STUDYING EFFECTIVE EDUCATIONAL STRATEGIES IN REDUCING EXTREMIST PHENOMENA IN QURAN AND HOLY BOOKS

Esmail Salem Khoei, Seyyed Taghi Kabiri and Mahboob Mahdavian

Nowadays, the educational and training institutions' activities are adjusted based on moral and human principles. Inhibiting and ultimately eliminating the real extremist organizations is a vital need of society. Now it is clear to everyone that an effective and successful fight against these phenomena requires an inclusive approach and a multi-sectoral strategy that, over and above all, is related to a conscious understanding of the social, cultural, economic, and global conditions. Consequently, it is crucial to study the solutions and correct imparting policy-making in the field of extremist phenomena, which is a global problem and has been condemned in the divine religions. The bloodshed and killing phenomenon as a tool to attain goals that do not presently exist, has happened a lot in the history of different societies, thus one of the dimensions of cognition and thinking to eradicate it, is related to the mental and theoretical support of its supporter. The current research has been prepared and compiled in a descriptive-analytical method. Based on the research results, it can be indicated that paying attention to the cultural peace strategy, the importance of science, education, and culture, and scientific-educational development play an important role in preventing the spread of extremist phenomena. Hence, adopting sociological approaches and strategies to promote social capacities at the individual and organizational (social) level is suggested.

KEYWORDS: Education, Holy Book, Solution, Scientific-educational development

Esmail Salem Khoei,
Department of Quran and Sciences, Faculty of Humanities,
Khoy University, Islamic Azad University ,Khoy ,West Azarbaijan , Iran
Email: salemkhoei@yandex.com

Dr. Seyyed Taghi Kabiri
Department of Quran and Sciences, Faculty of Humanities,
Khoy University, Islamic Azad University ,Khoy ,West Azarbaijan , Iran
Email: kabiri.stk@gmail.com

Dr. Mahboob Mahdavian
Department of Quran and Sciences, Faculty of Humanities, Khoy University, Islamic Azad University ,Khoy ,West Azarbaijan , Iran
Email: dr.m.mahdavian@gmail.com

INTRODUCTION

Human actions have a meaning and are related to a mental and theoretical process that gives them a distinct shape and structure (Benewick, Berki, & Parekh, 2019) Extremist activities and killings as a tool to achieve goals that do not currently exist have happened a lot in the history of different societies, thus one of the cognition and thinking dimensions to eliminate it is the mental and theoretical support of its supporters (Ghatak & Karakaya, 2020).

One of the most significant development policies pillars around the world is research policy-making. The development and revitalization of human values as an ideal issue raises the need to prioritize research in all areas of culture, art, science, history, politics, and society as the most basic needs. Experts in the field of education admit that the main pillar of research is basic, methodical, and dynamic education. The most vital factor in the success of developed countries in the field of education, especially higher education, is a thoughtful and futuristic view of the education system and at the top of it are educational texts that undoubtedly have a significant impact on the growth and development of the scientific atmosphere of society (Ahmadzadeh, 2006; Ghorchian, Shahrooz, & Taghipour Zahir, 2018, pp. 171-179; Walia & Manju 2018, pp. 102-112).

Nowadays, despite substantial changes in numerous fields of education, the necessary efforts have not been made in the field of methods and approaches to moral and value education (Marusynets, Vakolia, & Perepeliuk, 2019, pp. 30-39) The weakness and insufficiency in this field are due to some doubts and ambiguities, including ambiguity in the moral education principles, the conflict between the goals of moral education and its methods, ambiguity in its results, which involves some kind of induction or artificial behavior, ambiguity about the moral evolution principles, the existence of contradictory concepts and interpretations of moral education, the existence of numerous models, the issue of the distinction between moral education and the teaching of values, the necessity and possibility of moral education, the epistemological principle validity of moral and value education and doubts about their effectiveness. Providing a suitable answer to all these ambiguities requires raising issues related to the approaches and methods of moral and value education and formulating and designing appropriate methods and approaches (Sajjadi, 2000). Concern about social and cultural conditions and different religions sects and ethnicities attitudes can be considered as strategic issues in the cultural field (Panahi, 2012).

