The Role of Islamic–based Education in the Prevention of Personal –Psychological Damages in Cyberspace

Ali Nayebpur[1,*] , Seyed Mohamad Reza Moosavi[2]

[1] Faculty member of Non-Profit Sadrolmotaahelin University; Tehran
Ainbpr@yahoo.com

[2] Faculty member of Amin University of Police Sciences

Abstract. Cyberspace is an inseparable element of the modern life and a platform for gaining information anywhere across the world. These conditions can be considered as an opportunity; however, in case necessary measures are not adopted, the society will face ills. In respect of ills existing in the cyberspace, we face two fundamental challenges. First, what the preventive measures are; second, on what principles the guidelines need to be based so that they are most influential. Thus, the main goal of this paper was to explain the role of education in preventing cyberspace including individual and mental ills. The method for this article was a descriptive and a correlative one. The statistical population of this research consisted of students and professors in the Computer Department, Islamic Azad University, Karaj, for as many as 150 people. As prevention from ills existing in the cyberspace is a critical issue, this paper, based on a library-descriptive method and upon examination of sources, was introduced to be a recommended guideline for preventing cyberspace ills.

For education to be most influential, it must be offered based on didactic principles. Seemingly, organizing education by using Islamic Education Principles can attract the interested people to enter the area of technology based on Islamic Thinking and better prevention from vulnerabilities, where the best form of this process occurs with the co-op between the Seminary, parents and mass media advertisement and Education bodies (i.e. the education organizations).

Keywords. Prevention, Cyberspace, Education, Individual-Mental Ills, Islamic Education

1. Introduction

"Cyberspace" is in fact an environment consisting of computer "Online networks" which exchange information at a moment (Araghzhi, 2000, p.6). Also, cyberspace refers to a series of human interactions through computers and modern technologies without considering time and place (Khaniki and Baba'ea, 2011, p. 70). Cyberspace cannot be regarded as a simple "Information highway"; rather it is a phenomenon which is part of life and is meantime intermingled with it (Honey, 2006, p. 35). On the one hand, cyberspace is one of the most important features of the modern life through which people and societies across the world are connected with social networks and get themselves organized inside of it. Since 2000 to 2010, the internet users across the world reached 2 billion from a low of 360 million people. One can state that cyberspace and utilizing it have become an integral part of human's daily life, and the most significant tool for guiding so-called Soft war is cyberspace. "Soft war" includes, in fact, any mental measure along with mass media advertisement which targets the "Target society" or the target group, compelling the rival to concede defeat without a military engagement (Ranjbaran, 2010, p. 15). From the view of Collins- National University of War theorist in the United States- "soft war is referred to the designed use of advertisement and relevant tools for penetrating into the rival's thinking coordinates with recourse to manners that would result in the furtherance of the operator's national security ends (Sharifi, 2010, p. 189).

This paper aimed to explain the individual-mental ills induced by the cyberspace and to offer guidelines for preventing from them. Thus, according to this issue, we are facing with two major challenges; one is what prevention guidelines are against such ills and second, on what principles these guidelines should be based to have the highest influence. As well, in this research, "education" is introduced as the most important guideline for preventing such ills that must be offered based on Islamic Teachings and Thinking so to have the highest influence. Thus, the recommended guideline for preventing cyberspace ills is to pay attention to education based on Islamic rules and teachings, where the best form of which occurs in co-op between the seminary, parents and the mass media advertisement and the Education. Since education in modern societies is enumerated as the most critical issue of the educational bodies for an all-out development, that which is to be focused attention more than ever before is the Islamic belief and action to be revived among students. Hence, the first position of the Islamic based education which is highly effective in the prevention of the cyberspace induced ills is the Islamic education during childhood. To attain this significant principle is to get children and adolescents acquainted with the cyberspace and its advantages, disadvantages and to explain the proper use of this virtual world for those so that education is offered based on Islamic education.

2. Literature Review

Akhgari (2010) investigated the human identity in virtual media. New media, especially the internet, have opened new horizons ahead of man in the current era. The interactivity of the internet and its capabilities have allowed for humans to connect together via a keyboards and to forge all kinds of virtual identities in a virtual world. With this, the internet space becomes a space in which virtual identities interact with one another. In the internet, philosophical definitions of "identity" change. This writing examines only the reciprocal part of and human identity in internet media interactions. In a research with the heading of "religion or spirituality", Nasri (2002) investigated the effectiveness of religion in a modern world and its replacement with spirituality. In this work, he has introduced rationality as a factor for prevention from an identity loss, thereby regarding coordination of wisdom and instinct as necessary for coordination between religion and spirituality.

In a research with the heading of "Religious ethics and cyber interactions", Koosha (2012) discusses cyberspace damaging properties and recommend moral ethics as compensating and reducing those ills. In this research, at first media features ad them weaknesses of users' ethics and in the end, religion achievements in enhancing users' ethics as well as strategies for strengthening religious ethics are going to be investigated. A complementary prerequisite for a religious society related individual and moral strategy is to strengthen self-concept morale, to familiarize with rational outcomes of the users' behaviors and to establish Bidding to Good and Forbidding from Evil. Sajedi (2010), by investigating Sadrolmotahelin's thoughts, has regarded the human wisdom an thinking as unable without receiving help from Divination and religious teachings austerity and soul purging as well a practical efforts for understanding and comprehending the human essence, and these factors, in his mind, are effective in preventing from the individual's crisis. In a research by the heading of "Opportunities and threats for education in the face of space inequality in the ICT", Dehghan (2002) states that space inequality which is briefly called unequal distribution of opportunities and social positions in the space is also called digital gap within the score of ICRT. This inequality involves various causes which are discussed by the researcher in various theoretical and empirical; dimensions. Inequality of ICT based space with various social entities have their own special interactions. Of these organizations, it is the education organization whose relation with the digital gap has been investigated. Also, efforts were made to criticize opportunities and threats ahead of the Education in facing this social and technological phenomenon.

