

Educational Philosophy of Islamic Hermeneutics and Its Application in Curriculum Studies

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Abstract

Hermeneutics is known as the science of interpreting and explaining texts. Hermeneutics, which was originally used as a way to interpret the scriptures and understand the text, has now risen to the level of a philosophical school and even entered the field of research theorizing and curriculum. It is especially important for disciplines about religious texts. For a hermeneutic educator, education is considered to be the heart of education because education is nothing more than a process of the practical application of hermeneutics (language), and for educators, it is a framework that may be used as a strategy and technique called critical thinking, which is a necessity of the present age. The first step of the article starts with extracting materials from the perspective of the hermeneutic philosophy of the Islamic approach by studying the internal and external texts of the curriculum dimensions, and for this purpose, the analytical-inferential method is used. In the second stage of the article, by examining the handful of patterns in hermeneutics that were deductive theoretical, a new model for children's curriculum is presented to offer educators solutions to develop students' judgments and critical thinking from an early age. For this purpose, the practical analogy presented in a prescriptive form has been used as a valuable and obligatory knowledge that has a great help in education with an Islamic approach. This is provided that educators are familiar with the specific language of religious instruction, which requires skillful interpretations so that students can learn how religious subjects influence people.

Keywords: *Hermeneutics; curriculum; mode; Islamic; education; children*

Abstrak

Hermeneutika dikenal sebagai ilmu menafsirkan dan menjelaskan teks. Hermeneutika yang semula digunakan sebagai cara untuk menafsirkan kitab suci dan memahami teks, kini telah naik ke level aliran filosofis dan bahkan memasuki bidang penelitian teori dan kurikulum. Hal ini penting, khususnya untuk disiplin ilmu yang mengkaji tentang teks-teks dalam ilmu agama. Bagi seorang pendidik hermeneutik, pendidikan dianggap sebagai jantungnya pendidikan karena pendidikan tidak lebih dari suatu proses penerapan praktis hermeneutika (bahasa), dan bagi pendidik, ia merupakan kerangka kerja yang dapat digunakan sebagai strategi dan teknik berpikir kritis, yang merupakan suatu kebutuhan zaman sekarang. Langkah awal penulisan artikel ini dimulai dengan penggalian materi dari perspektif filsafat hermeneutik pendekatan Islam dengan mempelajari teks internal dan eksternal dari dimensi kurikulum, dan untuk tujuan ini digunakan metode analitis-inferensial. Selanjutnya menelaah segelintir pola hermeneutika yang bersifat teoritis deduktif, model baru kurikulum anak coba dihadirkan untuk menawarkan solusi bagi pendidik agar dapat mengembangkan sudut pandang dan pemikiran kritis siswa sejak usia dini. Untuk tujuan ini, analogi praktis yang disajikan dalam bentuk preskriptif telah digunakan sebagai pengetahuan yang berharga dan wajib yang sangat membantu dalam pendidikan dengan pendekatan Islam. Hal ini membutuhkan para pendidik yang menguasai dengan baik bahasa yang digunakan dalam pelajaran agama, yang juga membutuhkan kemampuan menginterpretasikan dengan terampil sehingga siswa dapat mempelajari bagaimana mata pelajaran agama Islam dapat mempengaruhi perilaku.

Kata Kunci: *Hermeneutika; kurikulum; model; Islam; pendidikan; anak-anak*

A. Introduction

Hermeneutics is a Greek word meaning "the art of interpretation" or "the interpretation of the text". It is sometimes said that this word is not lexically unrelated to "Hermes", the prophet of the gods, and in fact, the "interpreter" does the work of Hermes and tries to discover the meaning of Hermes, as Hermes was the messenger and interpreter of the message of the gods. The most important issues of hermeneutics are: the nature of the text, the understanding of the text, and how comprehension and interpretation are determined by the presuppositions and beliefs of the listeners and are revealed by serious interaction with each of these three issues because interpretation itself is a philosophical issue.¹

With the advent of Wilhelm Deltay and Schleiermacher, hermeneutics entered new realms. Dilthey sought to use hermeneutics as a comprehensive method for interpreting all human phenomena and as a methodology for the humanities instead of

¹Mohammad Mehdi Rezaei, "Hermeneutics and its application in the curriculum," *The Second International Conference on Challenges and Solutions Management*, 2012.

the methodology of the natural sciences. Schleiermacher also introduced hermeneutics as a way to avoid the risk of misunderstanding. But Martin Heidegger and some of the philosophers after him, such as Gadamer, Ricoeur and Habermas, took hermeneutics beyond the method and interpretation of the text and elevated it to a philosophical school, such that even Heidegger tries to reach Hermeneutics from the meaning of existence.²

Gadamer considers the set of elements necessary for understanding, the observance of which makes understanding more interactive. For example, he does not equate the attainment of truth through the positivist method with the essence of the humanities and the human race, and considers the "method" to be the product of modernity, and believes that the method of the positivist sciences ends in the control of human beings. He bridges from method to "insight" and prefers philosophical and reflective "insight" to explanatory and precise "method". In fact, unlike previous approaches, Gadamer, following Heidegger, sees understanding not as a way of knowing, but as a way of being and living. Also, from Gadamer's point of view, understanding is the product of the fusion of horizons.³

So, it can be said that the hermeneutic approach deals with the nature of understanding and interpretation and has had a great impact on the study of humanities, including education. The hermeneutic method, introduced in nineteenth-century philosophical thought, and especially in Germany in the twentieth century, became obsolete following the dominance of positivism in science. But it has re-emerged in the late twentieth century. Although the discussion of hermeneutics in the humanities in general and in some of these sciences in particular, but in the field of educational sciences, especially in our country has received less attention.

Referring to the complexity of the concept of education and the complexity of the hermeneutic perspective, states that looking at education from a hermeneutic perspective is uncertain, vague and strange for many people.⁴

²Massoud Khanjarkhani, Safaei Moghadam, Massoud Pakseresht, Mohammad Jafar, Gadamer's, "Philosophical Hermeneutics and Its Implications for Self-understanding, Misunderstanding and Mutual Understanding in the Field of Education", *Research Journal of Fundamentals of Education*, Vol. 6, No. 2, 2015, 5-20.

