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Analyzing the Concept of Autonomy in the Teachings of Hazrat Ali (AS) Providing Educational Implications for Improving Individual Health and Validating it

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ABSTRACT

Objective: This scholarly inquiry endeavors to scrutinize the notion of autonomy as articulated in the teachings of Hazrat Ali (AS) with the aim of deriving educational implications that could enhance individual health and substantiate its significance.

Methods: The methodological framework employed was a mixed-method design, executed in two qualitative phases involving content analysis through a comparative categorization system, followed by a quantitative phase wherein validation was conducted utilizing Lawshe's agreement coefficient. The scope of the present study within the qualitative dimension encompassed all textual materials pertinent to the teachings of Hazrat Ali (AS) regarding autonomy, approached in a purposive manner, while the quantitative dimension involved 11 university professors and experts.

Results: The outcomes of the content analysis pertaining to the examination of the concept of autonomy in the teachings of Hazrat Ali (AS) yielded 47 conceptual codes through a selective coding mechanism, categorized into 8 thematic axes: freedom and self-esteem, responsibility and accountability, contentment, supervision and control, time management, individual differences, courage, and criticality, all of which have implications for individual health, the most prominent of which include: the necessity of reinstating self-esteem and human value, the principle of dynamism and flexibility, self-belief and self-evaluation, the significance of health and vitality, the importance of character and integrity, and the imperative to restore self-confidence alongside recognizing the mental and physical disparities inherent in humans.

Conclusions: The findings collectively endorse the educational implications of autonomy and possess the potential to benefit educators in fostering the development of students' personalities.

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Introduction

The term educational implication refers to the systematic development of education utilizing essential content and resources. In essence, it necessitates the provision of requisite conditions for the educator while being cognizant of the educator's competencies; thus, the pertinent content aimed at fostering growth and directing the educator towards established educational objectives must be conveyed through suitable instruments and methodologies. It is unequivocally acknowledged that Islamic psychology, philosophy, and every domain of science and knowledge underscore this necessity in various manners and have articulated its significance concerning both the material and spiritual advancement of humanity (Shahryary et al., 2019). Conversely, autonomy, as an educational objective that ensures the maintenance of individual autonomy within society, is predicated upon the triad of rationality, originality, and volition. As previously noted, while affirming these three standards, Islam endeavors to enhance and cultivate them; hence, in light of the threats confronting the contemporary generation amid the plethora of information sources, it is an unavoidable imperative to prioritize this objective. Autonomy, as envisioned in Islam through the concept of piety, is deemed one of the essential necessities of contemporary educational frameworks, as the focus on this educational aim by macro-planners, authors, and educators engenders an environment conducive to the development of knowledgeable, critical, and discerning instructors. This necessity appears to be particularly pressing in the context of information technology and the dominance of capital and media proprietors over ideologies and concepts (Badieian et al., 2019). Autonomy constitutes an educational objective that is fundamentally anchored in the capacity for autonomous choice and decision-making. Over recent decades, this objective has garnered increasing attention from educational theorists. Given that the realization of this aim among educators will facilitate their astute and effective confrontation with both overt and covert forms of domination, emphasizing this objective within the educational and training framework appears to be indispensable (Badieian et al., 2019). A scrutiny of the perspectives of critics and adversaries of the autonomy concept reveals two principal concerns: firstly, they assert that if self-governance equates to the individual establishing rules and a lifestyle framework, what guarantees exist that the self-governing individual will adhere to the rules and comply with the values and standards endorsed by society? Should a segment of society’s members repudiate social values under the guise of autonomy, would not the principles of "social

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commitment" and "collective interaction based on values" be jeopardized? Secondly, the delegation of absolute authority to individuals in making choices and decisions, coupled with the absence of an oversight mechanism concerning human actions and behaviors, may predispose them to pursue solely their intrinsic desires, thereby leading them to make decisions and choices in their lives that align primarily with the fulfillment of these desires. In such a scenario, this approach to autonomy cannot be regarded as a constructive objective and may be deemed as "educational" (Aviram, 1995).