In a research with the title of "familial identity and interaction in the cybernetic space", Doran (2004) concerns with the cyberspace as an emerging, fascinating and pervasive virtual world that is rapidly opening its way into the social interactions arena. Yet some others consider its advantages as they are so much

optimistic, and some others look at it and its warning ills with pessimism. Both groups have proofs for their own claims. This research is a result of first hand researches for testing one of the most important proofs in this area which is the effects of cyberspace on the familial identity. In a research with the title of " Pornography in the internet and its effects on adolescents", Chabner have investigated the role and impression of these images on adolescents as he examines various sites and the availability of porn in the,. Meantime, he offers some guideline for parents. As well, he argues that education for prevention from adolescents' moral deviation is effective for patents and children as an effective guideline. Greenfield (2004), in a research titled "Virtual addiction", considers addition to this immense network and its harmful mental ills as one of the major disadvantages while stating various virtual space. Thus, he introduces the guideline of education as a method for optimally using the internet.

In a research with the title of "The effects of the internet on family values", Kaffashi (2010) while considering various effective factors on students in the cyberspace and its effects on the family, believes that such factors as feeling of satisfaction with begin anonymous in the cyberspace can be quite effective ion the families' lack of information as to their children presence in the cyberspace and the relevant negative effects.

3. Cyberspace and Its Features

Cyberspace and its properties have made man apply it in its entirety in all political, economic social, cultural and industrial areas. The ever-increasing expansion and the fact it is global, cheapness, higher availability and accessibility, higher capacity, simultaneous power of transference of an immense volume of requests and orders, optimal use of the energy and rapid dissemination of information, effectiveness, attractiveness and diversity of such a space along with a large-scale approach of societies to utilizing it for moving on the direction towards information societies and creation of an electronic structure have made our modern life and the future be engaged with the cyberspace (Seigel, 2001, p. 92). Cyberspace is among the most controversial and challenging technologies which has, today, transformed the concept of privacy and spiritual and thinking ownership within individual, family and society areas (Ghaderi Hojat and Nosrati, 2012, p. 97). One has to bear in mind that though this space involves many advantages and results in the easiness in the conduct of many affairs, meantime, it brings about ills in the society. Cyberspace has diverse and varied characteristics. These properties are:

• **Global and cross-border:** Each individual in any point in the world can simply access the recent information by using the cyberspace. Geographic borders have failed to block the ever-increasing expansion of the cyberspace. Hence, it is

difficult to filter it or create obstacles against it. Thus, global influence is a unique feature of cyberspace which makes it be separate from other media (Ghaderi Hojat and Nosrati, 2013. P. 96). In the internet space, the users can search for his/her own real world limitations without a real world borders. The formation of internet personalities means formation of a new world; a reality though, taking root from a real world, has formed a virtual world; a reality having no meaning in the real worlds, serves well in the internet area, and unknowingly, leaving outcomes on the real worlds (Moosavi and Kostajabi, 2013, p. 26).

- **Easy access to the latest information:** If there is a need for accessing the latest developments in all general and specialized areas across the world, the fastest and simplest way is to use the cyberspace. This space allows for this as it has unique features (Ghaderi Hojat and Nosrati, 2013, p. 96).

- **Diversity and attraction:** in the cyberspace, beside utilizing all special media attractions, such as films, photos, and the like, simple customer-centeredness contributes to the diversity and attraction of this environment. In the written texts, there is a close relationship between authors and readership and the reader can explain his/her own views with the author. On the other hand, it is quite simpler and more up-to-fate to conduct evaluations in the cyberspace. Cyberspace allows data processors, sellers and suppliers of goods to become aware of the latest demands by clients and audience.

- **Freedom of information and communications:** The real meaning of information has been materialized in the cyberspace. Hence, any information including cultural, political and economic data can be accessed in the cyberspace without limitations governing other media. Freedom of communication is another salient feature o the cyberspace which cannot be available in other communication media, because in the cyberspace, there are no governmental or political borders (Moosavi and Mostajabi, 2013, p. 26).

Information technologies and computer sciences and the strategic nature of all vital elements constitute an infrastructure in the modern civilization. Thus, by visualizing its influencing power on computer networks and state systems communication and also expansion across the world level, these elements are considered to be a vulnerable infrastructure against the soft war (Nayebpur, and Nayebputr, 2012). Phenomena which brought about computers and the internet were perils which overshadowed its large-scale realm. Such perils, if ignored by societies or governments, will be so immense and irreparable; because ills rustling from the improper and outlawed use will disrupt citizens' behaviors and lead the society to failure in reaching the numerous benefits of this modern technology. These problems will debilitate people and disrupt their daily activities. Its resulting ills will weaken members often society in their individual behaviors with the family and social behaviors with other citizens and lead them to demise. On the other hand, social transcendental values and norms will decline and there will be no feeling of security and comfort. Meantime, the political ills will render in the

weakening of the states' authority and sovereignty, leading governments towards serious challenges as they attempt to create national unity and social security.