³H.G. Gadamer, *Truth and Method*, Translated by: J. weinsheimer and D.G. Marshal. second, Revised Edition (London, New York: Continuum, 2006).

⁴Ali Ghasemi, Mohsen Imani, "Analysis of the Basic Components of Ricoeur Hermeneutic Method for Understanding Textbooks," *Journal of Fundamentals of Education*, 3 (1), 64-43, 2013.

Considering that the present article tries to introduce the connection between hermeneutics and religious topics with the curriculum; Religious education from a hermeneutic point of view will also be discussed. The history of religious education is much longer than education in its modern sense. Among Muslims, the Ekhvan Al-Safa, the Harifians, the Ismailis, the Batinis, and the Sufis considered the symbolic interpretation of the word of God to be the only way to happiness. The anecdotes in the Qur'an have sacred, esoteric and mysterious meanings that repeat events in the world of meaning. Corinne has repeatedly mentioned the similarity between Qur'anic hermeneutics and Christian mystical hermeneutics. Therefore, the intellectual basis of the verses of the Holy Quran has a hidden and esoteric meaning, apart from the outward meaning, which are clarified to a degree to the chosen ones and the people of knowledge and conduct.⁵ Now, in order to clarify the main motive for choosing hermeneutics and its fruit in the field of religious education; It is better to mention why and how this epistemological approach can enter the field of research and religious knowledge and become a creator of a style of religious modernism, given that in our country, religious education is one of the most important missions. It is educational. This can be understood both theoretically by looking at newly written documents for the transformation of the educational system and can be seen in the field of practice of school curricula from this perspective. Hermeneutic research is not a mere technical and logical activity, but a kind of creative action that tries to understand social phenomena. This goal is in stark contrast to the existing positivist views that attempt to predict behaviors and social phenomena in order to control them. Hermeneutic activity is essentially a search for meaning. The need for such research is evident in two ways; First, hermeneutic issues in the curriculum have so far dominated the pages of books, and perhaps have found few opportunities, even in leading countries, where these assumptions have been guided. Some may believe that the hermeneutic curriculum is more of a poetic and philosophical activity that only benefits academic classes and lectures, but it should not be forgotten that the majority of opponents of this approach are staunch adherents of more technical methods due to years of familiarity with Previous views are not able to accept change and open new horizons to the curriculum. Second: The methods used in religious education have always been associated with

⁵Abbas Shekari, Fatemeh Hesampour, Tayebeh Gholami, "A Comparative Study of Philosophical Hermeneutics with Religious Education and Its Critique", *Shiraz: Seventh National Conference of the Iranian Philosophy of Education Association*, 2015.

inefficiency, and as Keshavarz, while religious education should lead to a fusion of belief and practice, these methods are based only on information. Religion and memory are stable and religious education has been reduced to teaching religious concepts. The hermeneutic method of religious education is probably the most effective method.

Given the above and the need for continuous review of the education system due to increasing scientific advances and social developments, as well as the strangeness of the Islamic hermeneutic perspective, the main objective of the research is what applications of Islamic hermeneutic philosophy can be used in curriculum studies. And by extracting the dimensions of the curriculum from Western and Islamic hermeneutics, to offer a proposed model for the children's curriculum in a hermeneutical way and with a religious approach. Thus, in this research, it is tried to identify the application of Islamic hermeneutic method in curriculum studies.

B. Research Method

Given that the choice of research method depends on the objectives and the nature of the research topic and this research has a philosophical nature, it is necessary to choose a philosophical method to answer its questions. However, since the research methods in the field of philosophy and the philosophy of education are different, it is necessary to choose a special method based on the specific objectives of this research. The present article has been studied in two dimensions. First, hermeneutics in terms of Islamic education and its application in the curriculum has been reviewed and studied. According to the research background, the present method is analytical-inferential, which by extracting internal and external texts, the dimensions of the curriculum are extracted from the perspective of hermeneutic philosophy with an Islamic approach. For this purpose, the content of valid documents related to the research topic will be qualitatively analyzed.

In the second dimension, it is necessary to provide a model for children's curriculum from the perspective of hermeneutic philosophy with an Islamic approach, based on the insights gained about the elements and characteristics of human creativity. For this purpose, meta-analytic method has been used.

C. Research Findings and Discussion

1. Education in a hermeneutic perspective

It is clear that the words education and Islam are very diverse and flexible in terms of meaning. Therefore, there are many definitions of Islamic education. It goes without saying that these definitions are ambiguous. Therefore, providing a clear, defensible definition of Islamic education in this section seems necessary to overlap with all the compliments mentioned in the system of Islamic education. Islamic education is a purposeful flow and a set of actions, behaviors and thoughts that originate from divine verses and its ultimate goal is the worship of the one God, nearness to God, meeting God and punishment and man's awareness of His reality and existential values, of nature. It is selfish and one of the important truths about it. And because Islam is an educational and collective religion and is embedded in the soul and body of Muslims, divine and religious texts in all aspects of life are the headline of their lives, especially in education and training. Muslim education should learn the lesson of life and attain perfection with fear.⁶

Regarding hermeneutic education, by examining the works and writings of hermeneutic theorists, the six basic themes of hermeneutics that have greatly influenced education are:

a) The essential role in the experiences leading to understanding

The connection between the play and hermeneutics indicates that there is a deep natural connection between a phenomenon called play and an identity called hermeneutics. What happens in a game like chess, for example? The person starts the game with a special prediction. He anticipates the types of movements he can perform. In the early stages of the game, this prediction is relatively vague and depends in part on the player's will.⁷

b) The principle of historical work:

The complete results of a certain event can only be revealed over time; therefore, the meaning of a certain real unit cannot be considered as a separation from its effects. This is what Gadamer calls "influential history." The fact that one acts on the basis of

⁶Ismail Azizi, Zahra, Mohseni Melroudi, "Rethinking the Concept of Islamic Education," in *The First International Conference on Humanities with Indigenous-Islamic Approach and Emphasis on New Research*, 2015.

