



## CRITICIZING THE EPISTEMOLOGICAL FOUNDATIONS OF NEOLIBERALISM IN ONLINE HIGHER EDUCATION FROM AYATOLLAH JAVADI AMOLI'S POINT OF VIEW TO PROVIDE A FRAMEWORK

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### ABSTRACT

The current research was conducted with the aim of explaining the epistemological foundations of neoliberalism in online higher education and criticizing it from Ayatollah Javadi Amoli's point of view in order to provide a framework.

To achieve this goal, 4 questions have been formulated as follows: 1-How can the epistemology of neoliberalism in online higher education be explained? Can it be added to the epistemology of neoliberalism in online higher education from Ayatollah Javadi Amoli's point of view? 4- According to the criticism of the foundations of neoliberalism in online higher education from Ayatollah Javadi Amoli's point of view, what theoretical framework can be presented in online higher education? To answer the questions, the methods of conceptual analysis and external criticism were used

**Keywords:** liberalism, neoliberalism, neoliberalism in online higher education, Ayatollah Javadi Amoli

### INTRODUCTION:

Neoliberalism is a new form of liberalism that today has influenced educational and social policies in capitalist countries and many other countries of the world. Privatization is one of the important policies of neoliberalism, which was implemented rapidly in the past years, especially in the 1970s and 1980s, in countries such as America and England. The 1970s was the rebirth of capitalism under the name of neoliberalism. Margaret Thatcher in England and Ronald Reagan in America made economic and political reforms that resounded the call of capitalism in the world.

Regarding education and various educational methods, various opinions and thoughts have been raised. Epistemology is one of the philosophical foundations of education in such a way that each of the experts have looked at philosophy and education through a lens and examined it, among them the scientific comprehensiveness of Javadi Aamili and Paying attention to emerging issues in various fields, including education, on one hand, and taking a position in various fields related to the basics of education, on the other hand, has provided a favorable ground to use their opinions and thoughts to establish the basics of education. The epistemology of neoliberalism in online higher education should be criticized.

problem statement:

The applicability of useful science does not mean the knowledge of conventional commercialization, but it is the knowledge that works with its own epistemological principles and is not useless or careless. Commercialization means the demand to transform new findings and research ideas into products, services and technologies that can be presented to the market. In the commercialization of this demand, it provides the basis for earning money and then commercialization through it. Kand (Akhwan-Kazemi, 1390: 5). One of the most important efforts of Islamic thinkers, especially in the contemporary period, has been paying special attention to explaining the views of Islam on education. Institution of Education and Training in Islam According to its output and function, it has a high and irreplaceable position; Because the basic mission of this institution is to educate human beings both in the individual dimension (perfect human) and in the social dimension (educated human being). Therefore, epistemological foundations are one of the most important foundations of education. These foundations are a set of assumed propositions in the realm of epistemology, which are useful for the design of the education system (Beheshti, 2007: 30). Among this, Ayatollah Javadi Amoli has a special and distinguished feature. His attention to new issues and newly emerging social needs have



provided the ground for deep discussions in epistemology with different approaches. In the last two decades, they have presented many discussions on the problem of epistemology and explored and theorized its dimensions in their various books. . Also, they have explained epistemological issues in several works, especially in books on thematic interpretation of the Qur'an. the maximality of religion; the validity of intellectual findings; In general, the validity of experimental data in the fields of education and training is some of the epistemological foundations of education and training in his view (Habibi, 2014: 72). Considering that Javadi Amoli as an influential scientist and philosopher in the system cultural and educational issues of our country, it is necessary to pay special attention to his educational ideas in the field of epistemology in higher education. Using his epistemological point of view, the epistemology of neoliberalism in online higher education should be criticized.

Considering the above, the basic problem of the current research is: How can the epistemological perspective of neoliberalism in online higher education be criticized and a theoretical framework for it based on Mr. Javadi Amoli's epistemological perspective?