On the other hand, one of the most important global issues is the fight against extremism, especially bloodshed and killing, which has also been condemned in the divine religions. Such actions aim to create fear, exhaustion, and the defeat of the resistance in the target society, and without distinguishing between the guilty and the innocent, the oppressor and the oppressed, it carries out its intention and kills the oppressed and the innocent and harms the country. The horrific actions of extremist groups, which result in the killing of innocent people and the destruction of public places, are completely both dreadful and void in terms of belief and humanity (Carlsson et al., 2020, pp. 74-92) Consequently, it is essential to provide awareness and development of education in the field of dealing with these measures, and in the current study, effective strategies were studied (Sas, Ponnet, Reniers, & Hardyns, 2020, p. 2320).

EXTREMIST GROUPS FROM A SOCIAL POINT OF VIEW

"From a sociological point of view, when in society, the public conscience is impaired and consequently the level of obedience of the people to moral and religious obligations and human relations are reduced, people tend to use violent methods. Usually, those communities that are transitioning from the traditional to the modern suffer from the most critical extremes and social unrest, especially among young groups." (Plano, 1996, p. 243). Alain Birou, also in *Vocabulaire pratique des sciences Sociales*, considers extremism in killing to mean "the state or feeling of collective fear that is caused by violence and indiscriminate killing" (Byrne, 1992, p. 426).

EXTREMIST GROUPS IN JURISPRUDENCE AND LAW

To reach a unified definition from a legal point of view, an assembly was formed to agree on this. The Counter-Terrorism Convention provides a definition that can be considered as the first definition in international law. According to the convention, "terrorism is criminal acts against a government to intimidate special characters, a group of people or the general public." (Bosa, 2000, p. 20) Also, the international crimes defining Convention in Article 26, has defined: "Terrorism is the legitimacy of actions that have a nature to cause panic in the minds of the public and human groups" (Farhikhteh, 1998, p. 286).

INVESTIGATING THE SOLUTIONS

Since strategic issues in the field of extremist groups are divided into two general strategic and tactical contexts, to write it is necessary to determine their position to gain a correct understanding. In the strategic context, eliminating areas and conditions prone to violence such as cultural, economic, etc. to prevent reproduction and change the growth environment is put on the agenda.

Perceptibly, what is in the field of strategies and approaches to deal with extremist groups is defined in the strategic field. It is important to note that although cultural strategies and policies are proactive and preemptive, they do not physically eliminate violent individuals and confront extremist groups, or in other words, their complete obliteration. A set of cultural strategies can reduce people's support for these groups' actions and prevent the recruitment of new forces in them and other similar results, but it alone cannot eliminate these groups. These strategies are most effective when incorporated into a multidimensional approach context; that is, including the political, military, and relations dimensions of these policies, they can be broadly social. If these conditions are met, they will perhaps reduce the bloody actions of extremist groups (Adapted from Cragin & Chalk, 2009, pp. 13-19).

On the other hand, in scientific-educational development strategies, it should not be overlooked what goals and perspectives are intended to control or monitor approaches.
The following indicators are considered as objectives:
-   Reducing the tendency to organized violence, and extremism by surveying methods.
-   Reducing the number (frequency) of groups prone to violence, radicalism or extremism and turning them into formal and legal groups by counting the positions and behavior of groups.

- Reducing destructive activities and eliminating group opportunities by counting events and measuring their volume, intensity, and size
- Reducing the consequences of destructive activities in psychological and political dimensions by examining the evidence

In this way, the strategic plan can check the correctness of its implementation by measuring its performance.

FUNDAMENTALS OF CULTURAL STRATEGIES AGAINST EXTREMIST GROUPS

Violent groups are a multidimensional phenomenon with political, economic, social, cultural and security nature, dimensions, causes, and aspects. The focus of this strategy is on convergence and cultural peace, the importance of science, education and culture, scientific-educational development, attention and recognition of cultural differences and dissimilarities, the need to know other cultures, and the need for cultural understanding.