4. Cyberspace Induced Individual-Mental Ills

There are various factors affecting peoples' interactions, from which one can refer to the role of new technologies as the internet. With the emergence of technology and mass media, some changes have been made in the behavior and discourse of the young generation. The internet has both strong and weak points. Mass media disappear distances, and removes walls between humans (Slovin, 200, p. 83). Therefore, how one can perceive that the cyberspace can considerably affect communication among members of a society. By means of communication means such as Emails, Chat and providing join experiences, computers facilities family relation and allow for the links between members of the society. This is while some people may be isolated due to using computers and then cyberspace. The cyberspace allows people to create a personal space for themselves and thus, build a new privy by utilizing communication tools. In this cyberspace, people exchange messages without daily knowledge, set appointments and by applying internet facilities such as chat, emails and chat rooms, they form a large-scale networks which are uncontrollable and intangible, and more the family has not dominance over them (Noormohamadi, 2010).

In fact, a virtual identity has been formed today. In the cyberspace, people communicate with each other without a physical presence and only through symbols. In this process, some sort of plural identity is formed for which the individual has no responsibility against each of them (Akhgari, 2010, p. 29). The most important cyberspace induced individual-mental ills are:

- **Depression and isolation:** Today, communication ways with others through the internet have risen. Emails, short messages, chat rooms, webpages and games are ways for expanding and maintaining social relations. One of the main applications of the internet and the virtual world is the establishment of social relations with others. However, many reports suggest that various manners of communication through the internet are placed in the lowest level, because the main defect of such communications is that they are text-based and there are no visual and auditory signs in face-to-face interactions. In a two-year research on internet users, Kerat et al. concluded that increasing use of the internet is accompanied by reduced family communication and also reduced participation in local social assemblies. Moreover, the subjects in this research were affected with social isolation and depression (Quoted by Shoja'ea, 2008, p. 128). Users prefer more to make use of the internet in a comfortable and quiet setting so that they can better utilize its information and also to avoid long term connections and via more concentration and speed and thus to reduce the costs incurred. However, this sort of solitude and

isolation in the long term will entail some mental problems such as isolation, and finally depression. Many psychologists have this concern that the easiness of internet communications will perhaps compel people to spend more time in solitude; establish surface communications with strangers and thus lose face to face talks and familial and friendly relations (Taremi, 2007). According to some survey researches, social relations through the internet are weaker than actual relations and communications, and in the long term, this will lead to personal isolation (Sadeghi, 2007, p. 21).

- **Disinhibition**: One of the internet functions is disinhibition. Two terms of inhibition and disinhibition were introduced in the Freudian psychoanalysis theory. In this view, inhibition refers to the containment of instinctual characteristics. One of the situations which pave the way for disinhibition is the cyberspace. In this space, people perform actions and state subjects which they do not perform ordinarily or in a face to face manner (Shoja'ea, 2008, p. 133). The anonymity and invisibility of users is another property of internet relations which cause serious moral and mental ills in people (Taremi, 2008, p. 36). As a result of disinhibition, people may look for pornography, visit sites they never search in a real world (Shoja'ea, 2008, p. 134). Young states in his report that women showing signs of disorder to the internet find solace knowing no one will know them (Libert, 2005, p. 5). This mental trait, due to the high capacity of crime commission in the cyberspace, will lead to the commission of large-scale crimes, especially cybercrimes and virtual sex crimes. If this trait becomes insignificant in people in the society, the indecency of some other crimes will fade away, sense of inhibition in people will decline and such crimes will perhaps affect the commission of non-cybercrimes.

- **Identity crisis and personality formation dysfunction:** Person, culture and society are three-fold elements of identity, and each of which plays a major role in the development of the individual's personality (Taremi, 2008, p. 36). The term identity can belong to the individual and the community. Identity refers to a set of factors, impressions and symbols which distinguish one from others. The individual identity denotes personal awareness of him/her and social identity mean personal perception and awareness of others (Sobhanijoo, 2004, 39). Personal identity constitutes the unique characteristics of an individual. Social identity is linked with various groups and communities and its formation derives from these elements. In the end, cultural identity is derived from beliefs which are rooted in the very inside of the individual by means of his/her actions with the surrounding context and its teachings from the childhood to the elderly. Since the cyberspace is a social and cultural scene in which the individual places himself/herself in diverse situations, roles and lifestyles, is, in itself, a ground for the vulnerability of the user's personality, In the cyberspace, propels' essence manifest more than their appearance identity does. Each person seeks to express his/her own thoughts and interests. Thus, the structure and movement of personal platforms are signs of that user's personality. That individual personality and individual particulars are not

raised in the internet will, by itself, result in the strengthening of multiple personalities and development of it (Jahangir, 2002, p. 62).

- **Virtual addiction:** Technology and especially computers and the internet, in addition to advantages they have, bring about serious problems or factors that would aggravate older problems. One of the problems that have been arisen by the cyberspace is the virtual addiction or addiction to this immense global network which has highly harmful mental-behavioral effects on users (Greenfield, 2002, p. 18). Virtual addiction refers to overuse of the internet, where the individual, without using it, feels deficient and his/her relations with the environment are affected with their repeated and out of control uses. Lack of sustainable and intimate relations with others, lack of self-confidence and generally failure in various life areas will pave the way for peoples' addiction to the internet. One of the major reasons for addiction to the internet in people with less public relations is to gain social support, because social support can be achieved easier with such actions as entering the chat rooms among members in a cyberspace. Addiction to the internet will bring about bas consequences and these outcomes will be harmful and it will thus be accompanied by serious physical, financial, familial, social and mental ills (Taremi, 2008, p. 37). Internet addiction disorder creates undue fatigue in the body, resulting in users' functions to be affected and weakens the immune system, thus exposing the individual to more vulnerabilities (Jahangir, 2008, p. 62). The origin of most virtual addictions can be sought in the lack of proper control and use of the internet, because the use of the internet for pornography, computer games and chats will eventually create dependence in the person and thus leads to virtual addiction. Thus, treating pornography and proper training of how to use the internet can be effective in preventing this disorder in the family and social level (Taremi, 2008, p. 37).