Necessity of research:

The theoretical necessity of the research:

The explanation and criticism made in the epistemological foundations of neoliberalism can provide great help in having a complete view of the ups and downs of neoliberalism and achieving a general understanding of the atmosphere that governs it and the expansion and development of knowledge in this field. Practically, this research can create a new perspective in the thinkers and planners of this field in order to explain the philosophical foundations of epistemology. So far, various researches have been done in different periods, but no research has been done that directly explains and criticizes the philosophical foundations (epistemology) from the point of view of Javadi Amoli. With an educational approach, we should also consider the philosophical foundations of epistemology with an emphasis on the views of Ayatollah Javadi Amoli.

The practical necessity of research:

1- Helping online education practitioners in the Ministry of Science and philosophy of education students to learn more about the basics of epistemology and attitudes towards knowledge and science.

2- Helping the planners and those involved in education to develop educational programs and contents based on epistemology from the point of view of Ayatollah Javadi Amoli.

3- Taking advantage of scientific and technological findings and creativity and innovation in them to discover new forms of reality by creating new methods and tools to achieve lofty goals in the framework of Islamic education and conscious implementation of scientific and research activities to achieve The ideal future in the online higher education system .

The general purpose of the research:

Explanation of the foundations of epistemology of neoliberalism in online higher education and its criticism from Ayatollah Javadi Amoli's point of view in order to develop a theoretical framework

research questions:

general question:

How can we develop a theoretical framework by explaining the epistemological foundations of neoliberalism in online higher education and criticizing it from Ayatollah Javadi Amoli's point of view?

Minor questions

1- How can the epistemology of neoliberalism in online higher education be explained?

2- How are the foundations of epistemology from Ayatollah Javadi Amoli's point of view?

3- What criticisms can be made on the epistemology of neoliberalism in online higher education from Ayatollah Javadi Amoli's point of view?

4- According to the criticism of the epistemological foundations of neoliberalism in online higher education from Ayatollah Javadi Amoli's point of view, what theoretical framework can be presented in online higher education?

Research background:

Background in the country



Garami (2019) in a research entitled "The Ontology of Science in the Epistemological System of the Exegetical Thoughts of Grand Ayatollah Javadi Amoli" states that the discussion of knowledge and cognition in the Qur'an with regard to the pillars of knowledge is divided into four topics related to it. That is, science, scholar, known and teacher, and issues such as conditions, causes, factors, etc. have been raised.

Mirzamohammadi and Mohammadi (2019) in a research entitled "Thinking on the anthropological foundations of "quality assessment" in Iran's higher education and measuring its compatibility with Islamic anthropology" concluded that the new discourse in "quality assessment" of higher education is based on thinking it is market-oriented and considers the university as a quasi-market institution.

Mohammadi et al. (2017) in a research entitled "Education and training and competitive entrepreneur: a reflection on the evolution of the concept of "economic man" from the educational school of classical liberalism to neoliberalism" showed that although classical liberals such as Adam Smith and John Stuart Mill, the idea they proposed the economic man, but in the neoclassical economic school and following it neoliberalism, we see the emergence of a new concept of the economic man.

Mohammadi (2014) in a research entitled "Reflection on the challenges of education based on Iranian Islamic identity in the face of consumerist culture and neoliberalism" critically examines the challenges of Iran's education and training in the face of consumerist culture. Neoliberalism has discussed that the results of this research show that the consumerist culture of neoliberalism, with the nature of materialism, monopolistic individualism, extravagance, creating deprivation for low-income classes, luxury, reducing human agency, creating competition for wealth and turning wealth into a valuation criterion creates fundamental challenges for Iran's education.

Background outside Iran:

Togiure et al. (2021) in a research titled "Crisis of Neoliberalism and Problems and Honors in Emergency Distance Education" state that the transition to online education has been difficult due to inequalities that harm the quality of education. And appropriate digital technologies and online education in educational environments should take into account the situations of students, therefore a system should invest in education that promotes the paradigm of equality for all learners.

