

RESEARCH OF SOCIAL AND CULTURAL ROLE AND IMPORTANCE OF ISLAMIC EDUCATION IN DAGESTAN

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Prospects of development of any country are determined not so much by achievements in some certain areas, technologies, but much depend on the effectiveness of innovative mechanisms of interaction in the society of political, cultural, spiritual and religious values, etc. In this process, the role of politics, religion, effectiveness of the mechanism of interaction between different parties and religions, based on the predominance of the spiritual component is very important. Today, there are people working in the field of dissemination of religious knowledge. The attitude towards those who try to spread religious knowledge, who tries to influence public opinion, creating an image of this or that religion, in particular, Islam in recent years seriously changed. In this situation the question of whether the objective religious knowledge is possible in general, isn't academic. This is a question about what is the future of Islam, at least in Russia, in the society, which is now formed in it. Certainly, before us immediately rise a lot of problems concerning the admissible and tolerant relations between personal, social and religious values. These problems can be disclosed only in specific spiritual searches, but not resolved once and for all during single discussion. The purpose of this article is social-philosophical analysis of the current situation in the system of Islamic religious education in the republics of the North Caucasus, in particular the modern Dagestan. Research of social and cultural role and importance of Islamic education in the North Caucasus and its republics, as well as its ontological and epistemological aspects seems topical and urgent necessity for today. And also to unambiguously estimate the role and importance of Islamic education in the North Caucasus republics, its possibilities and perspectives is simply impossible. One thing is clear - the religious literacy of the population, as well as secular, is necessary for any civilized society as a guarantee of interfaith tolerance, as a condition of activity in a multicultural, multiethnic environment, a stable barrier against radical views.

Key words: religion, education, Islam, religious literacy, extremism, terrorism, government, humanistic education.

Research of social, cultural role and significance of Islamic education in Dagestan and in other republics of the North Caucasus, and also its ethnological aspects today appear to be topical and escalated necessity. Educational space – is the space, where political, legal, ethical, aesthetical and other values, creating the united base for person educational process organization, resting on democracy and humanism principles are smoothly assimilated. Obtaining of cultural dialogue, humanistic enlightenment, which is genetically included in the system of Islamic education, which paradigm line appears to be affirmation of tolerant relations among bearers of various ideological convictions, values, ideals, religious faiths – is the only right way of religious political extremism and terrorism premonition, actual for modern world society. And this way should become foreground direction of state policy in the sphere of culture, upbringing and education.

Last decades the particular accent in sociocultural problems of Dagestan society is stressed on the problem of spiritually-ethical upbringing of youth, who is turned out to be removed to periphery of massive renovated transformations inside the society. The most active and driving force of any society – is when youth layer stays non-demanded. And if one gets acquainted with those radical changes, processes taking place inside the youth society, then one can draw special conclusions and notes. In reality secular educational system quiet and calm disseminated rich pedagogic and educative experience of soviet school. Mechanisms and levers of morally- psychological influence, which appeared to be spiritual motivations, catalyzers in spiritually-ethical, patriotic, educational and etc. upbringing of the younger generation ceased to work in it. Such legendary works as: “Juvenile guards” by Fadeev, “How steel was hardened” by N. Ostrovsky, “Quiet Don” by Sholokhov and many other works with high spiritually-ethical, patriotic potential humbly disappeared from the school programs. Therefore, population supplies this deficit of spiritually-ethical content with violence, cruelty, cynicism and etc. flowing from the television screens, which literally minimizes

social status of patriotic culture. Consequently, today our youth appeared to be in new socio-economic and political conditions, without particular, persistent spiritually-ethical objectives and values, i.e. defenceless in front of ideological aggression and violence. And if we examine the age of demolished gunmen, “Forest Brotherhood”, then it becomes painful and feelings hurt that so young people, full of force and energy were dead. But, they could live for themselves, for society, if ten years ago they obtained the right knowledge about basis and essence of Islam at schools. One is tempted to ask a question not of ordinary character. Do you have in such people in your society, who defend the right of the youth to self-determination, to the wish creatively reform this world? One thinks that there are a lot of such people. They are in all spheres of society: in education, policy, religion, and etc. Another question how constructively does government interact with such people? What methods of spiritually-moral upbringing, offered by scientific society of secular and Islamic directions, actively intrude into the system of upbringing in educational institutions?

What should be done to finally make the state realize that reactive, power fight with terrorism and extremism brings more losses, as in material, so in ideological spheres of society, than purposeful, constructive activity of the government together with secular and Islamic educational structures in the sphere of spiritually-ethical enlightenment of the younger generation? Only partial attempt to answer these questions is made in this article, as questions presuppose manysidedness and multidimensionality of answers. Many centuries ago Islamic philosopher Averroes reconciled secular and theological world comprehension, having created conception of double verity. The main point of this theory is in that science and religion consider a person to be their general subject. Consequently, secular and religious world views have much in common in relation to the world and a person, on the basis of which they can constructively collaborate if they unite efforts. As one presupposes, the foundation to such collaboration should be laid in the educational sphere. One should begin from education, as in secular, so in Islamic educational institutions.