- **Moral (sex) perversion:** Among destructive impacts of the cyberspace is the creation of sexual perversions. The internet, due to its free thinking approach with regards to sexual affairs by its operators and a commercial attitude to sex issues, results in the creation of a sinister phenomenon called "pornography" and the evil consequences. This phenomenon crosses moral borderers and is a threat for cultures; especially original religious cultures such the Islamic culture. Thus, given the nature of the cyberspace and the tendency of many users of it, it is considered a potential risk (Shoja'ea, 2008, p. 135). Pornography refers to a visual or verbal image of sex behaviors which are aimed at satisfying one's sex desires. Reference to the internet for accessing porn material is not simply limited to abnormal people, and a considerable volume of people are also eager to visit such sites. In this regard, children and adolescents are highly likely to be subjected to this risk. In a research Laser, via referring to the negative outcome of pornography on mental helath, states that it is possible for children who see these obscene and porn images to expose sex behaviors from themselves. Regarding adults, the internet pornography can lead to the emergence of unreasonable sex behaviors or sex addiction (Sadeghi, 2008, p. 21).

5. Prevention from Cyberspace Ills via Islamic Teachings based Education

The advent of user friendly technologies along with increased bandwidth has led to the web-based products with little efforts. Also, the formation of the cyberspace and its development according to its high capacity assumes a unique role in the social security. The capacity of this space results in the transformation of time, place and plays in affecting the social security, such that the presence and ever-increasing use of this space by people has laid the ground for the weakening of the society foundation, distancing of people from each other, debauchery, individualism, lack of trust in officials, dissemination of false reports and lies, etc., thereby rendering in the social security to be challenged (Nayebpur and Nayebpur, 2012). Ills arising from the cyberspace   weaken members of the society in their individual behaviors with the family and social behavior with other citizens and thus get them be affected with the pervert cultures of other countries. Societal transcendental values and norms will decline, and feeling of comfort and security will be eliminated. It is clear that one cannot ignore unique features of technology. Therefore, preventing existing ills in the cyberspace issue a vital issue. Thus, the main guideline is to defend against the soft war and cyberspace induced ills.

It is important to prevent from criminal and pervert abnormalities. This measure is so great that criminal laws scholars maintain if criminal sanctions are not found to have preventive functions, their implementation will have no avail. In other words, as expected, preventive measures will avoid the occurrence of perversion and crimes (Bolk, 2003, p. 32). Education is the most important guideline for preventing individual-mental ills from the cyberspace for families and societies. However, one should take steps for education based on education rules and laws. Education in the human life is the most important and most fundamental aspect; such that perversion in it will result in perversion in all life affairs. In Islam, this issue has been focused attention and suitable rules have been determined for it (Motaheri, 1994, p. 78).

In other words, in the Koran, the philosophy of sending down of prophets has been enumerated as education. In modern societies, education is regarded as one of the most vital educational institution for the all-out and sustainable development, because humans get transformed in the light of education. It is based on the educational system of a society that social order becomes institutional and the public will move towards culture and development. Countries which focus on education and provide their own material and spiritual facilities will go through the path of development and progress more rapidly.

That which to be focused attention in education is the Islamic action and belief should be revived among students. Religious education gaps in families need to be filled and compensated for in education. This issue can be made possible via

adjusting teachings and education based on Islam. The human divine instinct in the Islamic education is the most valuable thing in the universe such that nothing should be preferred over it. Instinct resembles a tress that should be taken care of from its very beginning and irrigation be done in any stage so that it becomes a strong and green tree. Human and divine behaviors can be considered as the fruits of this tree. According to this very important process, scholars have placed much emphasis on education for strengthening morally decent traits in childhood (Motahetri, 1994). If, during childhood, education is aligned with religious and Koranic issues, schools are the best place for religious education and for educating people as a whole, because at school, all educational principles and affairs are accompanied by action. One of the ways for accessing this important principle is to get children and adolescents acquainted with the cyberspace   and its disadvantages and to teach them how to properly use them. The martyred scholar, Morteza Motahari, has raised issues in Islamic Teachings, an examination of ethic can greatly help create a definite thinking space in the Islamic Education. If education is done based on the Islamic teachings and principles at schools, it can be of a great help for preventing individual-mental ills against the cyberspace. These Islamic principles that need to be focused attention in educating children at schools are:

- **Spirituality**: Spirituality is defined rationalized religion (Nasri, 2002, p. 409). Spirituality has no end but to sedate agonies and suffering of people. The main concern of the spiritual man is, in essence, to reduce his pains and agonies. There is an inherent relationship between education and spirituality. In all educational elements, one has to focus his//her attention towards God through prayers and worships so that ediactional ends are fulfilled. The relationship between education and spirituality is so strong that if some human values accepted by Islam are found to exist in the soul of someone, that human being will eventually move towards divine spirituality (Malaki, 2004, p. 123). Of most important spirituality properties is rationality (Nasri, 2002, p. 417). Spirituality is a stage in which one finds meaning, hope, comfort and solace, Most people attain it through religious beliefs. Spirituality can change peoples' behavioral directions in the cyberspace. Spirituality promotes the individual's behavior towards value and healthy values. One of the major impacts spirituality has on life is the promotion of helath, and there is no doubt that it leads to avoidance of false habits such as addiction to virtual space, moral perversion, crisis of identity, isolation and depression, Thus, the very first principle of the Islamic education in childhood to be focused attention is the link between education and spirituality, because spirituality is the most significant factor in preventing social a family ill. However, spiritualism can be, somehow, an obstacle to the increase of crimes and criminality in the community and this is an approach not ignored by education scholars.