⁷Mahmoudi, Seyed Nouredin, Hosseini, Afzal Al-Sadat, *The study of hermeneutics as a platform for educational research* (Tehran: New educational ideas, second year, Faculty of Educational Sciences and Psychology, Al-Zahra University, 2016).

this consciousness and thus affects the game shows that consciousness affects history, which can be called consciousness affecting history.⁸

c) The primacy of language over thought:

Gadamer believes that every person is first and foremost a linguistic circle, and that these linguistic circles communicate and intertwine. Language reappears, as it always does in the vocabulary and grammar, and brings about the immensity of the dialogue between each speaker and his audience.

d) The principle of plurality of traditions:

In hermeneutic philosophy, the importance of eachbody of tradition in their claim to an unfamiliar kind of truth that that tradition offers to learners or people who are newly interested in that tradition. In this case, the main focus of a tradition is not on the transfer or mastery of knowledge, but on a kind of interplay that can always provide the desired capacity to create new understandings, new misunderstandings, confrontation and transfer. Accordingly, a text or a work cannot be interpreted in a single way, and that is why literary and artistic works have not been interpreted in the same way over time.⁹

e) The principle of merging horizons:

Hermeneutic dialogue requires the existence of two parties who come together to discuss a subject. There is a time gap between the two, and each has its own horizon of understanding. In a text, there are two horizons that collide: the reader horizon and the writer horizon. Through hermeneutic dialogue and through the discovery of common understanding, these horizons can merge and, as a result, understanding occurs. The text is not the discovery of the author's intentions, because one cannot become another because of prejudice.¹⁰

f) The principle of paying attention to human beings as a conversation or dialogue

By using the game model for understanding, it can be extended to the dialogue game, so that many of Gadamer's specific views, such as the logic of questions and answers in the dialogue game According to Gadamer, understanding and interpretation

⁸H.G. Gadamer, *Truth and Method*. Translated by: J. Weinsheimer and D.G. Marshall. second, Revised Edition (London. New York. Continuum, 1991), 358.

⁹Liaghatdar Mahdian, "Hermeneutic in Education with Reflection on Gadamer's Ideas of Conception," *Journal of Novel Applied Sciences*, 2014.

¹⁰Jeff Warren, "Towards an Ethical-Hermeneutics", *European Journal of Psychotherapy & Counselling and Health*, Vol. 7, (1) 2005, 17-28.

occur as a dialogue between two participants seeking to reach a common understanding of a subject. A hermeneutic dialogue is the process or method of trying to understand meanings and it is the interpretations of others, especially when they are different from ours.¹¹ According to Gadamer's hermeneutic view, it can be concluded that the ultimate goal of education is to nurture people who are ready to understand. For this purpose, students should:

- not ignore others
- Be ready to accept differences
- Be ready to challenge their previous assumptions
- Have the capacity to imagine possible things.¹²

We have formalism in religious education. We are stuck in formalism in the education system and even in many family educations. We think, for example, that if we teach a series of verses and narrations, the history of the Imams, or the prayers, we have educated them religiously. We do not penetrate the world of the inner experiences of children and adolescents to see what is going on there. The flourishing of religious spiritual experience is something or not. We think that religiosity and faith mean belief and idea; we do not care whether these beliefs originate from spiritual experience or are the result of indoctrination, propaganda and other factors. We must get rid of this formalism. In order for everything to be in its rightful place,¹³ modern hermeneutics influences religious thinking in two ways and raises new issues and questions.

A: Some of the hermeneutic issues are focused on philosophical thinking about understanding absolutely and regardless of understanding in a particular field. This is philosophical hermeneutics. In such reflections, on the nature of understanding and the conditions of its existence and its main features, general judgments and rulings are issued about absolute understanding, the scope of which includes religious knowledge and understanding and interpretation of religious texts, and as a result between discussions. Hermeneutics and religious knowledge make the connection.

B: The Abrahamic religions (Islam, Christianity and Judaism) are based on divine revelation and theology, and this causes these religions to be influenced in

¹¹Christopher J., Richardson, F., & Christopher, S., "*Philosophical Hermeneutics: A Metatheory to transcend dualism and individualism in western psychology*", Paper presented at International Congress of the international Association for Cross-Cultural psychologists, Warsaw, Poland, 2003.

¹²Khosrow Bagheri and Abdul Wahab Yazdani, "Education in an Interpretive Perspective," *Journal of Educational and Psychological Sciences*, Vol. 3, (4)2001, 23-48.

¹³Massoud Jahangir, *Hermeneutics and religious modernity in Islamic Iran* (Research Institute of Islamic Sciences and Culture, 2007), 49.

different dimensions of religious texts and their interpretation and understanding. This deep connection between religious culture and the category of interpretation of religious texts has caused the presentation of new theories in the field of interpretation and understanding of texts to challenge the common method and acceptance of text interpretation and confront religious scholars with new questions and influence the category of religious knowledge. Hermeneutics has always been concerned with the issue of text interpretation, and despite the many twists and turns that have been achieved in its realm and purposes, it has paid special attention to the issue of text comprehension. Therefore, presenting emerging theories in the field of hermeneutics will be effective in the field of religious thought.¹⁴

2. Hermeneutics and its application in the curriculum

a) The goals of education in hermeneutics

According to Abu Zayd¹⁵ and MujtahidShabestari¹⁶, the goals of religious education with a hermeneutic approach include the following: (1) Critical thinking and rationalism: any irrational factors regardless from its anthropological or psychoanalytic origin, religious education will be clear by this goal. And attaining the faith that is achieved in the shadow of a conscious choice and not imitation for human beings, and the individual seeks to renew his words and expressions of his claims in the path of rational and logical conversations between the position of faith and other positions. (2) Proportional religious education with time: the content of past texts can be translated from one horizon to another through the fixed and common of all human beings, and the content of these texts must be interpreted with a historical perspective. (3) Creating a platform for growth and divergent thinking in education Religious: Divergent thinking is a type of thinking that provides the ground for new growth and production in the field of human education, and in order to achieve religious knowledge appropriate to the time, the necessary ground must be provided for divergent thinking and creativity. (4) Central reality in religious education 5. Education based on the right to choose and freedom of will 6- Religious education based on the revival of faith and religious experience: The essence and brain of every believer is the heart of a believer.

¹⁴Abbas Shekari, Fatemeh Hesampour, Tayebeh Gholami, *A Comparative Study..*

¹⁵Nasr Hamed Abu Zayd, *The Meaning of the Text* (Tehran: New Design, 2003).