Approximately in the first decade of 2000 this idea began actively materializing in relation to the government and educational structures of clergy, as Orthodoxy so Islam. The government began approaching the problem with interest, in particular to Islamic formation, realizing, that the most important direction to extremism opposition and world view supporting of young people – was increasing of level and quality of religious knowledge, knowledge of history, culture, traditions of our polytechnic country. Today situation on this stage (interaction of the government and Islam) essentially changed for the worse. Since 2014 the situation in Russian Islam also worsens with the fact that since this period built for the last decade interaction mechanisms of government with Islamic organizations began to destroy. A lot of researches during their performances in mass media repeatedly spoke out about reasons of these problems.

Aleksei Grishin absolutely reasonably, among variety of reasons from this and that side points to the two most important problems:

- unity absence of Russian and Islamic society and continuing process of its Islamic High Council splitting, accompanied by Islamic leaders spiritual authority devaluation;
- enormous personnel famine at all levels of state organs and a number of security agencies, which leads to inconsistent, unfounded and incompetent decisions (for instance, experience with Coran E. Kulieva).

The government practically lost initiative in its work in Islamic sphere, let developments slide that in its turn demoralized and disoriented patriotically affected sound Islamic forces. None of the federal organs could not undertake coordinating role in this question. But, in regions and locally, often without specialists, one had to act independently” [1]. But returning to the question of religious education, one should notice that some modern schools, universities have such changes in this direction. The important step in the solution of this question is the fact that the complex training course “The basis of religious cultures and secular ethics” was introduced from the 4 class. The order of the president of the Russian Federation from 2nd of august 2009 is considered to be the regulatory basis for development and introduction of this course into comprehensive schools educational activity.

The training course BRCSE includes 6 modules:

1. The bases of Orthodox culture;
2. The bases of Islamic culture;
3. The bases of Buddhistic culture;
4. The bases of Judaic culture;
5. The bases of the world religious cultures;
6. The bases of secular ethics.

One of the modules is given to a student by his approbation and by choice of his parents, as legal representatives. The content of every module is oriented to acquaintance with corresponding culture and religious or secular tradition and does not contain critical estimations of other religious and world views. One can note this fact as one of the positive moments in the system of school education. Another question is preparedness of the lecturers to the educational process of the course, where some disputable moment can also be noticed – who must give this course? Graduate of theological or secular university? It is early to speak about the solution of this problem. As, neither secular, nor theological universities prepare specialists for this delicate direction. But it would be necessary.

Hereafter, one does not refute the fact that specialist training with deepen study of history and Islamic culture takes place in state humanitarian universities of RF. The qualitative side of this question — is another talk. From one point of view, on the basis of awareness, this training system requires serious refinements and serious material investments. It is not worth speaking about some serious positive results resting only on lecturer's enthusiasm and for the tick in orders.

If one speaks about activities on precaution of extremism and terrorism in susas and universities of Dagestan, then there are also peculiar positive changes. Students are given courses on religious political extremism. Rather competent and prepared specialists read these courses. Anyway, one can confidently speak about it, as one has such information. Such universities as DSUNE and DSU, where special attention is paid to religious political extremism precaution in the young people environment, are worth noticing.

Realization of planned educational actions with attraction of sound, status, respected representatives of Islamic spiritual regulation of Dagestan Muslims – is one more fact which speaks about successful joint efforts of secular and religious educational structures on religious political precaution of extremism. And, besides, the qualitative side of such actions improves year by year. DSUNE indisputably leads among the universities of Dagestan. The creative group of ministry of Dagestan youth affairs which very actively and correct bore a course of educational activity in Dagestan youth environment deserves incentive attention. In short time this group, often together with such young enthusiasts from spiritual regulation of Dagestan Muslims, did a lot of useful things in theoretical and practical directions of spiritually-ethical education of Dagestan young people. They actualized mechanisms of counterpropaganda and overpersuasion of people, for durable immunity formulization against extremist ideology, created grounds for person humanistic upbringing and etc.

One of the basic links in the chain (enlightenment, education, counterpropaganda, overpersuasion, humanistic upbringing and etc.) of invisible ideological struggle with extremism is fight for the Islamic education. Future of Islamic ummah in the territory of Russia broadly depends on who and how will control this sphere. One understands that it is impossible and methodologically incorrect to consider problems of Islamic education separate from transformation processes in Islamic religious organizations in Russia and its regions. Islamic education is affected by the same global factors, which today generally determine development of Russian and particularly Dagestan Islam. Hereafter, one should consider these problems mainly in this way.

As any formation, the forming system of Islamic education in Dagestan has a lot of problems, requiring operative decision, even when made decisions have strategic character. As secular, so religious researchers are unanimous in the fact that one of the basic reasons of religious extremism manifestation in the territory of our country – is religious enlightenment deficit, and also absence of literate, competent, religious representatives in the informational sphere. Against this background

Islamic clergy training appears to be constituent and the main important part of the state educational program. Certainly, one can approximately consider that Russia has already had the Islamic education system, which can satisfy demands in the training of Islamic clergy. But speak about high quality level of this process appears to be rather early. And the reason of it is primarily absence of bright, outstanding patriotic theologians, possessing the high status of secular and Islamic education at the Olympia of Islamic divinity and theology.

