

Development of Islamic Culture and Teachings with a Focus on the Analytical-Dynamic Discovery Teaching Method (ADDTM)

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Abstract

In contemporary academia, leading universities such as Stanford and Oxford have adopted strategic programs and initiatives concerning cultural matters, firmly believing that a graduating student operates within a social framework and must comprehend their surroundings' cultural and human values. Consequently, the enhancement and transmission of an ideal culture, as the identity and spirit of a community, particularly within university environments, has become a necessity and a priority. To achieve this objective, the implementation of teaching methodologies, especially in the fields of humanities and Islamic studies, presents a significant opportunity that has unfortunately been overlooked in the higher education system of the country. The Analytical-Dynamic Discovery Teaching Method (ADDTM), with its five operational steps, can address part of this gap and play a beneficial role in deepening, expanding, and sharing essential cultural elements. This method serves as a foundation for reinforcing the teaching strategy of embedding culture within education and vice versa. The research method is documented with a focus on content analysis and a data sheet tool, which have been collected in a library format.

Keywords

Teaching, Analytical-Dynamic Discovery, Academic Culture, Cultural Education

1) Introduction

Undoubtedly, the university serves as the driving force and the origin of transformations within a country, where the honor and sovereignty of a nation are intricately linked to the supremacy of knowledge. Superior sovereignty is contingent

upon advanced science and knowledge. However, for knowledge to be beneficial, it must be directed and managed by a compass such as religion and culture; otherwise, according to religious teachings, knowledge can be destructive if it deviates from the path of religion and fails to serve society and humanity. Therefore, the most significant issue confronting a university is the perspective and application of culture in the realms of science and society.

From the viewpoint of scholars, a student should, during their studies, not only focus on their specialized field but also acquire knowledge that aids them in engaging with human society, fostering wise decision-making and constructive actions for themselves and their communities, becoming invested in their culture, and committing to serving their country. One of the reasons for the weakening of identity among youth and their diminishing national affiliations is the cultural deficit stemming from their upbringing. To strengthen national identity and enhance the commitment of youth to community service, it is essential to foster academic culture, which can be achieved by incorporating suitable courses from various fields of the humanities and enhancing their ethical dimensions (Gulshanī, ۲۰۰۷, p. ۶).

The author believes that while the inclusion of appropriate courses in universities can indeed play a significant role, what is more important is the teaching methodology, particularly in the humanities and Islamic studies, which can play a central role in reinforcing foundational beliefs and cultural values. In reality, the most vital bridge for strengthening religious culture must be sought within university teaching—a facet that has unfortunately been overlooked by managers and those responsible in the past decade, primarily due to an excessive focus on research and essay writing, which has neglected essential educational imperatives and the significant role they play.

Neglecting the methods and types of teaching has not only weakened the elevated culture within universities but has also hindered creativity and innovation. This serves as a warning that scholars voiced several decades ago in Europe. For instance, we are pleased to hear from researchers like Ridings that universities now belong to everyone rather than a select few elites. However, there is concern that the criteria for learning creativity and innovation may decline, and concepts of quality and excellence could degenerate into meaningless rhetoric, leaving nothing but a developed ruin of the university behind.

On the other hand, Barnett and Griffin contend that while the development of communication, educational, and informational technologies promises a future of

greater freedom, prosperity, and awareness for higher education and scholars, the increase in information production, diverse data, and knowledge explosion signals the danger of facing a state of "the end of cognition in higher education" and an "explosion of ignorance." This situation allows the rapid dissemination of any information, ideas, and data—regardless of passing through the necessary filters and evaluation processes of learned individuals—through virtual media across the globe. It is a condition where it is claimed that awareness and information may increase, but understanding, consciousness, and "the capacity for critical analysis" diminish (Fādīlī, ٢٠١٧, p. ١٥).

The appropriate teaching method significantly impacts important areas, including the growth and reinforcement of Islamic culture, as well as the enhancement of students' creativity and analytical abilities. Interestingly, according to a comprehensive and inductive perspective as articulated by Valimaa, among the 274 articles published in a reputable educational journal during the years 2000 to 2005, 93 articles (equivalent to 34 percent) focused on cultural perspectives in higher education. Based on this, seven types of studies regarding the cultural viewpoint in higher education and universities were identified: 1. Organizational culture of the university, 2. Culture of scientific disciplines, 3. Culture of students, 4. Culture of higher education at the national level, 5. Comparative studies, 6. Studies concerning processes of change, and 7. Culture as a general perspective in higher education (Valimaa, 2008, p. 15). This paper primarily addresses the types of student culture and the culture of higher education at the national level.