Furthermore, the contents of cultural strategies against extremist groups are regulated by the premise that the actions of these groups are delinquent, criminal, and deviant behavior that occurs in an organized, complex, organizational, and politically motivated manner. Hence, it is essential to adopt sociological approaches and strategies to promote social capacities at the individual and organizational (social) level. This way, radical and extremist tendencies are confronted at the individual level and the organizational and social level, violent extremist organizations are dealt with. The authors likewise believe that violence in these groups is not inherent and structural and is mainly influenced by foreign and regional interventions. On the other hand, dealing with them requires the joint efforts of all relevant institutions; thus it is possible to deal with it. Lastly and most importantly, rich religious teachings and culture are the most important intellectual basis of cultural strategies. In the religious view, violence, extremism, and radicalism in any form and with any purpose are considered abnormal and contradict human practices. It can also be said that knowing the environment, estimating, and recognizing the current state of each phenomenon is an essential introduction in writing strategies for it. Environmental and situation assessment in each area requires recognizing the harms and challenges and on the other hand the capabilities and opportunities ahead. Thus, writing strategies requires correct information and awareness of its cultural context and environment. That is why the design of cultural strategies tries to be comprehensive; so, the solutions are discussed from various dimensions. Lastly, by classifying them based on the Authenticity and subjectivity of these strategies, they are written.

STRATEGIES OF ANTI-EXTREMIST GROUPS IN ACHIEVING A FAIR PEACE

Holy Quran and New and Old Testaments (Bible) as the most important source of rulings and teachings of Islam and Christianity have clearly expressed their positions on the problem of massacre. In both books, massacre and bloodshed are denied and criticized. The path is always open for reaching sacred peace [G1] (according to Koran in Surah Al Anfal: "If they turned to peace you have to join them and trust God who is All-Hearing and All Knowledgeable and if they seek to deceive you, it suffices you to have just the support of God and it was indeed Him who made you and the Muslims strong"). This is in fact a clear expression of priority of peace in Koran. Triple monotheistic religions have a strong basis and foundation for reaching peace in themselves.

Christianity is a peaceful religion and it insists on peace and toleration in the ever strongest way (Helal, 2009, pp. 37-38).

Bible is thoroughly prevailed with the stories and words of kindness of Christ even towards the enemies. Jesus states that mercy must cover the enemies too: You have heard that it was said, 'Love your neighbor and hate your enemy.' (p. 44). But I tell you, love your enemies and pray for those who persecute you (p. 45**),** that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous (p. 46). If you love those who love you, what reward will you get? Are not even the tax collectors doing that? (p. 47). And if you greet only your own people, what are you doing more than others? Do not even pagans do that? (p. 48). Be perfect, therefore, as your heavenly Father is perfect. " (Kariminia, 2006, p. 44).

The special task of human life is to provide the opportunity to strive and achieve excellence and perfection, through social life and in interaction and cooperation with fellow human beings (Narad & Kaur, 2019, pp. 1-11). Consequently, God created the universe for human beings and made them members of the human family to successfully follow this path of evolution by finding and promoting faith and piety. In this regard, the existence of peace and security in human relations and coexistence is necessary for the emergence of human's God-like talents. But, due to man's alienation from divine morals and values, this peace and security have been repeatedly threatened and violated throughout history, and today, this situation has led to an adverse and serious level: the deep gap between societies has led to the formation of rich and poor classes in international relations, and some governments, with the concentration and monopoly of material powers, have turned the world into a scene of their hegemony and unilateralism (Ghorbani & Simbar, 2009, pp. 146-154).

Extremist groups pose a serious threat to world peace; a threat that has deep foundations and extensive examples that are increasing in scope and complexity (Koosha & Namamian, 2008, pp. 360-361). The main features of this threat to fair world peace can be summarized as follows:

In the new international system, new governments sought to reduce these structural problems by representing the demands of their nations from the colonizers of history and by introducing the concepts of development and justice.