On the contrary, individual health encompasses the routines that individuals engage in daily to enhance their well-being. Individual health embodies strategies and principles aimed at averting the onset of various illnesses while ensuring the cleanliness of bodily components (Tahmasabi Beldaji & Ghanbari, 2015). A principal outcome of the promotion of individual health is that individuals are empowered to make informed choices regarding the appropriate utilization of health care services and to select and execute self-care practices judiciously (Sam Aram et al., 2013). Individual health serves as a conduit through which individuals endeavor to avert disease and disability, thereby enhancing their overall health, and it represents a fundamental concept that underscores the importance of positive behavioral practices (Walker, 2021). Health is defined as the holistic provision of physical, mental, and social well-being for an individual. As per the World Health Organization's definition, wellness transcends the mere absence of disease or bodily dysfunction; it encompasses the lack of any psychological, social, economic, and physical health challenges faced by every member of society (Au et al., 2017). The Qur'an addresses themes such as spiritual health, behavioral health, and physical health, each of which possesses distinct elements (Yadollahpor et al., 2015). In the extant literature, spiritual health is characterized as a life imbued with meaning and purpose (Javaheri, 2016). Some scholars assert that the facets of spirituality encompass concepts such as the pursuit of meaning and purpose, excellence (the sentiment that human existence extends beyond mere material concerns), connection (the bond with others, nature, or the divine), and values (such as love, compassion, and justice); however, from the perspective of the Qur'an, spiritual health is framed within the context of values associated with monotheism, resurrection, and prophethood. Monotheism, resurrection, and prophethood represent three epistemological dimensions of human existence. There exists but one God who guides humanity along the path of evolution through His Messengers, and a day will arrive when

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individuals shall be held accountable for their deeds, with the nature of those deeds determining their proximity to God. Numerous verses in the Qur'an articulate the concept of monotheism; for instance, one may reference the verse stating, "Your God is one God; there is no deity save Him; He is the Most Merciful and Most Compassionate." Furthermore, God asserts regarding resurrection: "There is no god but God, and He will surely assemble you all on the Day of Resurrection, wherein there is no doubt; and who is more truthful than God?" Additionally, concerning prophethood, it is stated: "We send prophets as bearers of good tidings and as warner; thus, those who have faith and conduct themselves appropriately should not fear nor grieve." In summary, it may be posited that, according to the Qur'an, belief in monotheism, resurrection, and prophethood forms the foundational pillars of spiritual health; as these three tenets render the world significant, meaningful, and purposeful for humanity (Sam Aram et al., 2013). Moreover, an examination of existing research both within and outside the realm of the topic reveals that, to date, no extensive study has been conducted on the analytical framework of autonomy as articulated in the teachings of Hazrat Ali (AS) with the aim of deriving educational implications for the enhancement of individual health.

Relatively few studies have addressed this area, including those by Badieian et al. (2019), Naderi et al. (2019), and Pakseresht et al. (2009). The analysis of the autonomy construct in the teachings of Hazrat Ali (AS) possesses the potential to significantly contribute to the promotion of individual health, thereby enhancing the motivation of educators and guiding them towards health-oriented paradigms. In discussing the significance and imperative nature of this research, it is essential to articulate that the necessity and existing gaps within the domain of autonomy underscore the prevailing fragmented perspective of contemporary societies as a prerequisite for development. The endeavors of societies to achieve progress across various dimensions, including scientific, economic, and cultural facets, stem from this reality. This phenomenon is not overlooked by the architects of our national education framework; thus, the attainment of this objective mandates a focus on autonomy as a pivotal educational goal within the country's educational system. In the context of today’s rapidly evolving world, wherein societies are experiencing profound transformations due to advancements in communication technologies, autonomy emerges as a crucial objective for maintaining the autonomy of individuals and, by extension, society itself, while safeguarding the revolutionary and Islamic identity of both individuals and the collective

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through the cultivation of individuals with autonomy within the national education system. The exhortation from the founder of the Islamic Revolution to instill a spirit of independence and self-sufficiency in the youth further underscores the necessity of prioritizing autonomy to preserve the autonomy of the youth and, correspondingly, society at large. In the domain of research and the underlying nuances of this study, it is imperative to assert that the extraction and analysis of the autonomy concept in the teachings of Hazrat Ali (AS) could yield substantial benefits for the enhancement of individual human health. Conversely, extensive inquiries within scientific databases indicate that, thus far, no comprehensive treatise addressing the analysis of autonomy in the teachings of Hazrat Ali (AS) for the purpose of providing educational implications aimed at improving individual human health has been conducted or published. Consequently, the present research stands as the inaugural interdisciplinary investigation on this subject, drawing upon the teachings of Hazrat Ali (AS). In the practical dimension, it is pertinent to note that the findings and analysis concerning the concept of autonomy in the teachings of Hazrat Ali (AS) for the purpose of deriving educational implications for the enhancement of individual health can significantly assist in identifying the strengths and weaknesses inherent in the field of autonomy. Furthermore, the establishment of an educational platform dedicated to the examination of the autonomy concept as articulated in the teachings of Hazrat Ali (AS) has the potential to furnish solutions to the training institutions affiliated with the Ministry of Science, Research and Technology, the educational centers of the Ministry of Education and Culture, universities nationwide, and other pertinent entities with the aim of alleviating barriers and addressing autonomy challenges. Consequently, in this scholarly inquiry, the investigator endeavors to elucidate the inquiry: what are the outcomes derived from the analysis of the autonomy concept as presented in the teachings of Hazrat Ali (AS) with the objective of deriving educational implications for the enhancement of individual autonomy and its subsequent validation?