¹⁶Mujtahid Shabestari, *Faith and freedom* (Tehran: New Plan Publications, 2000).

Faith in the heart is a real connection with the passion of truth, which is manifested by the essence of God on the deepest aspect of existence or the soul of the believer.

Ricoeur argues that education cannot be programmed solely on the basis of "understanding"; since it is necessary to understand the explanation, and "explanation" has the nature of praxis. As a result, education, in addition to interpretive skills, requires the provision of scientific skills and empowerment of learners in "controlling" the natural world around them. Another important point in determining the goals of education is Ricoeur's emphasis on "creation" rather than "discovery" of meaning. He wants to train people who are familiar with their existential possibilities and elevate them with every interpretive encounter, which will require fostering creativity. Education must therefore nurture individuals who control the constant flow of their social identity; Because man, despite being caught in the shadow of material and obligatory order, has will and agency.¹⁷

Mahdian and Liaqatdar¹⁸ considered the most important components of the goal in hermeneutic education as follows: (1) confronting oneself through self-doubt. (2) tolerating ambiguity and anxiety. (3) eagerness to Endangering your deepest personal beliefs.

b) Content selection in philosophical hermeneutics

Educational content includes textbooks and research that are written for educators in the field of religious education. According to Abu Zayd¹⁹ and MujtahidShabestari²⁰, the content of hermeneutic religious education includes the following: (1) Reasonable and reasonable religious texts against insignificance and insanity. (2) Passing formalism in the content of religious educational texts. (3) Educational content based on historical and literary analysis of religious texts. (4) Avoiding the central sanctity in religious educational texts.

According to the above, human achievements are presented based on the level of intellectual horizon on the learner. That is, which achievement prioritizes training is chosen in the process of expert interaction. But the hermeneutic message is more that the selected content is not absolute. Content, like other elements of education, is always open and improving, and content is not seen as an exclusive commodity that the learner

¹⁷S. Honarmand, *Paul Ricoeur's Thoughts on Metaphor, Self, Politics and Discourse* (Canada: Young Publishing, 2016).

¹⁸Liaghatdar Mahdian, "Hermeneutic in Education with Reflection.

¹⁹Abu Zayd, *The Meaning of the Text* (Tehran: New Design, 2003).

²⁰Mujtahid Shabestari, *Faith and Freedom* (Tehran: New Plan Publications, 2000).

is forced to consume. Limiting the facts to the proposed texts (arising from a specific horizon) is limiting and summarizing the truth, and this issue causes education to move away from missions such as teaching humility, interaction and cognition²¹.

From the philosophical hermeneutic point of view, the teacher is the curriculum planner who is present in the situation and tries to select the content and educational activities in a way that facilitates the possibility of interactions between the individual and the text. In the view of philosophical hermeneutics, the purpose of presenting content is not to be absorbed by learners, but the purpose is to provide a constructive interaction between the learner and the text. This text is not the ultimate truth that is the only criterion for maintaining it, but it is the content that every learner can interact with, present their knowledge to it, and gain new attitudes and perspectives through the interaction between knowledge and text.²²

c) Content organization and philosophical hermeneutics

In the philosophical hermeneutic view, content organization is not a priori activity, because the curriculum in this view is not, in principle, a predetermined package or product. Content has a growing trend and according to the interaction between the person and the existing content, the next content is determined.²³

d) Choosing Learning Opportunities and Hermeneutics

Choosing learning opportunities is the culmination of a curriculum vitae's skill that he or she can emerge with his or her high imagination. From the perspective of hermeneutic philosophy, learning opportunities should be provided in a way that confuses learners and stimulates their curiosity. Curriculum planners should be present in students' minds before designing and developing learning opportunities. And try to temporarily put aside his preconceptions or create a gap between them and the student. In structural analysis, the concept is that the planner pays attention to the text itself and examines it with regard to its specific structures. For example, if a student learns through lectures, exploratory methods, etc., the planner should consider that particular

²¹Massoud Khanjarkhani, et al, "Gadamer's philosophical hermeneutics and for..."

²²Bagheri, Khosrow; Yazdani, Abdul Wahab, "Education in an interpretive perspective", *Journal of Educational and Psychological Sciences*, Shahid Chamran University of Ahvaz, Numbers 3 and 4, 2001, 48-23.

²³Massoud Khanjarkhani, et al, "Gadamer's philosophical hermeneutics and for..."

form in the program and try to enter the students' subconscious world before designing any learning opportunities.²⁴

e) Teaching Hermeneutics

In philosophical hermeneutics, teaching is pragmatic and conversational in nature. The strong emphasis on dialogue in this perspective reflects the place of "being with others" in the learning process. Thus, teaching has a reciprocal, dialectical and constructive nature. A real conversation is an intersubjective experience that allows the parties to the conversation to communicate with each other. This definition reminds the need for openness of learning parties to new experiences. In a real conversation, each person must listen to the other, otherwise the conversation becomes a kind of monologue. When one of the parties dominates the conversation and monopolizes it, not much is learned from the conversation. So, it should not be forgotten that teaching and learning are essentially a dialogue structure. It is only through a sense of openness to others that the teacher can engage the learner in a conversation so that both parties can gain new experiences from that conversation. This means that in a real conversation, both the teacher and the student can help to form a mutual understanding of themselves. In fact, the two parties meet through confrontation with each other.

The main point is that if teaching is based on philosophical hermeneutic principles, students themselves will discover meaning. To achieve such a situation, it must be possible to interpret in the classroom. One of the most important signs of thinking and discovering meaning in the classroom is to amaze students, create new relationships and attract them to the thinking process.²⁵ Religious education If a teacher and educator participate in a religious education project based on an approach that begins with dialogue; They must be able to relate to the two-way relationship between themselves, knowledge, contemporary issues on the one hand, and the center of meaning of the religious text, values, and religious ends on the other; Resolve issues in the context of dialogue. Therefore, dialectics can be considered as a method for this field of education.²⁶

²⁴Mohammad Mehdi Rezaei, "Hermeneutics and its application in the curriculum," *The Second International Conference on Challenges and Solutions Management*, 2012.

²⁵Linda L. Bindeing, Nancy, J.Moules, D. M.Tapp, and L Rallison, "Hermeneutic Musings on Learning: The Dialogical Nature of Teaching Interpretively," *Journal of Educational Thought*, 41(2),179-189, 2007.

