



The Effectiveness of Multidimensional Spiritual Education on Happiness and Responsibility of Male Students

Ali Akbar Assarniya¹, Majid Zargham Hajebi^{2*}, Nader Monirpoor³

1. PhD Candidate of General Psychology, Department of Psychology, Qom Branch, Islamic Azad University, Qom, Iran.

2. Assistant Professor, Department of Psychology, Qom Branch, Islamic Azad University, Qom, Iran.

3. Assistant Professor, Department of Psychology, Qom Branch, Islamic Azad University, Qom, Iran.

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Abstract

Purpose: The aim of this research was to determine the effectiveness of multidimensional spiritual education on happiness and responsibility of male Students. **Methodology:** The present study was semi-experimental with pre-test and post-test design with a control group. The research population was eighth grade Male Students of Imam Reza school of Mashhad city in 2017-18 academic years. Totally 40 students were selected by a purposive sampling method and randomly assigned into two equal groups (each group 20 students). The experimental group received 10 sessions of 80-minute multidimensional spiritual education and the control group didn't receive training. The research tools were Oxford happiness questionnaire and responsibility subscale of California psychological inventory. Data were analyzed by independent t-test and multivariate analysis of covariance methods in SPSS version-21 software. **Findings:** The findings showed that in the pre-test there was no significant difference between the groups in terms of happiness and responsibility ($P > 0.05$), but in the post-test, there was a significant difference between them ($P < 0.05$). Then, multidimensional spiritual education led to increasing happiness ($F = 11.79$, $P < 0.001$) and responsibility ($F = 5.36$, $P < 0.025$) in male Students. **Conclusion:** The results indicate the effectiveness of multidimensional spiritual education on happiness and responsibility. Therefore, it is recommended that counselors and therapists use a multidimensional spiritual education method along with other educational methods to improve psychological characteristics, especially promotion happiness and responsibility.

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* Corresponding Author Email: zarghamhajebi@gmail.com

1. Introduction

Adolescents are the human capital of society and decline due to physical, cognitive, emotional, and social changes in mental health, one of the most important symptoms of which is reduced happiness (Bieda & et al., 2018: 200). Happiness is one of the constructs derived from a positive psychology approach that seeks to identify and enhance the positive aspects and strengths of individuals rather than focusing on identifying and studying mental deficiencies and behavioral deficiencies and improving and treating them (Gentzler & et al., 2019: 222). Happiness is defined as a positive mental state with high levels of overall satisfaction with life and positive emotions and low levels of negative emotions (Findler & et al., 2016: 46). Happiness is the evaluation and judgment of the individual about the appropriateness of the overall quality of life, so it is based on personal attitudes and perceptions and implies a pleasant state that results from positive experiences (Bardo, 2017: 12). Happiness plays an important role in psychological and physiological health, and happy individuals are usually more satisfied with their lives, experience more positive emotions and less negative emotions, and are more resistant to life's stresses, problems, and challenges (Akdogan & Cimsir, 2019: 15).

Another factor related to psychological health is responsibility (Lerbaek & et al., 2019: 176). Responsibility means increasing one's resistance to circumstances rather than following external pressures to comply with internal requirements, and responsibility means a sense of responsibility, commitment, and responsibility (Palamar & et al., 2012: 203). In another definition, responsibility means being better accountable for one's own needs and that of others and performing individual and social tasks (Choi & Lee, 2015: 28). This variable is a personality trait that is usually formed as an attitude in the psychological structure and behaviors of the individual and is an essential factor for social behaviors (Pugh & et al, 2018: 341). Responsibility reduces psychological problems by accepting responsibility and behavioral responsibility, but irresponsibility leads to inability to make healthy and intimate relationships with others, inability to make good decisions at an early age leading to academic failure, dropout, and drug addiction, Alcohol becomes aggressive and delinquent (Liu & Zhang, 2017: 1077).