- **Universality:** Universality denotes encompassing, state or the quality of being comprehensive (Sadri Afshari, 2002, p. 390), and in some other sources, it refers

to inclusion and encompassing (Malouf, 2005, p. 58). By Universality, it means an all-out look by the Islamic education to the very nature of human being. None of the human's personality facets has been ignored from the Islamic point of view, and each of which needs to reach its development. The risk associated with a one-dimensional human being is an uneducated human being. A man whose only one existential dimension grows, and the rest do not grow, seeks to use his own abilities as a tool for meeting some of their material and instinctual goals (Malaki, 2006, p. 108). Universality in the Koran is closely related with moderation in education. It is through comprehensive education that one can create a moderate human being. The most significant pillar of living is attention to all material psychic, individual and social facets (Moatheri, 2001).

The Koran is the purest and most miraculous divine and heavenly scripture. Universality is among new-emerging terms that has entered the Koranic texts (Syoti, 2001, p. 393). By universality, it is meant no point or issue has been ignored and involves all. When speaking the Koranic universality, our aim is whatever man needs does exist in the Koran, either religious needs or those not being religious. In other words, the Koran encompasses all divine knowledge existing in other scriptures. The result is that universality denotes inclusion and comprehensiveness. Now, if education is based on the principle of universality and according to Koranic teachings, it can enjoy useful effects. Thus, the second Islamic education end is that universality lies with education.

Universality in the cyberspace denotes all-out development of human being; that human should not only seek to satisfy his own needs in the cyberspace and to use it for learning and education. The major point in this issue is to acquaint users with the advantages of the cyberspace. In the internet world and cyberspace, there are many benefits and traits and it is essential to lead users towards this direction. In other words, users are suggested to take steps in the direction of useful application of the cyberspace. The best time for teaching is the childhood period and the best space for education is at school. At schools, one can direct children on a right path by mixing scientific and religious teachings and prevent from many mental-individual ills in the cyberspace.

- **Consistency of wisdom with instinct:** God, the sublime has laid characteristics in the human essence which distinguish him from other animals; prudence, truth seeking, aesthetics, justice seeking, theism and other inherent properties are among such instinctual talents. Human life must be set as such that these properties find room to grow. Education existing in this set constitutes man's life and is the most important and most effective factor that needs to be coordinated and consistent with the transcendental talents (Motahari, 1994, p. 8). The tendency to become aware of and knowledgeable about the universe truths are among the most significant instinctual desires and main human forces. In the human essence, this instinctual tendency is latent that wants to engulf all universal truths and does not suffice to any state of science and knowledge; rather the more man acquires science

and knowledge, the faster he moves to be more dominant (Doostmohamadi, 1987, p. 28). For Sadrolmotahelin, factors affecting the true understanding of the soul, in addition to intelligent and intuitional sources, religious teachings have also been emphasized in as much as for Molla Sadra, the human wisdom and thinking is unable to properly understand his own soul without getting help from divine and religious teachings (Sajedi, 2010, p. 5). According to this important principle, prevention from cyberspace ills requites aligning wisdom and instinct in education from a wisdom point of view, if the situation governing the instinct is not consistent with instinct, man's transcendental talents will not grow. An irrational setting cannot grow wisdom. On the other hand, educating spirituality is not possible in a non-spiritual setting. Thus, aligning of wisdom with instinct will be quite effective in the proper application of the cyberspace and pave the way for preventing from individual-mental ills existing in the cyberspace.

- **Balance and moderation in affairs:** As observed from verse 143, Surah Bagharah, "*Thus, we place ye as moderate people so to become models for mankind, and the prophet is a model for ye*". Moderation in insights, traits is treatment method of all pains, and the factor for preventing from ills. To face the growing technology trems, it is our duty to make use of a moderate front as well as balance conception and ideas. Thus, if cyberspace is used moderately and moderation governs it, many of the individual-mental ills arising from it on the family including depression and isolation as well as virtual addiction will be preventable. In education there must be an element of balance in all affairs; as an example, knowing "the truth of affairs" is a need. Humans have, throughout history, been looking to find truth, but that what truth is and how one should recognize it are among the major aspects of life (Motahari, 2001, p. 59). For instance, despite fundamental changes in mass media and IT technology, one must take advantage of existing facilities and means to discover the truth. Thus, balance of affairs is one of the most significant principles of Islamic education in social education.   In this article, we provided preventive approaches for coping with individual-mental ills existing in the cyberspace based ion the Islamic based principles. These principles, on the one hand, are necessary for Islamic education and on the other hand, necessary for preventing from cyberspace ills. Attention to these principles can be effective in preventing ills arising from the cyberspace. Table 1 shows an analytical model which is derived from the thoughts of an Islamic scholar named Martyr Morteza Motahari respecting Islamic Teachings and Education, and also some effective components on the prevention of individual-mental ills induced by the cyberspace have been provided.