Desirto and DeMaio (2020) in an article titled "The Impact of Neoliberalism on Academics and Students in Higher Education: A Call to Adopt Alternative Philosophies" describe the financial, economic and psychological harms on students and academics in an environment of increasing Unusual labor force and job loss paid.

Jackson (2019) in the article titled "Neoliberal complexity versus humanity" says: As Michael Peters's article shows, a number of threats to humanity have been identified, and it seems that in recent years it's increasing.

Canela and Kurołjioberg (2017) in a research titled "Neoliberalism in Higher Education: Can We Understand?" Can we resist and survive? Can we transform without neoliberalism?" They state that the concentration of the market, which creates students as consumers and professors as service providers, has dominated global practices in universities for some time.

research method :

To answer the fourth question, the objective criticism method was used, which is a suitable method to criticize the objectives of online higher education. In this method, the goals of online higher education are examined in terms of coherence, logic, and connection with the goal of higher education. To review the goals of online higher education, the following steps can be used: Acquaintance with the goals: In this step The goals of online higher education should be well studied and familiarized with it. Analysis of goals: In this stage, the goals of online higher education should be carefully analyzed and its various elements should be analyzed. Criticism of goals: In this stage, the goals of online higher education should be criticized using critical methods. Giving suggestions: At this stage, suggestions should be made to improve the goals of online higher education. Using this method, it is possible to identify the strengths and weaknesses of the goals of online higher education and provide solutions to improve it.

Society and research sample:



The society in this research is all written sources and documents, including first-hand and second-hand sources related to the research topic, which explain the philosophical epistemological foundations of liberalism and neoliberalism in online higher education from the point of view of Ayatollah Javadi Amoli and using them as It is the basis for developing a theoretical framework in the research subject.

Examples of the sources used include books on thematic interpretation of the Qur'an in 13 volumes (Epistemology in the Qur'an written by Ayatollah Javadi Amoli) and published articles (Competitive entrepreneur: a reflection on the evolution of the concept of "economic man from the educational school of classical liberalism to neoliberalism, a reflection on the challenge education based on Iranian Islamic identity in the face of consumerist culture and neoliberalism, criticism of neoliberalism policies to create a new identity in the university) in online information databases (Nurmagz, Iran Doc, Comprehensive Humanities Portal and Academic Jihad site) , authorized online libraries (Centre of Scientific Documents and Documents of Iran), internet search engines, domestic and foreign authoritative quarterly magazines (the quarterly of the Ta'im and Tarbiat Association) have been considered.

Research tools:

Based on the method of data collection, this research is done on the basis of library studies. According to the nature of the subject, data collection is used to study documents and documents. Data collection includes: general subject writing In particular, the coding of subjects, the numbering of slips and their number, the date and location of slips, and the mention of the source have been done.

Analysis method:

In this research, the descriptive analytical method is used to analyze the data of the inspection slips. Data analysis is done thematically until a comprehensive conceptual framework is obtained. For this purpose, the first question explains the foundations of neoliberalism epistemology in online higher education. The second question expresses opinions and views. The works of Ayatollah Javadi Amoli will be discussed in the field of epistemology. In the third question, the criticisms that can be made on the epistemology of neoliberalism from Ayatollah Javadi Amoli's point of view will be stated. It has been tried to achieve this result by categorizing, counting, naming, forming themes and analyzing them.

Research findings:

According to the criticism of the epistemological foundations of neoliberalism in online higher education from Ayatollah Javadi Amoli's point of view, what theoretical framework can be presented in online higher education?

The theoretical framework of online higher education from Javadi Amoli's point of view can be formulated as follows:

the basics

The basis of the goal of knowledge is reaching God and being close to His door

In the epistemology of neoliberalism, knowledge of reality is a possible and achievable thing. This knowledge is achieved through man himself and his intellect and understanding. The most important tool for identifying sense is Taherkhani, 2019 (modern era epistemology based on reason and experience). It is stable (Qazlesafli, 2016).