²⁶Babak Shamshiri, Zohreh Homayoun, *Religious Education Based on Hermeneutic Approach* (Tehran: Kavir Publications, 2018).

f) Teacher in hermeneutics

In religious education, with a hermeneutic approach, the instructor acts as a facilitator and helper through a two-way and dialectical relationship with the instructor. In fact, the instructor with the two-way and creative relationship that he establishes allows the teacher with self-knowledge and better understanding of his personal, social, gender, global status as well as his historical situation, to organize his current perception of religion. This means that he knows the rights, status and definition of these identities in his time and in his society. Then he finds their connection with the center of meaning of religious texts which are the general mission of Shari'a. Recognize the freedom, individuality and independence of your thought.²⁷

Also, paying attention to individual differences between educators leads to accurate interpretation and sufficient knowledge of the instructor of the facts hidden in the individual and social personality of educators and creates an effective relationship between the trainer and the trainee. As a result, the training practice is based on facts and the instructor's prejudices are prevented. The instructor should give the trainees the opportunity to "inner understand" and express their opinion about the content to be taught to him.²⁸

The hermeneutic teacher accepts initiative and conditional freedom in the classroom and encourages students to explore the meaning of the textbook in exploratory circles.²⁹

g) Instructor in Hermeneutics

The learner as an interpreter interprets, gives meaning and understands the speech of the teacher and of course the textbooks with the help of historical tradition and presuppositions that he already has in mind.³⁰ Relying on the principle of "freedom to express opinions", in addition to freedom of participation, the learner must understand the importance of the freedom of others and enter into a dialogue in which all people have an equal right to participate; They have the most complete knowledge in the field of dialogue and when confronted with an argument, they respect it better

²⁷Babak Shamshiri, Zohreh Homayoun, *Religious education*.

²⁸Khosrow Bagheri, *New Perspectives on the Philosophy of Education*, First Edit (Tehran: Naghsh Hasti Publications, 1996).

²⁹Ghasemi, Ali; Imani, Mohsen, "Analysis of the basic components of Ricoeur hermeneutic method for understanding textbooks", *Journal of Fundamentals of Education*, 3 (1), 2013.

³⁰Sarmadi, Mohammad Reza, Azadeh Zare, "Hermeneutic educational presuppositions in distance learning generations", *Journal of Fundamentals of Education* 8 (1), 91-67.

than their argument.³¹ Spontaneously and independently, he always tries to create and understand the age of religious concepts and meanings and deals with religious texts with an active mind. In other words, through the interaction of anthropological and scientific defaults and presuppositions in the realm of self-knowledge with the meaning of religious text. In this hermeneutical interpretation of religious texts, in fact, the educator does not seek mere identity but engages in its deeper layers with its meanings.³²

h) Evaluation in Hermeneutics

Evaluation is an individual's ability to judge, the sub-dimensions of which include doing with the interpretation of participation in judging, self-evaluation, question and answer, production instead of reproducing educational content, feedback and not comparing people in evaluation. Therefore, evaluation is not only a tool to measure the success of a person in an area, but also empowerment in judgment and opinion tools. This ability is considered an important criterion in distinguishing an educated person from others.³³ As a rule, the design of objective and measurable criteria for evaluation has no place in this model. The instructor will achieve a degree of qualitative evaluation during the establishment of dialectics with the instructor and the results of his self-knowledge, and finally his self-knowledge will achieve a degree of qualitative evaluation. Will achieve and ultimately the result of the evaluation results in this model - in a desirable way - will be that the dynamism and cognitive ability of individuals will increase and they have reached a level of independence of thought, analytical power as well as ability in conversation in which they will understand both the temporal and hermeneutic understanding of religious education today and will maintain the connection of this education with the original religious meanings.³⁴

3. Islamic religious and hermeneutic curriculum for children

Childhood is the closest period to the pure nature of God, and this feature emphasizes the importance of education in this period. Although the child in the early stages of his life, although he has not reached cognitive development and is not able to analyze issues accurately, power He has imagination and imitation as well as a strong memory that carefully records and records everything he sees and hears and stores it in

³¹Sarmadi, Mohammad Reza, Zare, Azadeh. 2018. *Hermeneutic Educational Presuppositions*.

³²Shamshiri, Babak; Homayoun, Zohreh. 2018 *Religious education based on hermeneutic*.

³³Massoud Khanjarkhani, et. al., "Philosophical Hermeneutics and Its Implications.

³⁴Babak Shamshiri, Zohreh Homayoun, *Religious Education Based on Hermeneutic Approach*.

his mind and cultivates it with his imagination. One of the reasons for the importance of this period is that it ages. Childhood, the child's mind is not yet occupied with useless education and livelihood and worldly issues such as family and children. The child, regardless of all these thoughts, can easily accept the necessary education and training.³⁵ Paying attention to innate characteristics and environmental conditions, they inevitably encounter religious teachings, some of which are conscious and some of which are unconscious. Despite the importance of childhood and the way of dealing with religious education, research in this field is mostly documentary and They are vague narratives and do not accurately represent a model for religious education in childhood. Now, before presenting the model of hermeneutic religious curriculum, three of the hermeneutic religious models are introduced.

a) The Phenomenological Pattern

The phenomenological pattern became common in the 1970s and 1980s and still stands today. According to the phenomenological model, the teacher and the student must be objectivist and act objectively in studying the subject at hand. Phenomenological religious education seeks to equip the student with the skills and perspectives necessary to understand and think about religion. Students should examine the suspension of their judgment of religion in order to more accurately understand issues related to religion from the perspective of believers. If such a procedure is followed, the student will learn the facts about religion.³⁶

b) Spiritual paradigm

Emphasis on student experience as a starting point and effective religious instruction paves the way for an acceptable "spiritual" or "empirical" paradigm for religious instruction. This model was introduced by David Hays to religious education teachers. The ultimate goal of the spiritual model is to provide religious education, gain knowledge, work together, and touch on the generalities of the phenomenon of religious experience. But the drawback of the spiritual model is that it raises the "probability of equating religious understanding with religious experience." This means that feelings or emotions can dictate the study of religious content, so there is always the potential for the spiritual model of religious teaching to fall into the abyss of

³⁵Mahmoudi, Seyed Nouredin, Hosseini, Afzal Al-Sadat, *The study of hermeneutics as a platform for educational research* (Tehran: New educational ideas, second year, Faculty of Educational Sciences and Psychology, Al-Zahra University, 2016).

