also helps to advance human will (Javadi Amoli, 1999, vol. 16, p. 179).

Ayatollah Javadi Amoli emphasizes the importance of intellectual education in strengthening different aspects of humanity such as emotions, sociability, and ethics. He believes that intellectual education is the basis for a person's spiritual and religious growth and self-cultivation is a key point in this path. By utilizing reason, humans should control their powers and emotions and achieve their valuable goals. This soul education prevents lust and anger, and a person can achieve spiritual growth with proper planning and the use of reason, (Rezaei, 2015, pp. 37-59).

Religion emphasizes the importance of reason both in theoretical and practical dimensions. It is stated in the Holy Quran that "And God is like them and sends down the command between them for learning, and definitely God completely knows everything". It means that God's purpose in the creation of the universe and creatures was to warn humans that he is omniscient and has a broad knowledge of everything. Theoretical reason leads people to think. Therefore, the fruitfulness of everything in the world depends on reason. Humans understand and realize the goals of their creation by using their thinking power (Khatabakhsh, 2018, p. 35).

Therefore, it can be said that strengthening the rational aspect of education will lead it towards the truth of the cosmos. Authentic values also lie in realizing the truth of the cosmos since when a person reaches the knowledge about God, he may open the way to internalize values. The reason is all values are subcategories of the knowledge about God.

3. Internalization of Values in the Context of Fondness and Affection

Emotional education plays an important role in human development. Affection in humans is similar to the foundation that structures society, and people are like its materials. Affection can gather people in a specific circuit and connect their hearts, although this mortar (emotion) is soft, an impenetrable house and family can be built with it (Javadi Amoli, 2018a, Vol. 11, p. 275).

Affection is one of the essential forces in individual and social life, especially in the family. In times such as death or separation from loved ones, emotion is highly activated and can lead to sadness, failure, and even crying. It shows compassion, sympathy, and human sensitivity and is consistent with endurance against hardships. Justice and affection can coexist and provide balance in life. Therefore, it is necessary to pay attention to justice and avoid a lack of affection to the same extent. (Javadi Ameli, 2018b, Vol. 7, p. 518).

The effect of education, even in non-religious education, is based on love; however, it is practically implemented in three ways: fondness, encouragement, and threat because if the student's fondness belongs to what he has, the threat is effective; if he is worried about what he does not have, encouragement is fruitful; if he loves a teacher, coach, or what he wants to do there is no need for the element of threat or encouragement anymore because "The teachers' melody of love brings a run-away kid to school" (Javadi Amoli, 2019a, p. 235).

Emotions are psychological forces that affect human life. This effect can be positive and constructive or negative and destructive, such as anger and aggression. In education, affection must be directed toward the constructive path; This is called emotional education. There are many secrets about humans in the Quran. For example, human's natural tendency to eat is to maintain health and to survive; Food is for life, not pleasure. The food is prepared with effort but brings pleasure. Moreover, raising and upbringing children is also laborious and its reward lies in affection. These pleasures and emotions make the problems of generation and raising children bearable (Javadi Amoli, 2019b, Vol. 9, p. 459).

Therefore, one of the most important educational institutions of society is the family where emotional education takes place. If emotional education is properly placed in a person's structure, it is effective in the relationship between the person and other people and affects their personality and emotions.

Islam emphasizes the importance of 'loving God' in religious education. In the Holy Quran, loving God is the main focus of moral virtues and education. In the Quran, God emphasizes to the believers that if they love him, they should follow the prophet so that God will love them and forgive their sins. According to the characteristics of people, this training takes place in three stages: fear, good news, and fondness. Imam Sadeq (peace be upon him) also said that God taught his prophet to serve through love. In Islam, all virtues and the highest king of life originate from the loving God; and this love is the starting point of all education and actions. Human is raised according to his nature and needs in various ways including fear, good news, and loving God (Javadi Amoli, 2019a, p. 236).

Fondness is the secret of capturing the minds and hearts of humans. Education that is fondness-centered affects the soul and spirit of a person. Fondness-centered education which is based on love and hate of the value and anti-value in action phase leads to internalizing of value.

4. Internalization of Values in the Context of Social Education

One of the important and basic issues of human life is social life. Social systems that are formed in social life play an essential role in human life. Therefore, the right knowledge about social life and the role and mission of humans in the social context is one of the most significant human knowledge. The person and the society will be able to grow and develop only by modifying relationships and improving social connections (Javadi Amoli, 2018b, p. 18).

Social education means developing the social aspects of human personality that are related to life and interaction with other members of society. This type of education includes realizing and understanding the rights, duties, and responsibilities towards other people by the same profession and religion. Social education teaches people the necessary skills to perform those tasks with conscious recognition and love to fulfill duties. This type of education helps a person to properly communicate with

other people in the society and fulfill his social responsibilities appropriately (Haji Dehabadi, 2015, pp. 71-115).

Ayatollah Javadi Amoli defines the social type of human as the inherent truth of human in such a way that requires angelic and good character and God Almighty gives him this feature. For this reason, regarding the natural aspect, human is instinctively influenced by the divine characteristics in his life. However, his spirit and soul have addressed nature in a certain meaning to the civil and social dimension. Therefore, humans naturally have the duty to play an active role regarding their society but this tendency towards the community is separate from his justice-centeredness, law-abiding, and right-seeking nature; consequently, human nature requires the principle of communicative life; However, being civilized, seeking for justice and rights are requirements of his nature not his soul (Javadi Amoli, 2019a, p. 44). On the other hand, human is a perfectionist and likes to reach pure perfection. Therefore, what is related to the human himself, must be on the path of perfection (Javadi Amoli, 2009, p. 169).