Goals

Based on the goal of knowledge, the goal is to know the truth of man and nearness to God: human dignity has many educational implications, the most important of which is the need to fit goals with human dignity. The goals of education and training should be appropriate to human dignity and his dignity, and the field of perfect growth and movement. provide human beings and place them in a higher position in terms of rank and dignity. The ultimate goal of reaching human truth should be introduced. According to this, human education should be based on piety and truth-seeking and its manifestation in the fields of individual and social life. It can be said that man can set goals according to his abilities by knowing himself and his strengths and weaknesses, interests and talents. By knowing the world and its governing laws, he can set realistic and achievable goals. And in all stages of life To improve the level of knowledge and skills



Based on the possibility of acquiring knowledge, the goal of education is to educate people who are looking for certain and definite knowledge (by acquiring knowledge, a person acquires facts and knowledge concepts), the process of knowing and acquiring knowledge from birth to the moment of death is accompanied by the category of knowledge in human life. It is of great importance. Based on the possibility of acquiring knowledge, the goal can be expressed as follows: by acquiring knowledge, a person becomes familiar with facts and concepts in various scientific, philosophical, and historical fields, strengthening the sense of curiosity and questioning, creating a context for diverse cognitive experiences. Cultivating the spirit of knowing the world, familiarizing with the basics of epistemology and teaching the correct methods of acquiring knowledge and educating people who seek certain and deep knowledge.

Based on social accountability, the goal is to educate and raise people with a spirit of responsibility and commitment to worthy actions, according to the truth of man, that is, his divine life, and besides material needs, based on the originality of the individual, the goal is to achieve the position of divine caliph and reach the meeting. Regarding the authenticity of the individual and the society according to the ultimate system, the authenticity is given to the individual. It is possible to achieve this position in the realm of the society. In order to elevate his soul, man must be kind to the society. Education of moral values such as responsibility, cooperation, and Social justice can help foster accountability and responsibility in people, creating opportunities for social participation for people, encouraging and appreciating responsible behaviors of people can help strengthen these behaviors in them, so it can be said that accountability training is a multidimensional process. It should be done through education, participation, and encouragement and appreciation. Paying attention to the development of the intellectual capacity of learners is of particular importance.

#### Principles

Self-regulation: It is based on how students organize their learning metacognitively, motivationally and behaviorally. Self-regulated learners have skills such as self-evaluation, self-organization, organizing and designing educational goals, reviewing their actions in the learning process. Self-regulated learning strategies training is one of the most important trainings that have been used to improve the educational and learning capabilities of learners engaged in virtual and online courses. Self-regulated learning strategies training in order to increase the self-learning ability of students leads the field to understand the necessary qualifications for an assignment or goal. Then, it provides monitoring of their efforts and their adjustment without reminding, which ultimately leads to the independence of learners in learning (Farsdian and Rezaei, 1400).

Complexity Theory Complexity Theory is a pragmatist theory that emphasizes non-linear thinking and considers it a type of "becoming" thinking that is dynamic and in many directions and related to other lines. This type of thinking is constantly becoming and shifting. Such thinking It emphasizes an open, symbolic, informal, unstructured, non-hierarchical, multi-communication space. In the theory of complexity, there is a mode of thinking that can be called thinking without identification or thinking without imagination (Deleuze). Zadeh, 1390: 133-135) According to this view, the learner in the online environment finds himself in a completely unfamiliar situation, where awareness and self-awareness are the most important parts, thinking and will are the most important human mental abilities that help him in this environment. . Complexity theory emphasizes on change and transformation and evolution, compatibility, disorder in order, self-organization, uncertainty, unpredictability, negation of hierarchy and diversity. The central core of the epistemology of neoliberals such as Hayek is a concept The name of the order is spontaneous or spontaneous, which is not created by any conscious intention and plan, and is not based on conscious guidance and rational design. Hayek considers this order suitable for social life and governs it, and says that society exists It is not purposeful and artificial or a rational plan that has been made and dealt with by humans in advance. With this account, "implicit knowledge" or practical knowledge is prioritized over systematic, scientific and rational knowledge, that is, our knowledge of the social world is first reflected in our actions. and then in the theories. There is no reason outside of the world or society (Hayek, 1392: 68). Hayek believes that knowledge cannot be built on solid foundations and predict and control the future.