³⁶M. Grimmit, *What can I Do in RE?* (Great wakening: Mayhew Mc. Crimmon, 1973).

emotionalism. In the spiritual paradigm, language is a tool for expressing the inner experience of religion. To understand such a language, one must go beyond words and enter the emotional world that is the real source of that language.

c) Critical Realism Model

In religious education classrooms, students are encouraged to define and recognize their existing worldview and are offered appropriate language based on which they can discuss, negotiate, and ask and answer questions. At the same time, in these classes, students learn how to deal with a variety of secular and religious narratives. The sum of what students learn in these religious classes leads to the formation of "religious literacy".³⁷

Proposed model with religious hermeneutic approach for children's curriculum studies

The second dimension of the article is stated in this section. Considering the importance of the religious curriculum for children mentioned above, it seems that most of the designed models are based more on opinion than practice. Therefore, in this model, an attempt has been made to approach education and for the first time hermeneutic model training for children is applied in educational centers.

Objectives of teaching Islamic hermeneutics to children:

- (←[⊥] (ultimate goal)) to reach nearness to God
- (←[⊥] (moderate goal)) to arouse God-seeking nature and lay the groundwork for religious life
 - (←[⊥] (partial goal) relying on the semantic consequences of religious words and columns
 - (←[⊥] (partial goal) Interest in religious dialectical interactions
 - (←[⊥] (partial goal) Interest in applying the concepts of religious meaning in everyday life
 - (←[⊥] (partial goal) Interest in questioning about religious concepts
 - (←[⊥] (partial goal) Fostering religious creativity with an emphasis on creation rather than discovery
 - (←[⊥] (partial goal) Preparation for religious life with emphasis on critical thinking
 - (←[⊥] (partial goal) confronting oneself through self-understanding (identity)

³⁷M. Grimmitt, *What can I Do in RE?*

- (\Leftarrow^{\perp} (partial purpose)) The desire to deeply jeopardize one's individual beliefs by emphasizing religious concepts
- (\Leftarrow^{\perp} (partial purpose)) Expansion of religious vocabulary and verbal memory

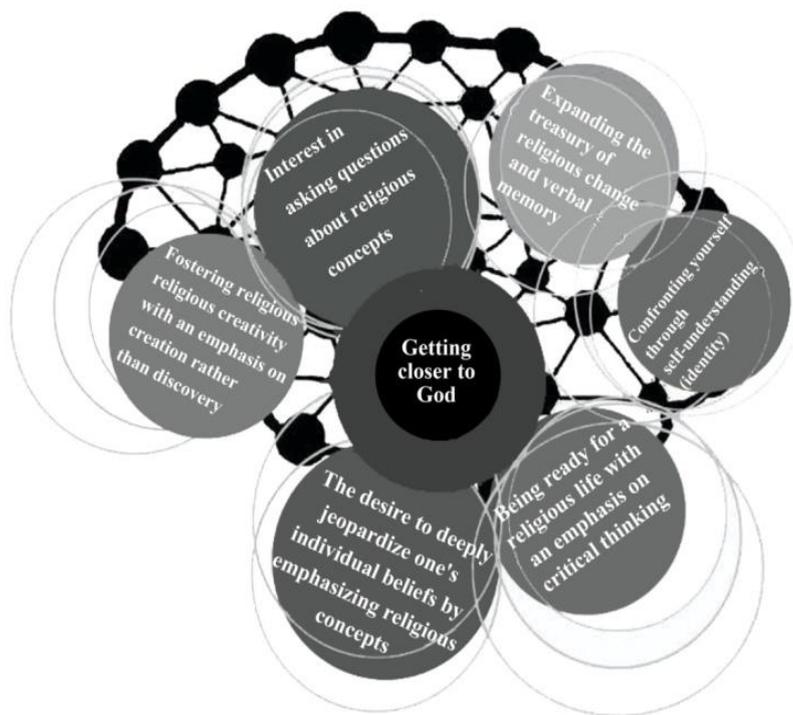


Figure 1 - Objectives of teaching Islamic hermeneutics in preschool

4. Selecting and Organizing Content in Children's Islamic Hermeneutics

Childhood religion is, in fact, is a set of changes that take place in a child's mind in order to create a particular action and behavior that relies on religious norms, in other words, in other changes that occur in children's thoughts and behavior, morals, habits, customs, behavior and his personal and social relations take on a religious form. Presenting religious concepts to children in this (hermeneutic) approach causes their interest and knowledge of the Merciful God, the Holy Quran, the Infallible (peace be upon them) and other concepts and issues to the religion of Islam.

5. Selecting and Organizing Learning Opportunities in Islamic Hermeneutics Children

Children have a pure and innocent nature that provides educators with the opportunity for optimal training. All genuine human values such as honesty,

truthfulness, chastity, trustworthiness, etc. are rooted in nature and are virtuous if there are suitable educational conditions. Since in hermeneutic philosophy the goal is the interaction between the learner and the text, in this part of the curriculum the instructor presents a topic according to the children's interest. In the classroom, by asking and answering and expressing the child's thoughts, encouraging speaking and creating a dialectical environment, he pays attention to all the children's ideas and, more importantly, does not correct the children's ideas. Every opinion must be respected. At the end of the discourse, the instructor does not draw conclusions from the lesson and leaves the children free to think about the subject. Also, the answers that are creative are encouraged by the instructor.