Given these conditions, engaging with innovative teaching methods for conveying elevated humanistic and cultural concepts is essential. The current generation, often Generation Z or Alpha, possesses unique discourse and learning methods. Teaching methods must align with the language and intellectual space of this generation. Therefore, the central issue of this paper is to propose a novel teaching approach that is primarily focused on cultural education and the promotion of understanding. This method, called "the Analytical-Dynamic Discovery Teaching Method (ADDTM)," consists of five operational and engaging steps that facilitate the process of concept transmission and influence.

It is noteworthy that for our university to embody Islamic principles, two strategies must be adopted simultaneously: one is the strategy of integrating education within culture, and the other is the strategy of embedding culture within education. In other words, the most effective avenue for transmitting elevated culture

is through education and teaching at the university level, while the best source and foundation for superior and effective education is pure Islamic culture. The primary audience in the first strategy is students, while in the second, it is professors. Amidst this context, the Analytical-Dynamic Discovery Teaching Method can bridge these two strategies, thereby amplifying the impact and reinforcement of both. However, before delving into the core of the article, it is important to address two key terms: culture and teaching method.

The Concept of Culture

The term “Farhang” in the Persian language is one of the most ancient words found not only in the earliest prose texts of Dari Persian but also in the surviving writings of the Pahlavi language. The word Farhang is composed of two parts: “Far” and “Nag”. “Far” signifies grandeur and magnificence, and when used as a prefix, it means forward, above, ahead, or outward. “Nag” derives from the Avestan root “Sang,” meaning to pull, weight, or dignity. Thus, the compound word “Farhang” conveys the meanings of drawing out, lifting, and elevating (‘Aywadī, ۲۰۰۷, p. ۵۸; ‘Āshūrī, ۱۹۷۸, pp. ۷-۸).

In some definitions, culture encompasses beliefs, values, ethics, and behaviors influenced by these three elements, as well as the customs and traditions of a specific society. In another set of definitions, customs and traditions are considered the foundational core of culture, where only the external manifestations of behaviors, without considering their underlying beliefs, are identified as the culture of a society. Finally, in certain other definitions, culture is recognized as “the factor that gives meaning and direction to human life” (Miṣbāḥ Yazdī, ۲۰۱۲, Vol. ۳, p. ۱۵۱).

In ۱۸۷۱, Edward Tylor defined culture as follows: “Culture is that complex whole which includes knowledge, religion, art, law, morals, and any other capabilities and habits acquired by man as a member of society” (‘Āshūrī, ۱۹۷۸, p. ۷۱). Overall, in most definitions, culture is understood as a collection of beliefs, traditions, customs, and values.

The author’s research indicates that the term “Thaqafa,” which translates to “culture” in Arabic, has been used in Quranic and Hadith literature, as well as in Arabic literature, with various meanings such as acquisition, understanding, comprehension, triumph, and the correction of deviation. However, the modern sense of “culture” is not evident in these texts. This significant observation has been emphasized by the contemporary lexicographer Hassan Mostafavi, who writes: “All the meanings attributed to the terms “Thaqaf” and “Thaqafa” are instances of a single

semantic principle, which is the precise perception of the environment, accompanied by accuracy and skill” (Muṣṭafawī, ١٩٩٥, Vol. ٢, p. ١٩).^١

If we accept the definition of culture as “the precise perception of the environment accompanied by accuracy and skill,” which includes components such as beliefs, ethics, and customs, then the framework of modern and effective teaching methods can serve as the best means to foster this perception in today’s students. This is a point that distinguished professors in the country’s universities have also strongly emphasized.^٢

Teaching Methodology

The term Teaching Methodology is a combination of two words: Method and Teaching. Some scholars define Method as the rational or non-rational process of the mind to achieve knowledge or describe reality. In a broader sense, a method refers to any appropriate tool or means to achieve a specific purpose. It may also denote a set of pathways that guide humans to discover the unknown, a collection of rules applied during investigation and research, or a set of tools and techniques that lead individuals from ignorance to knowledge (Sārūkhānī, ١٩٩٦, Vol. ١, p. ٢٤). It seems that the most crucial concept in “method” is its instrumentality—how an objective or purpose is achieved. This instrumentality may vary depending on the goal and context.