methods

Considering the centrality of piety in valuing people, their dignity or not, and their valuable limits, educational methods should be compatible with the standards of piety. At the top of educational principles and methods is avoiding using wrong methods; Because the goal does not justify the means. The value of the goal cannot justify wrong methods to reach that goal; The methods should not be such as to threaten the human dignity of people and be the basis for humiliating and insulting them. One of the most important anthropological foundations of education and training from the teacher's point of view is the position of human caliph. The most obvious position that God has ordained for a person is the position of divine caliphate. (Javadi Amoli, year?: 881/85 and 8821 AD 234 and 783) educational implications of divine caliphate. Every education system is based on three pillars of explaining the current situation, the desired situation, and the ways to reach from the current situation to the desired situation. Accepting the possibility of attaining the rank of divine caliphate, being the embodiment of divine names and attributes, and becoming a "mirror of the full face of God Almighty" actually indicates the ideal situation that the Islamic education and training system, based on the strategies and methods of Islamic education and training, is trying to bring people to that excellent position. Javadi Ameli, 835:8712 and 83

Conclusion :

According to the criticism of the epistemological foundations of neoliberalism in online higher education from Ayatollah Javadi Amoli's point of view, what theoretical framework can be presented in online higher education?

The theoretical framework of online higher education from Javadi Amoli's point of view can be formulated as follows:

the basics

The basis of the goal of knowledge is to reach God and be close to his door: the epistemology of neoliberalism, knowledge is a possible and realizable thing. This knowledge is achieved through man himself and his intellect and understanding. The most important tool for identifying the sense is knowledge for free. Making a human being is one of the superficial and worldly relationships. The acquisition of knowledge is valuable in itself, not because of the material benefit obtained from it. The online education system (university) to maintain the position and educational credibility in the era of competition and high standards of global education from multimedia electronic technology. And the global internet network harnesses the use and two major capacities of human life, i.e. time and place, in education. This type of education has characteristics that distinguish it from conventional education. There are multiple and dynamic interaction tools for teaching and learning. Fava has provided a variety of tools in various formats from text and photos to moving images and sound to teachers and learners so that they can think that these tools have become more than diverse and varied from a static state. It can be used dynamically in line with the representation of communication, creativity, participation, and so on. The social dimension of collaborative intelligence learning. Virtual trainings provide a type of learning based on communication knowledge production and peer learning. In e-learning learning environments, collaborative processes can be used. It created high-level learning that is no longer the work of a learner. In these new environments, others evaluate your work and give feedback. Thus, it is possible for peers to evaluate each other's work in such a way that the quality of your work depends on the feedback of other learners. And the quality of their work also depends on your feedback. The goal of knowledge is to reach the perfection and happiness of man. Ibn Sina considers happiness to be the highest ultimate goal for man, and true happiness is being close to the Supreme Truth, which other goals are insignificant. Real happiness can be achieved by perfecting the power of theoretical and practical reason. He believes that happiness and happiness, like perception, has four levels: sensual, imaginative, illusory, and rational, the most complete of which is intellectual happiness. The most complete type of happiness is intellectual bliss, which is achieved by staying away from material interests and focusing on the holy world. Knowledge is a way to know the truth and reality. Man is a seeker and seeker of truth and he is trying to know the world and the existence to reach its ultimate truth. He evolves, gives insight



and prevents from deviation and misguidance and leads to God and religion. The goal of knowledge is to reach perfection and happiness.

The second basis: Humans have the possibility of attaining knowledge: Neoliberal thinkers believe that humans cannot understand phenomena and affairs as they really are. Humans are not capable of knowing facts, especially complex and detailed facts, because we cannot understand all aspects. To find out the reality, we have to resort to abstraction. Relying on abstraction shows the limitations of reason in the course of neoliberal epistemology. There is no such thing. Some others consider absolute knowledge to be impossible and at most consider the possibility of relative knowledge. A group of "Laadria" say that we doubt everything and even doubt that we have doubts. In order to achieve happiness and perfection, human beings need The correct knowledge of oneself, the world and existence is the realization of knowledge on several pillars; Alam, known and science. And elements such as belief, truth, not only the acquisition of knowledge is possible, but by achieving it, a kind of union is formed between the subject of knowledge and his fame.