Table 1. Research Analytical Model

Concept	Dimensions	Component	Index	Sources
The role of education in preventing cyberspace individual -mental ills	Individual ills	Preventing identity crisis	Increase of spirituality and internal comfort Consistency of wisdom and instinct	Nasri (2002) Malaki (2004) Sajedi (2010)
		Preventing virtual addiction	Increase of spirituality and internal comfort Balance and moderation in applying technology Universality and the application of technology for growth and transcendence	Nasri (2002) Greenfield (2004) Syoti (2001)
		Preventing moral perversion	Universality and application of technology for growth and transcendence Increase of spirituality and internal comfort Balance and moderation in applying technology	Nasri (2002) Malaki (2004) Sajedi (2010)(
	Mental ills	Preventing depression	Increase of spirituality and internal comfort Universality and application of technology for growth and transcendence Consistency of wisdom and instinct	Nasri (2002) Malaki (2004) Sajedi (2010)
		Preventing disinhibition	Universality and application of technology for growth and transcendence Increase of spirituality and internal comfort	Nasri (2002) Malaki (2004) Syoti (2001)

6. Research Methodology

The method was descriptive of a correlative type. In this research, different sources and methods were used for gathering data. For theoretical discussions and literature review, documentary (library) method, i.e. sources, books, sites, and papers released both domestically and externally on the subjects matter (cyberspace) as well as researches on examining cyberspace individual and mental ills were used. As well, to gather data pertaining to the statistical sample and to poll the statistical universe for gathering data in line with measuring research variables and in order to investigate the effects of dependent variables on the independent variable, an inventory was used. The statistical universe included

students and professors of the Computer Department, at the Islamic Azad University, Karaj branch for the number of 150 people. The sampling method was a simple random, and in order to determine the sample size, the Cochran formula with a confidence of 95% and test accuracy of 0.05 was used. On the other hand, to maximize the sample volume, the p value was considered 0.5. Thus, given the volume of 150 people the sample size was determined to be 110 people.

In this research, after negotiating and hearing the views of professional and people involved in the situation a primary inventory consisting of 30 questions based on hypotheses and relation of components and indices of the research variables and determination of an appropriate scale (Likert scale) was prepared and the views of the elite were gathered (Table 2). Also, the reliability and validity of the inventor were measured by Cronbach's alpha. The total Cronbach's alpha was obtained 0.841, indicating a higher reliability of the inventory. Table 3 indicates partial reliability of the inventory.

Table 2. Assessing Statistical Universe

		No.	Per.
Object of study	Confirmed	110	%100
	Unconfirmed	0	%0
	Total	110	%100

Table 3. Inventory's Reliability Test

Cronbach's alpha	**No.**
0.841	30

Data analysis was conducted by using descriptive statistics for estimating the frequency and inferential statistical methods including single sample t test. Also, SPSS software was used for investigating research hypotheses reliability.

7. Research Findings

After summing up raw data, descriptive methods were used for examining the statistical population and inferential methods for analyzing hypotheses. In this article, demographic characteristics and examination of the individual characteristics of sample members including gender, age and education level of responders.

Gender: 60.91% of the statistical population was men.

Age: 36.36% of the statistical population was under 20 years, 31.81%, 20-30 years, 22.74%, 31-40 and 9.09% above 40 years.

Education level: Education level of 12.5% of the statistical population was at diploma level, 37.5%, associate's degrees, 27.5%, Bachelor's, 17.5% Master's and 5% doctor's.

In order to investigate the objectives, five hypotheses were used in which then

views of sample members respecting individual and mental ills induced by the cyberspace were assessed. To examine hypotheses, single sample t test was used. Later, research hypotheses were examined as it was explained that a desirable status means average rate above three in each component.

Hypothesis 1: There is a significant relationship between Islamic based education and identity crisis prevention in the cyberspace.

Table 4. First Hypothesis Single Sample T Test

Identity crisis prevention	T statistic	Freedom degree	Error level	Mean	High level	Low level
	51.9777	110	0	3.888	4.041	3.737

As seen from Table 4, the significant level obtained (sig<0.05), and the mean of 3.888 and the value of 51.9777 for T, the null hypothesis is rejected. In other words, with confidence of 95%, there is a significant relationship between education and identity crisis prevention in the cyberspace.

Hypothesis 2: There is a significant relationship between Islamic based education and moral perversion prevention in the cyberspace.

Table 5. Second Hypothesis Single Sample T Test

Moral perversion prevention	T statistic	Freedom degree	Error level	Mean	High level	Low level
	49.2266	110	0	3.757	3.911	3.605

As seen from Table 5, the significant level obtained (sig<0.05), and the mean of 3.757 and the value of 49.2262 for T, the null hypothesis is rejected. In other words, with confidence of 95%, there is a significant relationship between education and moral perversion prevention in the cyberspace.

Hypothesis 3: There is a significant relationship between Islamic based education and virtual addiction prevention in the cyberspace.

Table 6. Third Hypothesis Single Sample T Test

Virtual addiction prevention	T statistic	Freedom degree	Error level	Mean	High level	Low level
	36.7981	110	0	3.3558	3.541	3.155

As seen from Table 6, the significant level obtained (sig<0.05), and the mean of 3.3558 and the value of 36.7981 for T, the null hypothesis is rejected. In other words, with confidence of 95%, there is a significant relationship between education and virtual addiction prevention in the cyberspace

Hypothesis 4: There is a significant relationship between Islamic based education and depression prevention in the cyberspace.