In other words, human is a perfectionist and seeks perfection and continuous improvement; reaching this perfection and what prevails in it, is based on its relationship with the community and social reality. Without loving others and intimacy with them, a person cannot achieve true perfection and growth. This hearty fondness that exists among people in society accelerates growth and development. The more these connections and friendships exist in society, the faster and more dynamic the process of growth and prosperity will be.

The Holy Quran considers education and the purification of souls as important and significant matters and believes that they are completely necessary for society. The Quran describes three stages for the education of society and the education of people's souls. In the first stage, the Holy Quran considers individual education important and emphasizes on it. From the Quran's point of view, individual education is the underpinning of the next stages. After individual education, the Quran emphasizes family education. After the stages of individual and family education, it is the turn of social education because until the individual and the family are not purified, the society will not be purified either. Thus, it is stated in the Holy Quran that "And order your family to pray and be patient with them". That means: when you have trained yourself and committed to the remembrance and reminding God, make your family do this because by educating the people, the foundation of your family will be strengthened (Javadi Amoli, 2019c, p. 74).

Humans are social creatures and must be prepared to attend to society. This fact shows the importance of social education; therefore, humans must be educated in such a way that neither does society harm them nor are they harmful to society. He should also be able to meet the needs of society.

5. Internalization of Values in the Context of Moral Education

Moral education means using educational methods to teach moral principles and understand virtues and vices. Its main purpose is to create a context where people can understand and practice moral values. Moral education focuses on strengthening a positive attitude towards morality and doing good deeds. This type of education gives importance to providing the connection with moral values in life and adhering to them to achieve felicity and perfection. Furthermore, moral education strengthens celestial traits, reduces animal traits, and promotes moral virtues that help people to prosper and progress. Even if moral virtues are not considered from a religious point of view, they are intellectually considered to be essential for the felicity of a society (Arsan Kilani, 2007, pp. 42-43).

Ayatollah Javadi Amoli believes that the purpose of human creation in Islam is to achieve closeness to God. Being close to God as the main goal of moral education leads to virtue and lasting felicity both in this world and the hereafter. Through being close to God, human reaches the position of divine caliph, which is a true perfection (Javadi Amoli, 2021, pp. 67-70). In this way, moral education in Islam takes place with the aim of getting close to God through which human achieves permanent felicity

and perfection in this world and the hereafter. From this great philosopher's point of view, so that a human can approach the final stages of closeness to God, he must first remove the veils of darkness which are parts of moral vices (Javadi Amoli, 2018a, p. 200); then, he should learn as intermediate goals and acquire moral virtues (Javadi Amoli, 2018a, pp. 145-146).

According to Ayatollah Javadi Amoli, the intermediate goal of moral education is to know the creator. The human soul structure is created in such a way that it tends towards God and feels the need for God. This lack shows that human has an overall cognition about God and he is capable of knowing him in more detail. Knowing God has an important position in moral education and it is one of its important principles. As Imam Ali states: knowing is the first stage of religion (Koleini, 2020, Vol. 1, p. 140).

This statement shows that the first basis of moral education is knowing God. In addition to knowing God, self-knowledge has a central role and has an impact on moral education. He considers the role of self-knowledge in moral education to prevent overdoing through encountering events and affairs (Javadi Amoli, 2019b, p. 142).

Closeness to God and transcendence is the general and ultimate goal of moral education; moreover, strengthening the will, promoting the sense of social responsibility, elevating emotions and developing moral feelings, enhancing critical thinking, teaching moral principles and values, developing knowledge about God in order to exalt fondness to him, removing vices and acquiring virtues, moving from behavior to properties are intermediate goals (Zarlaki, 2014, Thesis abstract).

6. Internalization of Values in the Context of Religion

From Ayatollah Javadi Amoli's point of view, the internalization of values in the context of religion means the strong influence of religion on penetrating and stabilizing moral and spiritual principles in society. He emphasizes the important role of religion in the formation of moral values and principles. Ayatollah Javadi Amoli believes that religion, as a comprehensive value system, compiles moral and spiritual principles and comprehensively makes them eternal in human life. By emphasizing the importance of commitment to religious principles, he accentuates the internalization of these values in society as a practical guide in decision-making and behaviors. Consequently, his view emphasizes that the internalization of values in the context of religion means creating a match between religious values and human behavior, which is effective in penetrating moral and spiritual values (Javadi Amoli, 2012).

Therefore, considering the important role that religious value principles play as a guide in people's personal and social lives, a close relationship with religion can reveal values in behaviors and decisions and finally help to internalize these values.

Conclusion

In this article, Ayatollah Javadi Amoli's notions about the internalization of values in the context of religion and moral education were elaborately examined. As one of the prominent intellectuals and clergymen of the Islamic society, he emphasized that social and moral education are the most important factors for progress and transcendence in society and it should be realized in society by emphasizing religious values.

Emphasizing the role of religious values and moral principles in social and religious education, Ayatollah Javadi Amoli has mentioned the importance of commitment to religious principles in moral education. He believes that the internalization of values in society means establishing consistency between religious values and human behavior which helps to penetrate moral and spiritual values in people's lives.

From Ayatollah Javadi Amoli's point of view, moral and social education plays an important role in the development of human identity and the transcendence of society. Emphasizing the close connection of moral values and social meanings with the growth of society and sustainable development, he has mentioned the importance of social education as an important underpinning for social and human progress.

Ayatollah Javadi Amoli's point of view shows that the internalization of values in society has a significant role in social and moral education. Considering the importance of the relationship between religious values and human behaviors, the combination of these two elements can help to fulfill the educational, moral, and spiritual goals of the society and lead to its cultural and social prosperity.

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