Material and Methods

The methodological framework employed in this investigation was characterized by a mixed-methods design, encompassing two qualitative phases centered around content analysis utilizing a comparative categorization system, alongside a quantitative validation phase employing the Lawshe agreement coefficient. The ambit of the research was delineated to encompass all textual

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materials pertinent to the teachings of Hazrat Ali (AS), executed through a targeted methodological approach. The instruments for data collection comprised various means, including databases, library archives, and electronic resources, all of which pertained to the educational implications of the concept of autonomy as articulated in the teachings of Hazrat Ali (AS). In the initial phase, relevant texts, encompassing Nahj al-Balaghah, along with verses, narrations, and statements pertinent to the primary objectives of the research, were meticulously selected. During the subsequent phase, the identified texts underwent rigorous examination, leading to the selection of paragraphs directly related to the research inquiries. In the third phase, conceptual codes associated with the subject matter were extracted from each paragraph, while in the fourth phase, these extracted concepts were systematically categorized into homogenous groups, culminating in the fifth phase where appropriate labels and titles that encapsulate the overarching categories of the research were articulated. The coding method employed, with paragraphs serving as the analytical unit, was pivotal in the examination of the textual materials. To ascertain content validity, the Lawshe Coefficient (CVR) was employed, with the questionnaire administered to eleven university professors and domain experts through a targeted sampling method. The content validity ratio, or CVR, represents a systematic approach to evaluating the validity of a questionnaire, conceptualized by Lawshe, an authority in research methodology. The calculation of this ratio necessitated the solicitation of expert opinions pertaining to the content of the intended test, wherein the experts were briefed on the test's objectives and provided with operational definitions relevant to the questionnaire's content, subsequently leading to their classification of the items according to a three-tiered Likert scale: "the item is necessary," "the item is useful but not necessary," and "the item is not necessary"; thereafter, the content validity ratio was computed utilizing a designated formula. Based on the aggregated data, a questionnaire comprising 47 items across 4 components was formulated, reflecting the educational implications of positive thinking as derived from the teachings of Hazrat Ali (AS). At this juncture, the finalized questionnaire was distributed to 11 scholars and experts in the fields of educational sciences and psychology. In assessing the validity of the derived items, the aforementioned questionnaire was evaluated against the established components (necessary, useful but unnecessary, and unnecessary), yielding a value of 59% for Lawshe's coefficient for each item, which was deemed an acceptable and favorable outcome. In addressing ethical considerations, participants were reassured that the inquiries posed

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were solely for research purposes, with no requirement for the disclosure of names or personal identifiers. Conversely, the involvement of the participants in the study is voluntary and devoid of any coercion. Furthermore, the participants were guaranteed the autonomy to withdraw from the training sessions at their discretion.

$$CVR = \frac{n_E - \frac{N}{2}}{\frac{N}{2}}$$

In this regard, *Ne* is the number of experts who answered the necessary option and *N* is the total number of experts. Based on the number of experts who evaluated the questions, the minimum acceptable CVR value should be based on the table below. Questions for which the CVR value calculated for them is less than the desired amount according to the number of experts evaluating the question, should be excluded from the test because they do not have acceptable content validity based on the content validity index. After asking for opinions from the samples in the concepts section, 1 item was removed due to being common and repetitive, and the rest of the items were confirmed and the results were appropriate and desirable. The appropriate correlation coefficient for each component and its items is calculated as 0.59 based on the number of respondents.

Results

The accomplishment of the content analysis pertaining to the inquiry regarding the outcomes of the examination of the notion of autonomy within the teachings of Hazrat Ali (AS) has been systematically categorized into eight fundamental concepts (freedom and self-esteem, accountability and responsibility, contentment, supervision and control, time management, individual differences, courage and criticality) along with 47 coded concepts. The findings are delineated in Table 1.