In the normative dimension and the relationship between violent groups and global values, it is clear that extremism is a reprehensible process in all cultures, religions, and moral teachings.

Additionally, given the multidimensionality of the actions and nature of these groups, it is not possible to focus on a single cause and eliminate them, but without paying special attention to the relationship between the system of domination and the formation of international groups, one cannot succeed in the process of combating them.

In line with the formulation of the strategy for combating extremist groups and their elimination, it seems that several important axes, which include an expert description of the current situation, its pathological analysis, rational mapping of requirements, also, behaviorism

appropriate to possible future situations (futurology), have received special attention and emphasis (Wagner, 2006, pp. 158-161).

Approaches to analysis need to be updated. Taking a pathological approach is a prerequisite that will lead us to a correct understanding of the shortcomings, challenges, and causes of inefficiency of a decade of anti-extremist management in the world and open new windows to the truth.

Any measures to prevent and respond to these groups must be in line with moral, religious, and legal norms and standards. It seems that human dignity and moral, divine and natural values should be the headline of any decision-making and rule-making system against these groups.

It seems necessary to establish a culture of fair peace in the United Nations in the fight against recent extremist groups. A decade has passed since the UN General Assembly's emphasis on a "culture of peace", but in the elements that have been formed for the sociological understanding of culture, and in the components that have been identified for the formation of such a culture in the realm of peace, there is no place for the most fundamental value of social and human behavior, 'justice' and this vital issue has been neglected. Based on this fact, while approving peace-related culture-making in the world, in this statement it was emphasized that justice in the UN General Assembly Resolution 52/13 of 15 January 1998 and subsequent resolutions entitled "Culture of Peace" had not received sufficient attention and it is necessary for the "culture of just peace" to be the focus of activities related to these resolutions and to be at the forefront of UNESCO's actions (Hertzberg, 2001; Hosseinkhani, 2010, pp. 318-340).

It seems that the depth of cooperation commitments in educational matters is much greater than in other cases. In this regard, the axes that can be explained today in the strategy of "the Islamic world is a victim of terrorism" can be well observed in the form of educational matters contained in this convention (Ibid, p. 281).

CONCLUSION

In every human mind, some beliefs are not constructed based on logical relationships. The formation of these beliefs in individuals can sometimes be due to environmental, social, family, and personality conditions. Nonetheless, sometimes these beliefs can change the course of human life. Everyone can be superstitious, albeit to a small extent, because superstitions are nothing but unscientific perceptions of the world and the relations of its phenomena. But over the years and centuries, human beings develop their consciousness and gain knowledge and experience. Consequently, by expanding his understanding, knowledge, and experience he should similarly, distance himself from popular knowledge and have a wiser approach to issues.

Though, in the fight against extremist groups, to achieve a fair and universal peace, effective strategies must be implemented to overcome its various forms. Hence, adopting preventive strategies such as planning to strengthen the intellectual power of the masses, maintaining and strengthening legitimacy and expanding the process of correct development, full knowledge and awareness of the facts, organized planning to explain the boundaries of government and nation to obtain a positive result from popular judgment, Awareness of public opinion of the real source of fear caused by the violent movements of groups can be effective along with other

components in preventing and suppressing these groups to achieve ideal goals such as permanent peace (Saei & Masoumi, 2011, p. 167).

God considers human existential structure to be the best existential structure in the system of creation and He has outlined certain orders for human life. One of these cases is peace. Implementation of divine rulings will provide the mankind with security. Depiction of the perspective of religions of the quality of social interactions and improvement of the internal and external religious relations can provide an appropriate answer to all attacks and doubts. Having done this, we can set the scene for the development of the safe culture and religious peace as the prerequisite of the international peace (Tabatabaei, 2011).

In Islamic teachings and Koranic education and also in revealed religions, a strong emphasis has been laid on this action. They have all denied massacre and criticized it and highlighted the human dignity and peace. War and peace are addressed in Koran based on rulings of human life that bring about security for the all mankind.