At all times, the Islamic enlightenment needs bright and creative persons, capable to authoritatively speak at any level. Needless to say, that such persons cannot emerge immediately. The formation of such person – is a long and laborious process than creation of mass system of Islamic education. Nevertheless, they were. They were not only abroad, in Russia, but also in Dagestan. Today, Islamic enlightenment in Russia strongly needs in such people. Such people need to be educated, and they should have all conditions to increase their knowledge. For this purpose people should contribute to Islamic educational system formation inside Russia, in its Islamic regions. That is why, one should go further in this direction, without stopping and throwing the achieved things, refining, improving, the level that one has already created.

The intensive research in the sphere of education theory and a row of international conferences according to the given problem illustrated emersion of wide social and scientific interest to the idea of modern Islamic education. In this question Taufik Ibrahim upholds the modern views: “Islamic lecturers, as clergymen in whole, should realize their great responsibility in front of coreligionists, especially in front of young people: conservative holding for traditional world view images and social norms, developed under the conditions of medieval society and oriented to mentality of that time, capable to reject the basic mass of modern people from the religion, pushing them into secularism and atheism – and what worse into satanic sects of all kinds. That is why, Islamic education at all steps and in all links is appealed to be contemporarily intellectual and progressive in informative meaning. Islam doctrine should be represented in reformative-modernization appearance” [2. p. 256].

Indisputably, in this process active support should be given by state structures, as at the federal level, so at the religious one. Close, reject, do not give the license – is the easy way of temporary problems solving, leading to the deadlock situation. But assistance rendering, help offering in developing, lending of moral and material support – is more complex, but more perspective. Refresher courses for lecturers of medrese, Islamic universities and imams are considered to be one more step on the way of Islamic education developing, and one more important point is that the study at these courses should have system character. Synergism of these programs is concluded in the fact that equal quantity as secular, so religious disciplines, including also disciplines on extremism and terrorism precaution should be included in it. Categorically, such programs in Dagestan should be jointly developed by members of Islamic university, humanitarian institute, and philosophical department of DSU.

The things that one does in the system of Islamic education were already planned 10-12 years ago. As is known the plan was created jointly with the basic Islamic organizations by the order of the Russian Federation president V. V. Putin in 2004 and they began to realize the project of domestic Islamic system education recreation for the purpose of training domestic religious Islamic human resources.

One succeeded a lot in this direction. The system of project finance was created, interuniversity consortium according to this question was formed, and special education programs for Islamic universities were prepared, where 52-percent secular component was included. In 2008 the state standard of higher vocational education on specialty of “Islamic theology” was accepted and the graduates of Islamic universities obtained the possibility during the developing of corresponding course to receive the diploma of governmental sample. Through specially created Fund, through the consortium system of state and Islamic universities the government began rendering essential financial, organizational and methodical assistance [1]. Since 2009 implementation of the specified programs began, through specially created Soviet on Islamic education, where representatives of 30 Islamic universities took part.

Serious negative tendencies were planned in realization of the project after governmental support deprivation. For instance, the transition fact of Moscow Islamic university under the influence of Saudi Arabia embassy and that Khairtdinov Damir Zinyurovich the former employee of Islamic department of this embassy began the rector of it, looks very depressing”.

The first decision of new MIU authorities who declared about necessity to direct young people (boys till 15 years – see site of Russian mufti Soviet) for study in universities of Egypt, Qatar, Turkey and other Islamic countries induces alertness. But in plans of the MFA RF project one spoke about persons older than 22 year, who got basic higher religious education in the universities of Russia. In other words, the plans directly contradicting with the essence of Islamic education reform were proclaimed.

Today, as yesterday there are a lot of problems and unsolved challenges in the Islamic education system of Dagestan, the most religious republic in Russia. Let us mark the most important from them. Firstly, there are no constructive, co-operating contacts among various religious educational institutions of Dagestan and Russia, which today exist in themselves without having horizontal connections even in one city, without speaking about different regions. This is mainly explained by spiritual management disunity, from one side, and absence of material resources —from the other one. Secondly, united program minimums and requirements for the graduates at the level of secondary and higher education are not developed. Certainly, creation of the unified program would render a great assistance for all Islamic educational institutions, not only in Dagestan, but also in Russia.

Thirdly, it is necessary to prepare and publish the united textbooks and study guides on religious, secular and language disciplines as fast as possible, that will broadly simplify staff training. As is known, the attempt to coordinate activity of Islamic higher educational institutions was undertaken in August 1997, when the leaders of Islamic educational institutions created rectors council under the council of Russian mufti in Kazan, but its activity did not receive further development.

In conclusion, it is worth mentioning that today the situation in the Islamic educational system of Dagestan has formed in such a way, under conditions of which all people need to unite under the one management and authorities, without taking departmental and personal ambitions. Develop and work according to coordinated plans and defend Russian Islam from extremist aggression. It is impossible to overcome extremism and impossible to bring up young people in the spirit of patriotism, humanism and religion without purposeful and concerted work.

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