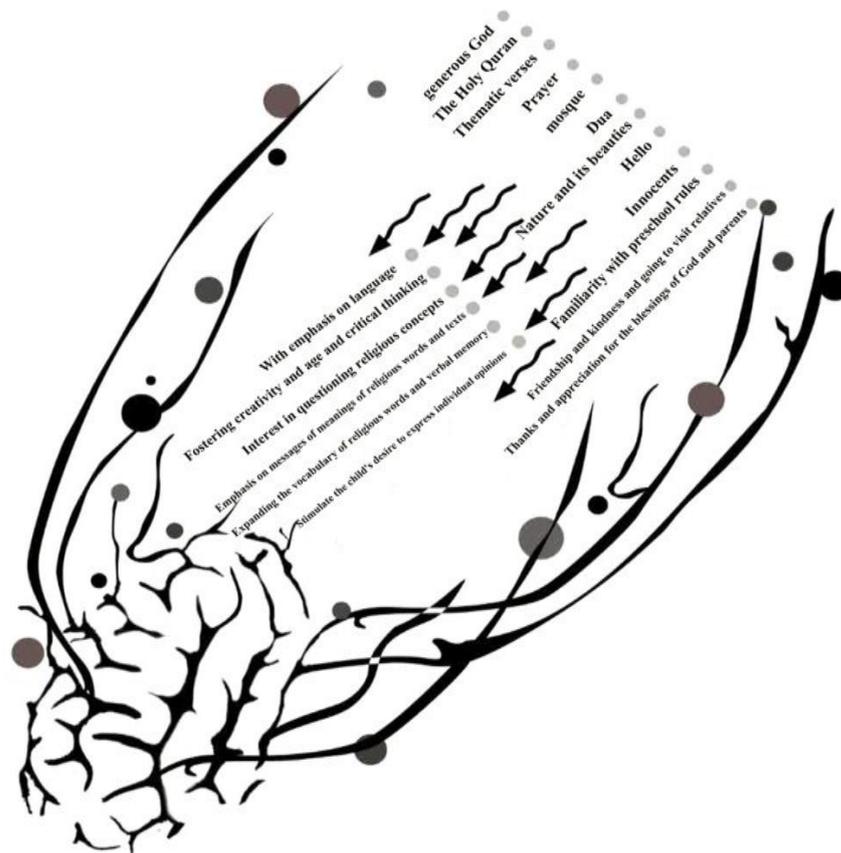


Figure 2 - Presenting concepts with an approach (hermeneutics) based on emphasis components.

6. Teaching in Islamic hermeneutics for children

In the hermeneutic approach, teaching has a dialectical and constructive nature that occurs between the instructor and the novice. First, we encourage the learner to listen in order to increase his / her attention and concentration for listening. He / she

also learns some issues such as discussion etiquette, respecting the rights of others in speaking, etc., and a mental conflict begins over a subject. The main point is that in teaching on the basis of its pervasive hermeneutic principles, it must ultimately discover meaning. So, the teacher should present new questions to the students to create new and attractive relationships in the thinking process. But one important point to keep in mind is that just two-person or multi-person dialogue for preschoolers is probably a little out of their reach. They need a variety of activities, and the coach can create a hermeneutic atmosphere during the same activity through play, which both attracts newcomers to religious texts and creates critical thinking and questioning in children. Methods that help create a hermeneutic atmosphere; Storytelling and creative acting.

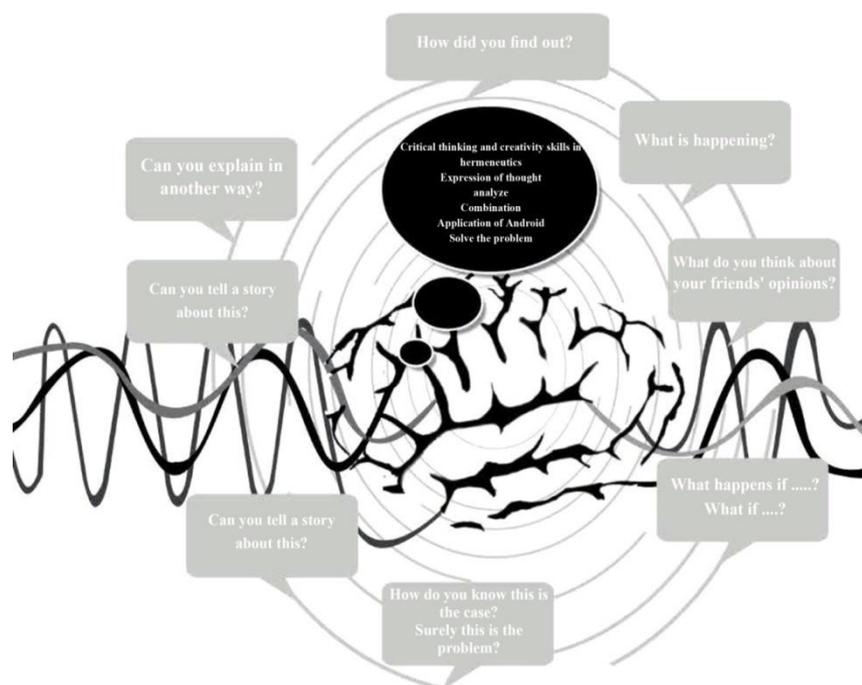


Figure 3 - Teaching in children's Islamic hermeneutics - expression of thought and analysis

7. Teacher in Islamic Hermeneutics for Children

If educators want to place the light of faith in the innocent hearts of children and teach them the word of God, they must know the method of presenting religious concepts in a hermeneutic way and know their audience well and from different dimensions. They are instinctively, mentally, emotionally and physically aware, so achieving this requires the following characteristics for them:

Table 1

Familiarity with the basics of anthropology and the innate characteristics of humans and their learners
Paying attention to the different talents and needs of new students
Interested in studying religious texts
Familiar with the physical and mental characteristics of children by age
Familiarity with the hermeneutic method and taking courses on this method.
Having a critical spirit
Enjoy the art of coaching
Belongs to, believes in and acts on the principles of Islamic beliefs, customs and ethics.
Having a guiding and controlling role in the educational environment

8. Beginners in Islamic Hermeneutics

Correct knowledge of abilities, needs and physical and mental forces of children at different ages is one of the important factors in education. In each course, according to the mental and cognitive characteristics of children, provide religious concepts and allow children to have their own childish religion and avoid complex and difficult ideas for them.

There is a difference between the thought processes of children and adults. Children's way of thinking has characteristics that are difficult for adults to predict, so educators should try to put themselves in the position of children and see issues and phenomena through their eyes. A novice is a person who can attain the position of nearness to God through inner purity and is responsible for his knowledge according to the philosophical principles of the novice. Knowledge comes from the individual's consciousness and not from the content, and this awareness through hermeneutics can easily help children achieve their goals.