Table 7. Fourth Hypothesis Single Sample T Test

Depression prevention	T statistic	Freedom degree	Error level	Mean	High level	Low level
	41.3586	110	0	3.4672	3.634	3.300

As seen from Table 7, the significant level obtained (sig<0.05), and the mean of 3.4672 and the value of 41.3586 for T, the null hypothesis is rejected. In other words, with confidence of 95%, there is a significant relationship between education and depression prevention in the cyberspace.

Hypothesis 5: There is a significant relationship between Islamic based education and disinhibition prevention in the cyberspace.

Table 8. Fifth Hypothesis Single Sample T Test

Disinhibition prevention	T statistic	Freedom degree	Error level	Mean	High level	Low level
	48.4912	3.824	3.824	3.9872	4.142	3.824

As seen from Table 8, the significant level obtained (sig<0.05), and the mean of 3.9872 and the value of 48.4912 for T, the null hypothesis is rejected. In other words, with confidence of 95%, there is a significant relationship between education and disinhibition prevention in the cyberspace.

As stated in the beginning of the section, the aim of analyzing hypotheses was to investigate the main research hypothesis, i.e. an explanation of the role of Islamic based education in preventing individual- mental ills from cyberspace. Given the results obtained from the investigation of hypotheses 1-5 and their establishment, one can, with confidence of 95%, conclude that from the view of the population under study, Islamic based education is effective in preventing individual-mental ills from cyberspace.

8. Discussion and Conclusion

The cyberspace provides users with numerous applications and allows for the establishment of communication in different forms. One should take notes that through cyberspace has many advantages, and results in the easiness of activities in many affairs; meantime, it has its own harms. In respect to the existing ills in the cyberspace, there are two main challenges; first, to find a guideline for preventing from cyberspace ills and second, to provide this guideline based on systematic principles.

 In this article, while examining cyberspace ills, the most important individual-mental ills from cyberspace as titled, depression and isolation, disinhibition identity crisis and personality formation dysfunction, virtual addiction and moral perversion (sex perversion) were mentioned. Hence, it is quite vital to prevent from individual-mental ills from cyberspace. Thus, education is the most important guideline for preventing from these ills. However, for education to have

the highest influence, it needs to be adjusted based on education rules. Education in human life is the most significant and most fundamental facet of life, such that perversion in it will cause perversion in all life dimensions, In Islam, this major issue has been focused attention and appropriate rules have been determined for it. Education principles are considered practical rules for meeting educational goals. For this, the type of educational goals can affect the way these principles are formed. Educating a divine human is the final cause of the divine education. Thus, principles must be provided that are deemed to help fulfill these causes. It seems however, that organizing education by using fundamental principles of the Islamic education can result in then entrance of interested people to the area of technology based on Islamic rules.

In this article, upon examining books and sources, particularly the views of the martyred scholar, Morteza Motahari, as the Islamic scholar with regards to Islamic principles, some principles were provided for countering individual-mental ills from cyberspace. These principles, on the one hand, were necessary for Islamic education and on the other hand, necessary for preventing from cyberspace ills. Attention to these principles scan be highly effective in preventing cyberspace ills. The recommended guideline for preventing from individual-mental ills from cyberspace requires attention to education based of Islamic education, the best form of which occurs in co-op between the seminary, parents and mass media with the education. In the end, necessary educational measures for preventing individual-mental ills from cyberspace based on the Islamic thoughts are as follows:

- **Joint measures by the seminary and the education:** Necessity of cooperation between the seminary and the education system in order to prevent from cyberspace ills via Islamic based teachings and principles that is made possible with the attendance of clergies at schools for then moral education of students. On the other hand, in the cyberspace, clergies familiar with this area need to be employed.

  Using religious teachings including bidding to good and forbidding from evil as a kind of social control by each person and efforts for expanding and disseminating this Koranic teaching in the society.

  Designing and developing parts ion textbooks in relation to familiarity of students with new technologies, the internet and ills existing in the cyberspace which are prepared based in the Islamic teachings and rules with the aim of highlighting these principles in the soul of students.

  Educating how to properly use the cyberspace by school teachers and that a list of permissible sites is prepared for each lesson in the class. The students should then be required to refer to then on due process, study an extract the relevant material. An introduction of useful sites by officials and instructions in various areas can account for many issues and problems.

  Holding educational classes at schools for making adolescents and young

people to be aware regarding advantages and disadvantages of new technologies and how to properly use them.

- **Joint measures by parents and the education system:** The first context that attracts the attention of prevention officials is the family followed by parents. If one can transfer necessary advices and education to parents and get them acquainted with risks and advantages, one can help parents with prevention cyberspace ills.

  Holding educational sessions on behalf of cultural officials at schools for acquainting and raising awareness of parents about new technologies, especially the internet and virtual social networks;

  Providing an educational program for parents whose children are working with the cyberspace so to increase their sense of responsibility and choose the healthy option for them.

- **Joint advertisement mass media cooperation with the education system:** Using such capacities as visual and auditory media, papers, journals and magazines for establishing cyber culture education

  production and broadcasting of films and Educational files on cyberspace for students at schools for raising their awareness.