On the other hand, we encounter the term Teaching. Clark defines teaching as an activity designed and executed to bring about a change in the learner’s behavior.

١. أن الأصل الواحد في هذه المادة: هو الإدراك الدقيق المحيط، بأن يكون الموضوع تحت النظر مع الحذق. وهذه الخصوصية منظورة في كل من معاني الأخذ و الدرك و الفهم و الظفر و إقامة العوج و غيرها، حتى تكون من مصاديق الأصل.

٢. For instance, Dr. Mahdī Gulshanī writes:

"Unfortunately, with the advancement of modern science, universities in the Islamic world, including those in our beloved homeland, have solely focused on teaching scientific disciplines while neglecting the three fundamental pillars of culture—wisdom, ethics, and divine knowledge. In my view, this constitutes one of the major shortcomings of our academic culture. At present, students graduate having acquired knowledge in their specialized fields; however, their minds remain devoid of crucial issues that play a key role in their interaction with society, their environment, and their decision-making processes. While we emphasize specialization, we pay little attention to the cultural formation that a student should possess. In our universities, science and technology are prioritized, yet the fundamental questions of why we pursue science and technology, what our ultimate goals are, and what kind of development we seek remain largely unclear."

Source: Gulshanī, Mahdī. Academic Culture, Pazhūhishgarān Journal, Khurdād and Tīr ٢٠٠٦, Issue 12 & 13, 2010.

Others describe teaching as the process of altering the learner's or student's beliefs and habits by encouraging them to learn material for a specific purpose ('Alawī Sālikūyah et al., ٢٠٢١). Some scholars emphasize the concept of facilitation in their definitions, stating that teaching is any activity undertaken by one individual to facilitate the learning of another (Gage, ١٩٩٥, p. ١٢). Others focus on the concept of change in teaching. Sha'bani writes: "Teaching is the reciprocal interaction between teacher and student based on the teacher's systematic and purposeful design to bring about a change in the student's behavior" (Sha'bānī, ١٩٩٢, p. ١٢١).

It appears that experts in the field place particular emphasis on the element of influence and change in teaching. Therefore, if the central concept in the definition of "method" is an instrumentality, the core element in "teaching" can be considered influence. In this sense, the learner, during the teaching process, undergoes a change in their attitude, perspective, or skills under the influence of the teacher. Consequently, the term Teaching Methodology can be defined, in terms of its key elements, as "a tool for influence." According to this definition, a better teaching methodology employs more effective and powerful tools to bring about cognitive and behavioral changes in the learner.

Thus, based on the above discussion, teaching methodology can be understood as a tool through which, in a purposeful process, data is transmitted to the learner, leading to a change in their perspective, attitude, or skills—elements that are fundamental to culture. Naturally, this purposeful process will vary depending on the subject matter and the teaching context.

Religious Teachings and the Appropriate Transfer of Culture

The platform of general education and Islamic studies in universities is one of the most effective tools and methods for transmitting and teaching cultural values. However, if professors can employ engaging, participatory, and practical methods complemented by media, this educational transfer will be significantly more effective and impactful. The Analytical-Dynamic Discovery Teaching Method (ADDTM) is one such method that has garnered attention from both professors and students, both theoretically and practically. A key feature of this method is its applicability across various academic disciplines, including Islamic and humanities studies, as well as natural and experimental sciences, though each field and course requires its specific mechanisms and frameworks.

This paper focuses on the Analytical-Dynamic Discovery Teaching Method (ADDTM) in the context of foundational Islamic studies courses in universities, with

a cultural approach, and explores its implementation in the classroom. Through this method, students engage in the process of discovering the relationships between external content and religious-cultural teachings, subsequently operationalizing the next steps of the method. The strategic importance of this approach can be observed in Reg Collé's report in the book *University Education and Interdisciplinary Studies*, where some North American and European universities, based on a completely different approach, introduced general culture courses as a priority for first-semester students to ensure they first learn about general culture and lifestyle (Collé, Nicole, *University Education and Interdisciplinary Studies*, ۲۰۰۹).