The hermeneutic curriculum is for all beginners and those who are at a higher and more advanced level than others or attend regular classes. Therefore, according to the anthropological and psychological principles, "human autonomy", "responsibility" and "individual differences of learners" are among the important points that should be paid special attention. From a hermeneutic or linguistic point of view, learning will only be instructive and lasting if the learner is actively involved in classroom

interactions and the teacher or mentor in the classroom never comes to a definite conclusion from the interactions and opinions and encourages children to think and search.

9. Space and Time in Children's Islamic Hermeneutics

One of the elements involved in designing curriculum planning is space and time. Since man is a social being and lives in society, after the family, one of the most effective institutions on the basis of education, especially religious and moral education, is the school. Education is undoubtedly influenced by the environment. One of the environments that students are affected by is the school. The school and the classroom create the atmosphere in which learners are trained, and learners are influenced by the school environment just as they imitate the teacher in school.

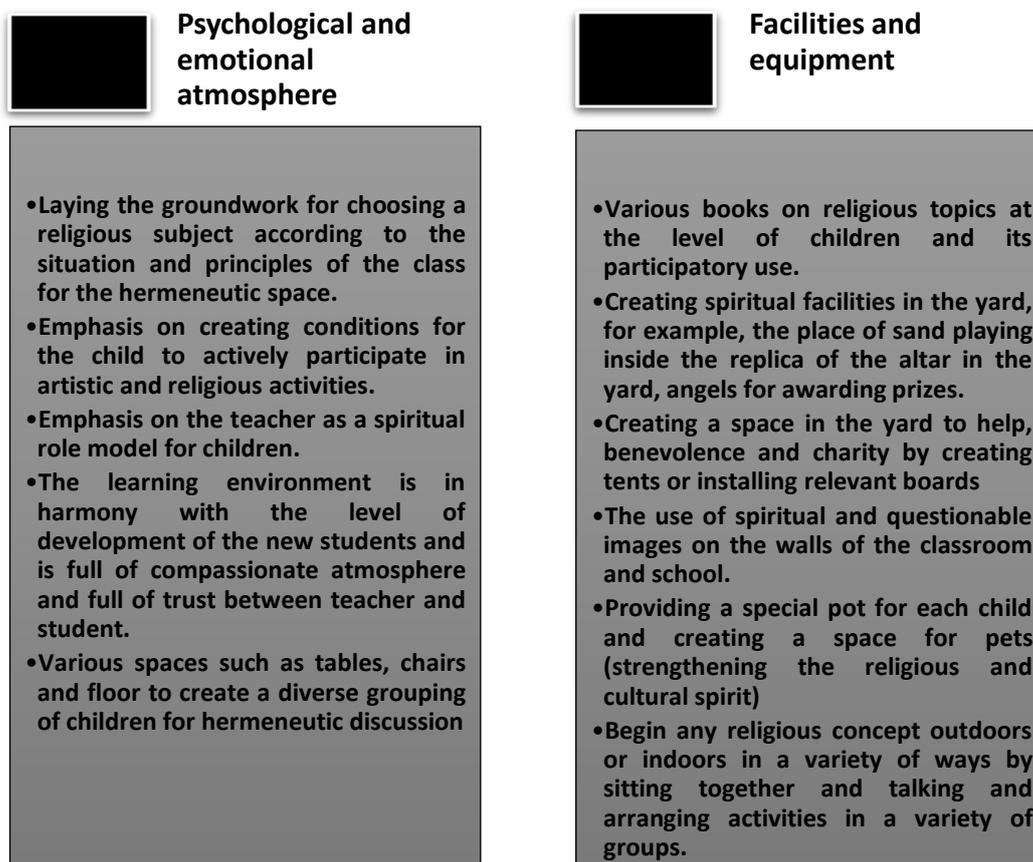


Figure 4 - Space and time in children's Islamic hermeneutics

All these facilities and spaces are to create a suitable and attractive environment for the growth of language and hermeneutic space. In terms of time and considering that the threshold of concentration of children at this age is between 7 to 15 minutes.

The teacher should provide a variety of activities for children to learn religious concepts indirectly in the form of hermeneutics with joy and vivacity.

10. Evaluation in Islamic Hermeneutics for Children

Evaluation in the hermeneutic approach is done indirectly. Children have hundreds of languages to express their thoughts. It is important for us as adults to be able to use the capabilities of our environment and ability by providing a rich environment and using appropriate learning patterns. We observe the child's ability to reason, judge, and think critically. Let's use this style and inspection as a criterion for preparing the next activities with him and for him, and if we look at it, we have lived with them and learned from life, regardless of the role we have played in their current situation. Then we have experienced it for life today.

D. Conclusion

This article has been studied in two dimensions, first, hermeneutics in terms of Islamic education and its application in the curriculum has been studied and in the second dimension, a proposed model for children with a focus on hermeneutics of Islamic education has been designed. Because hermeneutics (discourse and language) should be taught to children from childhood, i.e., from 6 years old. Teaching a hermeneutic approach along with critical thinking is a new and very enjoyable movement in our education and should be rooted and pervasive, because if one becomes acquainted with this method as a child, one will be human with dynamic thoughts. To learn and apply interaction with the environment, the world around him, existence and even his own opposing thoughts. He will be kind to himself and to the world, and in general, the happiness and well-being of all human beings is in teaching discourse and language, or hermeneutics and critical thinking.

Hermeneutic research is not only a purely technical and logical activity, but also a kind of creative action that tries to understand social and natural phenomena. This goal is exactly the opposite of the existing positivist views that try to predict behaviors and social phenomena in order to control them. Hermeneutic activity is essentially a search for meaning.

In conclusion, it is important to note that hermeneutic issues in the curriculum have so far been more prominent on the pages of the book, and may have found few situations, even in leading countries, where these assumptions have been guided,

especially hermeneutics. Islamic education, of which only a handful of researches have been written only in the field of opinion. Some may argue that the hermeneutic curriculum is more of a poetic and philosophical activity that only benefits academic classes and lectures, but it should not be forgotten that the majority of opponents of this approach are staunch critics of Tyler's technical methods because many years of familiarity with previous perspectives are not able to accept the change and open new horizons to the curriculum.

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