References

Akhgari, M. (2010). Human identity in social media. Journal of wisdom and knowledge information. No. 40, pp. 28-31. Retrieved of: *http://www.noormags.ir/view/fa/articlepage/551627*

Slowin, J. (2001), Internet and the society (Trans. Abbas Golicoori, Ali Radpave), Tehran: Ketabdar publication

Bolk, B. (2003), Criminology (Trans. Ali Hussein Najafi), Tehran: Majd publication

Jahangir, I. (2004). Internet psychological ills, Monthly of Rahavardnoor, pp. 52-55, Retrieved from *http://www.hawzah.net/fa/Article/View/83165*

Chabner, Dean (June 1383). Pornography on the Internet and its impact on young people. Monthly of Syahat Gharb (12)1, pp. 36-42, Retrieved from: *http://www.bashgah.net/fa/content/show/5802*

Khaniki, H. and Baba'ea, M. (Winter 2011), Cyberspace and social networks, Comprehensive information Quarterly of Iranian association , (4)1, pp. 155-176, Retrieved from: *https://journals.ut.ac.ir/article_36574.html*

Doran, B. (Spring, 2004), Family identity and interactation in cyberspace, Journal of the College of Letters and Humanities. 12 (1), pp. 89-128, Retreived from: *http://fa.journals.sid.ir/ViewPaper.aspx?id=2025*

Doostmohamadi, H. (1987), Help guide reason and nature for ultimate perfection, Journal of lessons of Islam. 28 (6), pp. 27-32. Retrieved from: *http://www.noormags.ir/view/fa/articlepage/53474*

Dehghanm H. (Autumn, 2007). Opportunities and threats to education in the face of inequality in the ICT space. Quarterly of education. 23 (3), pp. 125, Retrieved from: *http://fa.journals.sid.ir/ViewPaper.aspx?id=72601*

Ranjbaran, D. (2010), Soft war, Tehran: Sahel Andishe publication

Sajedi, AM (Spring 2010). Understanding the soul through the link between reason and nature and religion from the perspective of Mulla Sadra, Javidan Kherad publication, (2)7, pp. 5-29, Retrieved from: *http://fa.journals.sid.ir/ViewPaper.aspx?id=157243*

Sobhanijoo, H. (2004). Identity and identity crisis, Monthly of Peivandm, (301), pp. 38-49, Retrieved from: *http://www.noormags.ir/view/fa/articlepage/117464*

Sharifim AH. (2010). Soft war, Ghom: Imam Khomeini educational and research institute

Shoja'ea. MS. (Spring, 2008). Psychology and pathology of the internet, Quarterly of psychology and religion, 1(1), pp. 115-142, Retrieved from: *http://www.noormags.ir/view/fa/articlepage/540341*

Sadriafshar, Gh. (2002). Contemporary Persian Dictionary, (vol, 1). Tehran: Niloofar Publication

Taremi, MH. (Spring 2008). Cyberspace, ills and perils, Monthly of Rahavardnoorrm, pp. 32-39, Retrieved from: *http://www.noormags.ir/view/fa/articlepage/547896*

Araghchi, A. (Summer, 1996). Internet' a new area in the interaction of cultures, Journal of foreign policies, (12) 2, pp. 5-21

Ghaderihojat, M. Nosrati, HR. (Summer, 2013), Cyberspace, challenges of sovereignty and sustainable security, Police Geography Research, (2)1, pp. 93-118, Retrieved from: *http://www.ensani.ir/fa/content/353080/default.aspx*

Kaffashi, M. (Summer, 2010). The effect of the Internet on family values. Quarterly of social research, (3)2, pp. 55-76, Retrieved from: *http://fa.journals.sid.ir/ViewPaper.aspx?id=112113*

Koosha, Gh. (Spring 2012). religious ethics and cyber engagement. Scientific journal of the seminary, Retrieved from: *http://www.ensani.ir/storage/Files/20130115083042-9708-69.pdf*

Greenfiled, D. (2003). Virtual addiction, Syahat Gharb magazine, (18)2, pp. 18-26, Retrieved from: http://www.magiran.com/magtoc.asp?mgID=3532&Number=18&Appendix=0

Motahari, M. (1995). Education in Islam, Tehran: Sadra Publication

Motahari, M. (2001). Fifteen speeches, Tehran: Sadra publication

Malaki, H. (2004). Principles of Islamic education from the perspective of martyr Motahari. Two monthly of Misbah, pp. 103-126, retrieved from: http://www.noormags.ir/view/fa/articlepage/110069

Moosavi, MR, and Mostajabi Sarhangi, H. (Summer, 2013). Explaining the concept of borders in cyberspace. Quarterly Journal of Science and Technology advocacy border. 4 (2). Pages 21-42.retyrieved from: : *http://goo.gl/KexeLO*

Nayebpur, M. and Nayebpur, A. (2012). Cyber terrorism. The first National Congress on emerging social problems

Nayebpur, M. and Barbari, M. (2011). Research methods, thesis writing and essayist. Tehran: Psychology and Art

Nasri, A. (Summer and fall, 2001). Religion or spirituality?, Soroush Andishe Journal, No. 3 and 4, pp. 400-443, Retrieved from: *http://www.noormags.ir/view/fa/articlepage/21964*

Noormohamadi, M. (2010). Challenge of culture and identity in the virtual space, Retrieved from: *http://www.hawzah.net/fa/Magazine/View/3814/6939/83731/*

Haney, William S. (2006). *Cyber culture, Cyborgs and Science Fiction: Consciousness and the Post-human*. The Netherlands: Rodopi B.V.

Seigel, B. (2001). *Crime Prevention and Community Safety*, Oxford of Criminology, Great Britain.

Liebert, M.A (2005). *Cyber Psychology and Behavior*. Vol. 8, Issue. 5, pp. 401-512.