Despite its significant potential, one of the major challenges in Islamic studies classes is the lack of an appropriate teaching structure and method, as well as textbooks that align with these methods. With the rapid growth of media and modern technologies, this challenge has become even more pronounced. Today's world, particularly with the current digital and media-savvy generation, is moving toward edutainment (educational entertainment) methods. If the educational system in our country does not incorporate the appeal of media and educational innovations, we risk falling behind in the race for progress and the new global order. The Analytical-Dynamic Discovery Teaching Method (ADDTM) has the potential to address at least part of this significant challenge, enhancing the functionality, impact, and appeal of Islamic studies classes in the realm of explaining and propagating the pure Islamic-Iranian culture.

2)The Analytical-Dynamic Discovery Method

This method can be defined as a learning process that focuses on processing the relationships between media content, external materials, and the course text. This method aims to influence the learner by deepening their familiarity with each stage of the learning and cognitive levels, establishing a conceptual-field connection between the course concepts and teachings on the one hand and external phenomena and events on the other. The Analytical-Dynamic Discovery Teaching Method (ADDTM) is a process of reception and reverse engagement with course concepts. Unlike conventional approaches that move from explaining the text and describing course concepts toward external examples and instances, this method starts with external events and content and moves toward the course text, allowing the course concepts to settle in the student's mind. In this sense, it is closer to the demonstrative teaching method.

Essentially, the progression is not from cause (text) to effect (phenomena) but from effect to cause. In this method, the relationship between external content and the course text is discovered, and then this discovery is subjected to analysis and deconstruction. In the next stage, the student's ability to generalize and identify similar situations in the external content is assessed. This method, which is somewhat workshop-like, does not postpone the process of finding and applying the teaching to a later stage; rather, it focuses on understanding and analyzing the course material through a de-memorization approach. Furthermore, this method does not allow the student to remain a mere spectator; instead, they become an active participant in the classroom.

According to some scholars, such as Bourdieu, the most important outcome of education for a student is not the profound and precise knowledge they acquire but rather the methods of acquiring knowledge, specific mental habits, ways of posing questions and problems, and theoretical stances that are the most significant achievements of an educational system (Bourdieu, 1977, p. 110). In the author's view, the most important features of the Analytical-Dynamic Discovery Method are:

١. Providing a method for learning and judging concepts and texts.
٢. The art of presenting external and media content concerning the text, followed by its analysis and processing.

Both of these features significantly impact the deepening and development of cultural teachings in the student's mind and behavior.

3)The Five Stages of Implementing the Analytical-Dynamic Discovery Method

Stage ١: Instructor's Introduction and Brainstorming

The instructor begins by introducing the session's topic and selects media content or external phenomena with a cultural nature from the discovery section of the textbook or handout. This content is presented to the students, who are then tasked with extracting the central themes and key concepts related to the content.

Stage 2: Semantic Discovery

In this stage, students are given time to review the relevant chapter or handout to identify the sections of the text that are connected to the media content. For example, certain parts of the textbook may explicitly or implicitly reference the media content in question. Students are given approximately 20 minutes to read the text and discover the sections that relate to the media content. The central question in this

stage is: Which part or parts of the text in this chapter or handout are connected to the cultural-media content? Can you identify the conceptual connections? This stage is more engaging and effective when conducted as teamwork, creating an edutainment (educational entertainment) atmosphere that enhances the learning experience.

Stage 3: Coefficient Analysis

In this stage, students are asked to discuss and express their interpretations of the discovered relationships between the text and the media content. They are encouraged to assign a coefficient or score to the level of connection between the text and the media content. The key question here is: Why and how does this media content relate to this specific page of the text? What are the interpretations of the class groups?

The student teams are given about 15 minutes to explain and analyze the dimensions of the relationship between the text and the cultural-media content. The instructor can then assign a connection coefficient (ranging from 0 to 1) based on the students' explanations. The closer the coefficient is to 1, the stronger the connection between the media content and the text.

Stage 4: Instructor's Elucidation

After the brainstorming, semantic discovery, and coefficient analysis stages, the instructor and teacher explain the text and answer ambiguities by referring to the relationship between the content and the text. The teacher summarizes the discussion and adds complementary points about the relationship between the discovered content (i.e., the cultural-media content) and the textual content. Additionally, the teacher may expand on other sections of the lesson, helping to deepen and develop the concepts and teachings.