Table 1. Categorized concepts of the concept of autonomy in the teachings of Hazrat Ali (AS)

Code of categorized concepts	Substituted concepts
-The importance of the principle of freedom -The necessity of freedom as one of the human rights -Freeing people's personality and spirit of freedom from the shackles of weakness and language -The need to restore self-esteem and human value -The necessity of preserving the honor, dignity and dignity of people and avoiding desecration -The need for realism	Freedom and self-esteem
- The importance of the principle of trust - The necessity of management in order to serve and fulfill the duty	Responsibility and accountability

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- A far-sighted and thoughtful look at managing affairs - The importance of the principle of accountability - Giving authenticity to the rights of others - Being far-sighted in work and affairs - The need to think deeply about the importance of reward and reward in the hereafter and its impact on human destiny - The principle of thanksgiving - The importance of not being attached to the world - The importance of the principle of destruction and decay of the world	
- Profound thinking was more important than modesty and chastity over everything - Taking advantage of the world as much as needed	Contentment
-The need for accuracy and comprehensiveness -The principle of dynamism and flexibility -The importance of excellence and continuous improvement Deep thinking in divine or spiritual evaluation -The principle of result orientation -Self-confidence and self-evaluation -*Amara's* self and *Lavame's* self	Supervision and control
-Taking advantage of opportunities -Productivity of youth -The importance of the principle of health and vitality -A thoughtful look at the past -The importance of compensation principle -Being punctual -Avoiding big wishes	Time management
-The importance of nature and temperament -The importance of the principle of choice -Deep thinking in the spiritual dimension of humans -The mental and physical differences of humans	Individual differences
-The importance of being justice-oriented - Accepting the principle of error and mistake -The importance of the principle of humility - Deep thinking about self-care -Reciprocal rights for all -Necessity of asking for the right -Giving authenticity to the rights of others	Criticality
-The importance of the value principle - The need to restore self-confidence - Acceptance of human rights - Condemning finding fault with others	Courage

Discussion

The current investigation was undertaken to thoroughly examine the notion of autonomy as articulated in the teachings of Hazrat Ali (AS), with the aim of deriving educational implications that could enhance individual health and substantiate its significance. The findings indicated a successful execution of content analysis concerning the concept of autonomy within Hazrat Ali's (AS) teachings, yielding 47 concept codes through the selective coding methodology, organized into eight thematic axes: freedom and self-esteem, responsibility and accountability, contentment, supervision and control, time management, individual differences, courage, and susceptibility to

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criticism. These themes have been shown to significantly influence individual health, with particular emphasis on: the imperative to restore self-esteem and human dignity, a comprehensive and reflective approach to management practices, the necessity for profound contemplation regarding the significance of reward and recompense in the hereafter and its implications for human destiny, the foundational principles of dynamism and adaptability, self-belief and self-assessment, the critical relevance of health and vitality, the essentiality of nature and purity, the urgent requirement to rebuild self-confidence, and the acknowledgment of the mental and physical variances among individuals, among others.

The aforementioned findings exhibit a relative concordance with those reported by Badieian et al. (2019) and Naderi et al. (2019). In addressing the posed inquiry, it is pertinent to assert that the paramount criterion of autonomy is derived from the etymological essence of the term "autonomy"; it denotes the individual's capacity to dictate the parameters of their existence. Peters (2010) elucidates this concept under the designation of "authenticity." According to Peters (2010), when an individual formulates non-artificial justifications for their selection of behavioral principles, it can be posited that their conduct is genuinely original. In his discourse on non-artificial justifications, Peters delineates that these justifications are distinct from externally imposed rationales, which are introduced to an individual through mechanisms such as praise or reprimand, encouragement, and sanctions. Dearden similarly underscores the "centrality of the individual in judgment and choice" as the foundational condition of autonomy, categorizing it under the concept of "independent individual judgment." In elaborating on this subject, he asserts that a person may be regarded as self-directed when they utilize various evaluative criteria in their judgment based on their "power of initiative," unaffected by social or psychological coercion. Within Dearden's exposition, two salient points emerge that bear significant resemblance to Peters' perspective: Firstly, Dearden posits that the criteria pertaining to individual judgment may originate from diverse sources, including principles, values, objectives, or the prevailing standards within society.

The paramount consideration pertains to the "autonomy" of arbitration. In this context, Dearden posits that the metric of autonomy is not the "novelty of thought and action," but rather the "source" of an individual's cognition and behavior, which emanates from the individual himself. Furthermore, Dearden, akin to Peters, underscores the significance of the non-intrusion of external