The third basis: Knowledge has ranks and degrees: just as "Knowledge" has degrees, "Knowledge" also has levels. The supreme "Known" is the identity of the Supreme Being, whose perfection is not possible except for Him, and no other being, even the prophets and divine saints, can reach that position. This level of knowledge is based on sensory perceptions. They do not have absolute validity. There are errors and mistakes in them. The second level: intellectual knowledge is based on thought and thinking. Through reasoning and logic, general and generalized propositions are reached. They have more definitive validity than sensory knowledge. The third level: revealed knowledge. This level of knowledge is based on divine revelation. This knowledge has definite and certain validity and does not have any errors or mistakes in it. From the point of view of the Holy Qur'an, the world and what is in it, including human knowledge, is divided into two parts, the testimony and the unseen. The world of martyrdom is a branch of intellectual knowledge that belongs to the unseen world. In terms of ranking, Islamic knowledge is superior to empirical knowledge: First reason: Islamic knowledge is based on divine revelation, it has definite and certain validity, there is no error in it. Experimental knowledge is obtained based on human experience, it has relative validity and there are errors and mistakes in it. Therefore, Islamic knowledge is superior to experimental knowledge in terms of validity. The second reason: Islamic knowledge covers all dimensions of human existence. and the universe. These knowledges include knowledge of God, knowledge of man, knowledge of the universe, and knowledge of the resurrection. Experimental knowledge is limited to the material dimensions of human existence and the universe. Man and the universe are weak. Therefore, Islamic teachings are superior to empirical teachings in terms of comprehensiveness.

The fourth basis: Man is responsible to God, other people and society. Social education from the point of view of each school finds certain foundations, principles and methods according to its view of man and the world. Society and individual's sociability is an arena or field in which a person finds the right opportunity to respond to their individual needs. Neoliberalism has led to a change in the concept of social accountability in higher education. In the past, social accountability in higher education means The responsibility of universities towards the society was, but in neoliberalism, social accountability means the responsibility of universities towards the market. It can be examined at three levels: Program level: Online higher education institutions should coordinate their programs with the needs of the labor market. Institutional level: Online higher education institutions should change their structures and processes to meet the needs of the labor market. Individual level. Online higher education students must acquire the skills and knowledge required by the labor market. In online higher education, there are two main models of social accountability: the market model of colleges and higher education institutions to attract students and provide financial resources to provide services and pay products that are needed by the labor market. The minimal government model leaves the responsibility of providing the social welfare of the citizens to the private sector. Social accountability in higher education has been criticized for its inadequacy, inequality, and lack of sustainability. Neoliberalism in online higher education caters to three main groups: Students: Students should take responsibility for their own education. Market: Higher education should be a commercial commodity determined by supply and demand. Government: The government should play



a limited role in have a higher education. Social responsibility means the response of individuals and social institutions to the needs of the society. All individuals and social institutions are responsible to the society. Social responsibility is the basis for the prosperity and perfection of the society. A society where individuals and If its institutions respond to each other's needs, it is a prosperous and perfect society, considering the truth of man, that is, his divine life, and besides the material needs, based on the originality of the individual, the goal is to achieve the position of divine caliph and to meet God. In order to elevate his soul, he should be kind to the society.

Social accountability in online higher education should be based on the two principles of "justice" and "benevolence". Justice means that online higher education should be available to all members of society, regardless of their social, economic and geographical position. Benevolence means It is that online higher education should help the all-round growth and excellence of people in the society. According to the criticism of the epistemological foundations of neoliberalism, the foundations of online higher education in this theoretical framework are: knowledge is a social matter, online higher education should help to strengthen the interaction between students and instructors and between students. Knowledge is a goal in itself, it should be To help the growth and excellence of students and bring them to perfection and happiness. Knowledge should be in the service of man and society, respond to the needs of man and society and help them to reach perfection and happiness. According to these principles, education Excellent online should be designed in such a way that it can help to realize the goal of knowledge, that is, to reach the perfection and happiness of man.