One potential critique of the Analytical-Dynamic Discovery Method is that the level of student engagement with the text and the teacher's explanation may be insufficient. Therefore, the additional explanation stage is crucial in increasing the semantic connection and the student's engagement with the text, thereby aiding the completion of the learning process and the transmission of cultural teachings. This stage also prepares the groundwork for the next stage: applied development.

Stage 5: Applied Development

Finally, students are asked to find similar content or cultural-media examples related to the text, thereby strengthening their analytical and application skills (i.e.,

the dynamic of content). This means they must identify other external phenomena or events that are connected to the discovered text and replace the initial content with these new examples. This process enhances the student's ability to evaluate and judge the concepts and teachings of the course.

Pre-class reading and prior reflection on the content can be highly effective in this stage. Additionally, the teacher's initial explanations and problem-posing around the content significantly aid students in discovering relationships and conducting better analyses. It is worth noting that, alongside process-based evaluation throughout the term, the final exam can be open-book, allowing students to discover relationships and analyze the given content.

4)Examples

Example 1

Students are asked to follow these steps when engaging with the following media content (a report from the New York Post about the ban on girls wearing ponytails in schools):

١. Extract the headline and central concepts related to the content. (Brainstorming)
٢. Which part or parts of this chapter could the content be connected to? (Conceptual Discovery)
٣. After assessing the connection, briefly express the message of the content and your analysis. (Coefficient Analysis)
٤. Pay attention to the instructor's enhanced explanation. (Instructor's Elucidation)
٥. Can you discover and infer similar content or situations related to the text? (Applied Development)

Media Content

“Ponytails banned for girls in Japanese schools due to concerns about sexual arousal in boys and men.”

Source: New York Post, 2022

Japanese schools ban ponytails fearing they might 'sexually excite' men

By Brooke Kato

March 10, 2022 | 9:33am | Updated



Step 1: Brainstorming and Mental Provocation

The instructor can divide the class into several groups to facilitate teamwork:

Each group is given a few minutes to discuss and reflect. Then, a representative from each group presents:

What is the best headline for this content?

What are the key terms or concepts that emerge when looking at this content? In other words, what ideas come to mind when analyzing this content?

Step 2: Conceptual Discovery

In this stage, students are given time to review the relevant chapter or handout to identify the sections of the text that are connected to the media content.

For example, in the Interpretation of Nahj al-Balagha handout, the sections on altruism and psychological and public health security (pages 77-78) contain material that may relate to the New York Post report. This section has been pre-engineered by the instructor or author, and students are given approximately 20 minutes to read the text and discover the parts that are connected to the cultural-media content.

Some students may discover other sections of the text beyond page 77 that also relate to the media content (e.g., the ban on ponytails). This feature of the Analytical Discovery Method adds to the dynamic and analytical depth of the approach.

Step 3: Coefficient Analysis

In this stage, students are asked to discuss and express their interpretations of the discovered relationships between the text and the media content. They are encouraged to assign a coefficient or score to the level of connection between the text and the media content.

For example, the issue of banning ponytails for girls may be connected to pages 77-78 of the Interpretation of Nahj al-Balagha handout. What is important in this stage is the connection between the cultural-media content and pages 77-78.

The student teams are given about 15 minutes to explain and analyze the dimensions of the relationship between the text and the cultural-media content from the New York Post.

The instructor can then assign a connection coefficient based on the students' explanations. This coefficient can be quantitative (ranging from 0 to 1) or qualitative (e.g., weak, moderate, strong).

Step 4: Instructor's Elucidation

In this stage, the teacher elaborates on the topic and further explains the relationship between the text and the cultural-media content (the report on banning ponytails for girls in Japanese schools). This stage can be considered a consolidation and deepening of the lesson's teachings.

For example, in the case above, the teacher explains how the religious teachings in the text (pages 77-78) can have a meaningful and precise connection with the issue of hairstyles and the concept of display (e.g., how one presents oneself).

Step 5: Applied Development

Can the students or class groups (teamwork) provide a similar situation or example that is connected to the text found in the handout instead of the New York Post report? In other words, can they find other media content from the surrounding world that is also connected to page 77 of the text and has a meaningful relationship?

One of the functions of this stage is to enhance the student's understanding and comprehension of the lesson's topic. By finding similar examples, students can apply their knowledge to new contexts, thereby strengthening their analytical and application skills.