REFERENCES

Ahmadzadeh, S. M. (2006). *Pathology of Headings, Texts and Educational Resources of the Holy Quran Interpretation Course, Quran and Hadith Sciences*. Retrieved from https://www.civilica.com/Paper-SOCIALSCIENCECONF01-SOCIALSCIENCECON F01_127.html.

Byrne, A. (1992). *Culture of social sciences* (Baqer Sarukhani, trans.). Tehran: Kayhan Publishing.

Benewick, R., Berki, R. N., & Parekh, B. (2019). *Knowledge and belief in politics: The problem of ideology*, Vol. 6. Routledge.

Birou, A. (1991). *Culture of social sciences* (Baqer Sarukhani, trans.). Tehran: Kayhan Publishing.

Bosa, A. (2000). *International crime* (Rakhshani, trans.). Tehran: Ganj-e-Danesh.

Carlsson, Ch., Rostami, A., Mondani, H., Sturup, J., Sarnecki, J., & Edling, Ch. (2020). A life-course analysis of engagement in violent extremist groups. *The British Journal of Criminology*, 60, 74-92.

Cragin, K., & Chalk, P. (2009). *Terrorism and development* (Abbas Mohammadi Asl, trans.). Rasht: Haghshenas Publications.

Farhikhteh, Sh. (1998). *Farhikhteh dictionary*. Tehran: Zarrin Publications.

Ghatak, S., & Karakaya, S. (2020). *Terrorists as rebels: Territorial goals, oil resources, and civil war onset in terrorist campaigns.* Foreign Policy Analysis.

Ghorbani, A., & Simber, R. (2009). Peace and human rights: Opportunities and challenges. *Quarterly Journal of International Studies*, 6(3), 146-154.

Ghorchian, N. Gh., Shahrooz, F., & Taghipour, Z.A. (2018). Higher education: The role of universities research structure. *MIER Journal of Educational Studies, Trends and Practices*, 8(2), 171-179.

Helal, R. (2009). *The Jewish Christ and the end of the world* (Qabs Zafarani, trans.). Tehran: Mo'ud Asr.

Herzog, R. (2001). *Preventing the clash of civilizations: A peace strategy for the twenty-first century* (Hormoz Homayounpour, trans). Tehran: Farzan Rooz Publishing and Research.

Hosseinkhani, E. (2010). *The culture of just peace and the international and political system in the right to just peace.* Tehran: World Islamic Peace Forum Publications.

Kariminia, M. M. (2006). The Christianity of war or peace. A study of the way Christianity treats followers of other religions. *Maaref Monthly*, *5*(106), 44.

Koosha, J., & Namamian, P. (2008). The position of terrorist acts in the light of international criminal law. *Law Quarterly*, *3*, 360-361.

Marusynets, M., Vakolia, Z., & Perepeliuk, I. (2019). The moral education of children and youth from a pedagogical retrospective. *International Journal of Social and Educational Innovation,6*(12), 30-39.

Panahi, M. H. (2012). *Revolution theories: Occurrence, process, and consequences.* Tehran: Samt.

Plano, J. (1996) *The international relations dictionary* (Hassan Pesta, trans.). Tehran: Contemporary Culture.

Saei, A., & Masoumi, M. (2011). The impact of terrorism on the national security of the islamic republic of Iran. *Politics Quarterly*, *2*, 67.

Sajjadi, S. M. (2000). Approaches and methods of moral and value education. *Philosophical-Theological Research*, *3*.

Sas, M., Ponnet, K., Reniers, G., & Hardyns, W. (2020). The role of education in the prevention of radicalization and violent extremism in developing countries. *Sustainability*, *12*(6), 2320.

Tabatabaei, M. H. (2011). *Al-Mizan.* Qom: Qom Seminary Teachers Association Publications.

Wagner, R. V. (2006). Terrorism: A peace psychological analysis. *Journal of Social Issues*, *62*(1), 155-171.