According to the critique of the foundations of neoliberalism epistemology, it can be concluded that these foundations are not compatible with the goal of knowledge, i.e. reaching the perfection and happiness of man, and it leads to consequences such as: weakening of social interaction, deviation from the goal of knowledge. Bazar. According to these consequences, it can be concluded that online higher education, based on the foundations of neoliberalism epistemology, cannot help to realize the goal of knowledge, that is, to reach perfection and human happiness. Ayatollah Javadi Amoli in the field of perfection of knowledge They have a deep and comprehensive view that is based on Islamic philosophy and Islamic mysticism. True knowledge is that which brings man to the position of nearness to God. "The perfection of man depends on the knowledge and understanding of the truths of the world." Knowledge and action are the two wings of man's flight towards perfection. "From the point of view of Ayatollah Javadi Amoli, the perfection of knowledge is to reach the level of intuitive knowledge. (Javadi Amoli, 2009).

It is difficult to talk about the impact of neoliberalism on Iran. Nowadays, we are witnessing the hidden effects of neoliberalism in Iran, especially in universities. Privatization, commercialization, and the increase in the number of private higher education institutions with high tuition fees are examples of market-oriented reforms in Iran's higher education. Online education is a different way of learning that requires rethinking the role of the teacher, student and the teaching-learning process. Although technology has provided more flexibility for learners, it has also created challenges in other ways. Compatibility with The nature of self-directed ten learning environment is one of these challenges. Self-management and orientation of learning is referred to as self-management in learning. Online higher education practitioners face more important challenges such as privacy, the concept of intellectual property, distribution of power, basic and more important freedoms. They are also faced with the moral responsibility that issues related to moral education are raised in the online education system, both the learner and the teacher and the designers of the education systems experience a certain ontology. Relying on the philosophy of social constructionism instead of cognitive constructionism. Individual social interactions are synergistic in interpreting and organizing the knowledge of a subject according to the influence of the group in this process. This subject is very different from cooperative learning or group work and has its own planning. Philosophical foundations of online education The first thing that comes up is content production. Here, the content is made up of knowledge, our education is made up of science, art, art and skills, so the foundations of epistemology must be clear. In epistemological discussions, those who pay attention to the epistemological value of intellectual knowledge, have long stated that the senses have never been useful for external knowledge alone, and the senses are useful for certain knowledge only in the light





of some non-sensual rules and laws, in the circle of their data. and then they provide the background for subsequent inductive or experimental awareness. Ayatollah Javai Amoli has mentioned some materials in the interaction of man with himself. It does not add to religion; it is like a mirror that shows the decree of God. Ayatollah Javadi Amoli in his book "Philosophy of Islamic Education" considers the epistemology of neoliberalism based on "individualism", "instrumental rationality" and "utilitarianism" and believes that this Epistemology causes online higher education to become a commercial commodity with the sole purpose of making a profit.

In the thought of Ayatollah Javadi Amoli, transcendental and Islamic sciences are sciences that have at least a few characteristics and components: the teaching and learning of those sciences is for the pleasure of God; That is, if the teacher learns knowledge for God's pleasure, and the student learns knowledge for God's pleasure, their knowledge is divine and sublime, but if the learning and teaching of knowledge is for the purpose of gaining profit, power, or social status, then that is not divine knowledge. . Of course, this characteristic does not mean that on the assumption that if someone learns science as a science, that is, because of its intrinsic usefulness, there will be damage to its excellence, rather, the discussion is about the fact that someone learns science only as a tool to gain profit, fame and power. And to put such an excuse, in this case, it will lack the quality of excellence. For this reason, in many hadiths, it has been warned against Allah who has set the world as his goal

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