Example 2

Learners or students are asked, when confronted with the following media content (a post by a famous player during Iftar), to follow these steps:

١. Extract the headline and the key concepts related to the content. (Brainstorming)
٢. With which section(s) of this chapter could the content be associated? (Conceptual Discovery)
٣. After establishing the connections, briefly state the message of the content and your analysis. (Coefficient Analysis)
٤. Pay attention to the explanations and elaborations provided by the instructor. (Instructor's Elucidation)
٥. Can you identify and infer similar contents and situations related to the text? (Applied Development)

Media Content

Karim Benzema, the Muslim star of Real Madrid who has become a constant headline in the world's media this season, posted a photo of his Iftar during the holy month of Ramadan. Last night, this Muslim star shared an image of his Iftar with the hashtag "*Alhamdulillah*".



Step One: Brainstorming and Mental Provocation

As usual, the instructor divides the class into several groups so that the method proceeds in a team-working format. Each group is given a few minutes to reflect and deliberate on the following two questions, after which the group's representative presents:

- What is the best headline for the above content? For example: *A Simple Iftar? Fame and Religiosity?*
- What are the key words related to the content as identified by the groups? In other words, when examining the content, which concepts come to mind?

Step Two: Conceptual Discovery

In this stage, students are given the opportunity to review the relevant pages of the chapter and lecture notes in order to identify the section(s) of the text that can be associated with the media content. For example, in the course material, there is a section concerning the relationship between *Tariqah* and *Shari'ah*, which could be linked to the above-mentioned media content.

Step Three: Coefficient Analysis

At this stage, students are asked to present their interpretations concerning the discovered relationship(s), engage in discussion, and assign a score or coefficient to the degree of connection between the text and the media content. For instance, they might explain why there exists a relationship between *Tariqah* and *Shari'ah*, and whether they can extract additional evidence either from the course material or even from outside sources that is related to the media content. The instructor may then assign a coefficient to the connections expressed by the students. This coefficient may be quantitative (ranging from 0 to 1) or qualitative (from weak to very strong).

Step Four: Instructor's Elucidation

In this stage, the instructor elaborates on the subject matter and further explains the relationship between the course text and the media-cultural content (Karim Benzema's Iftar post). This stage may be regarded as one of consolidation and deepening of the course's lessons. For example, in the above case, the instructor clarifies how the discussion of *Tariqah*

and *Shari'ah* in the course text can hold a meaningful and precise connection with the famous football player's post during Iftar.

Step Five: Applied Development

Can the students or classroom working groups (team working) replace the example of the famous football player's Iftar post with another similar situation or example that could also be associated with the identified course material? In other words, can they discover another piece of media content from their surrounding world that once again aligns with the course text and demonstrates a meaningful connection?

5) Summary and Conclusion

It has been emphasized that culture constitutes the identity of a nation, and cultural values are regarded as the true essence of that nation. If this great blessing is taken away from a people, the foundations of their stability and success will be undermined. Some of the most important institutions for cultural development, strengthening, and deepening the concept of culture are universities and higher education centers. However, for this purpose, cultural content alone is not sufficient; the methods of cultural transmission are also of strategic importance. One such method is the teaching and learning approach, which can serve as a bridge between value-based and humanistic sciences and other disciplines, thereby expanding the umbrella of culture over a broader spectrum.

The Analytical-Dynamic Discovery Teaching Method (ADDTM) exhibits several characteristics that facilitate the transmission of cultural teachings in terms of depth, comprehension, and application at desirable levels. Features such as novelty, engagement, collaboration, analytical and processing approaches, practical applicability, the skill of presenting cultural content within the academic text, and flexibility (as opposed to rigidity) in the content are among the key attributes that students experience through the five steps of brainstorming, conceptual discovery, coefficient analysis, additional explanation, and applied development.

In the author's view, modern universities are facing a new generation that demands its language for the transmission and deepening of authentic culture. The most significant manifestation of this language is a dynamic and effective teaching method that encompasses the levels of learning—knowledge, comprehension, application, analysis, and evaluation. The Analytical-Dynamic Discovery Teaching Method (ADDTM) is one such approach that can significantly contribute to higher

education in the cultivation, nurturing, and harvesting of cultural products, as well as in strengthening the cultural identity of today's generation. This endeavor represents the integration of cultural strategy within education and education within authentic culture.

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