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influences, which he succinctly characterizes as social or psychological pressures (Peters, 2010). In this framework, the foundational principles espoused by Imam (A.S.) for the actualization of autonomy, particularly in the context of granting his companions the autonomy to make choices, warrant thorough contemplation. From the inception of the insurrection, while apprising his associates of forthcoming challenges and occurrences, he consistently reflects upon their right to choose. From the commencement of the upheaval, whilst informing his companions regarding the impending issues and events, he invariably stressed their prerogative to elect whether to remain or depart, exemplifying a clear instance of fostering a platform for electoral engagement. Although the primacy of the individual's role in adjudicating and selecting is deemed the foremost criterion of self-governance, should an individual fail to perpetually reassess his judgments and choices through the lens of rational contemplation, he risks descending into the chasm of extreme egocentrism and intellectual inertia. In accordance with the notion of local autonomy, both Dearden and Peters advocate for the principle of "revision through reflection" within the realm of self-governance. Thus, the self-determined individual perpetually scrutinizes the regulations that govern his existence, relying upon his rational faculties. As articulated by Peters, regulations represent mutable contracts that structure an individual's personal and social existence; consequently, a self-governing individual must acknowledge certain general principles, subject them to critical reflection, and progressively transform some into "behavioral principles." Peters further elucidates that he references general principles, encompassing tenets such as impartiality and respect for individuals. Rational reflection is inherently accompanied by critique and assessment. The essence of freedom, the struggle against intellectual stagnation, the surmounting of unexamined biases, and the pursuit of truth are manifestations of rational reflection and the ongoing appraisal of one's conduct. The validation of this capability through divine precepts facilitates the transcendence of the constraints of reason, thereby broadening the scope of human insight and unveiling a perspective that enables individuals to evaluate their actions within a broader framework of humanity. In such circumstances, rational reflections align with the realization of perennial objectives, which may not be readily explicable to the general populace. Despite this, the choices and decisions that emerge from this form of introspection transcend the confines of temporal and spatial limitations, thereby serving as catalysts for significant transformations. During the Ashura event, individuals such as Ibn Abbas and Muhammad ibn

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Hanafiyah, the Imam's sibling, endeavored to counsel, attempting to elucidate the circumstances in an effort to dissuade him from his resolution. In response, he articulated: "Do you presume that I am unaware of what you comprehend?" The Imam's retort exemplified his nobility and acute awareness of the prevailing conditions, illustrating that he, with a comprehensive understanding of the repercussions of his actions aimed at achieving the paramount objective, refrains from pursuing speculative alternatives; for the Imam epitomizes the embodiment of transcendental rationality, liberated from conventional constraints of reason, with evaluations that are unconfined by temporal and spatial boundaries.

This realization culminated in a monumental triumph within historical contexts, thereby transforming the Imam into a transcendent and trans-religious archetype. Another illustration of the crystallization of rationality during the Ashura uprising is encapsulated in "*Farazi from Ziarat Arbaeen*", which elucidates the philosophical underpinnings of the Imam's insurrection aimed at emancipating individuals from ignorance. The revival of rationality and the liberation of individuals from ignorance occurred during a period when common sense was obscured by the veil of propaganda and was rendered passive under the constraints of utilitarianism, serving as the foundation for their emancipation from insidious subjugation.

The concept of autonomy is contingent upon independent judgment, which materializes within the framework of discretion and selection. Selectivity, autonomy, deepened selectivity, and voluntary compliance are among the pertinent terminologies within the transformative discourse, which will be elaborated upon subsequently. The recognition of authority as a mechanism for the cultivation of innate human capacities in the pursuit of knowledge signifies a commendable paradigm for the educational system, aimed at fostering growth and excellence among the audience by substituting internal motivations for knowledge acquisition with external compulsion. The emphasis on obedience and voluntary adherence originating from the essence of existence, which is nurtured through awareness, substantiates the repudiation of blind imitation and mass conformity, a phenomenon that is even manifested within the foundational tenets of Muslim belief, specifically monotheism (Heydari, 2008). Conversely, notwithstanding the continuous expansion of the realm of health and well-being across various domains, including but not limited to the health of water, food, air, nutrition, environment, family, and community, certain verses within the Quran delineate specific methodologies aimed at preempting personal, familial, and societal disorders. These

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verses exert influence across diverse dimensions of human existence, thereby ensuring holistic well-being (Faridizad et al., 2020).

The research findings indicate that the profound statements found within Nahj al-Balagheh, which pertain to the realms of human intellect and cognition, encapsulate elevated truths and intricate meanings regarding the comprehension of God, humanity, and the universe, thereby serving as a valuable resource for professionals in the educational domain. Moreover, it is imperative for administrators, educators, pedagogical coaches, and trainers to acknowledge that this issue is critical for their professional fulfillment and development.

Data availability statement

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

Ethics statement

The studies involving human participants were reviewed and approved by ethics committee of Islamic Azad University.

Author contributions

All authors contributed to the study conception and design, material preparation, data collection and analysis. All authors contributed to the article and approved the submitted version.

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Conflict of interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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