One of the ways to improve psychological characteristics is through multidimensional spiritual training (Rohani & et al., 2018: 136). Spirituality relies on the assumption that in addition to the physical dimensions of man there are transcendent dimensions that bring him closer to God (Ross & et al., 2018: 65). Spirituality means feeling connected to others, having meaning and purpose in life, believing in and having a transcendent power, and spiritual healing is a type of psychotherapy that helps individuals with their spiritual perception by using specific spiritual and religious practices. (Metamorphoses) gain from themselves, the world, and phenomena (Hai & et al., 2019: 137). Multidimensional spiritual education is largely influenced by the spiritual approach, and not only balance but also psychological excellence. In this way, the major problem of today's psychotherapy is the disregard for the origin of human existence. The way people think about origin and the end has been addressed in various ways in local psychology, and from the beginning psychologists have been concerned with the need to return to the source in some way related to the need for unity in the context of religion (Janbozorgi, 2015: 13). Sometimes psychological problems and emotional crises are at the root of the heart and at this time the effectiveness of current psychotherapies is low, but in these circumstances the effectiveness of spiritual psychotherapy is dramatic (Lucchetti & et al., 2015: 379). Multidimensional spiritual healing considers human beings to have two physical and spiritual dimensions with four perceptual domains of origin, self, being and resurrection that are centered on these four domains, theology (how the concept of God is perceived), so this is a spirituality-based approach to the spiritual dimension of man. (Rohani & et al., 2018: 137). It is also assumed in multidimensional spiritual therapy that the inactivation of the spiritual dimension leads to inaccurate evaluations of situations, the self and the world, and provides vulnerability for humans. This is a spirituality-based treatment that, by recognizing the divine as an innate need, considers divine spirituality as a system to place this need at its core, and considers activating the spiritual dimension as an effective way of psychological balance and excellence (Janbozorgi, 2015: 12).

Although there has been some research on spiritual education on happiness, these studies have less focused on its impact on responsibility and sometimes even conflicting results. For example, the results of Sadri Damirchi & et al.'s (2018) study showed that group spirituality therapy increased the happiness and psychological stiffness of older women. Rohani & et al. (2018), in a study, concluded that multidimensional spiritual therapy reduced the symptoms of depression in patients with depression. In another study, Kamari et al. (2015) reported that spirituality education increased adolescents' happiness and optimism. In addition, the results of Boolaghi and Kiani Moghadam (2015) research indicated the effect of religious-based cognitive behavioral therapy on increasing students' psychological well-being and happiness. In another study, Fallah & et al. (2011) reported that an integrated spirituality-based group psychotherapy program increased the life satisfaction, happiness, and hope of women with breast cancer. Also, the research results of Hakimzadeh Ardakani & et al. (2017) showed that teaching Islamic semanticist increased students' responsibility. In contrast, Fallahi & et al. (2019), while conducting research, found that spiritual care improved adolescence and self-control in adolescents with type 1 diabetes, but had no significant effect on their responsibility.

Although there has been some research into the effectiveness of spiritual therapy, multidisciplinary spiritual education is a new method that has received very little research and appears to be effective in improving mental health. Adolescents also have a period of mental health decline, and as they are the future of society, ways to improve their health should be sought for a healthy society. In addition, little research has been done on the methods taken from the spiritual approach, especially on happiness and responsibility, and these studies have not addressed adolescent students and, more importantly, sometimes the results are inconsistent. As a result, the present study was conducted to determine the effectiveness of multidimensional spiritual education on the happiness and responsibility of male students.

2. Methodology

This study was quasi-experimental with pre-test and post-test with control group. The study population consisted of 8th grade male students of Imam Reza School in Mashhad in the academic year of 2017-18. Imam Reza School (AS) had 12 eighth grade boys' classes with 350 students out of which 40 students were selected by purposeful sampling method and were randomly divided into two equal groups (each group of 20 students). Inclusion criteria included physical health, being a boy and eighth grade, signing informed consent to participate in research, lack of psychiatric disorders and use of psychiatric drugs, lack of experience in multi-dimensional training, and non-stressful events such as stress. Relatives' deaths in the past three months and exclusion criteria included absenteeism for more than two sessions and withdrawal from further cooperation. In order to conduct the research, after approving the proposal and obtaining the necessary permits and coordination with the officials of the Imam Reza School of Education, the happiness and responsibility tools were completed by the eighth grade students and 40 of them in both questionnaires. Lower scores were selected as sample. Samples were randomly divided into two equal groups. One group was selected as experimental group and the other as control group. The experimental group received 10 70-minute sessions of multidimensional spiritual training and the control group was placed on the waiting list for training. The themes and techniques and techniques of this teaching method reported by researchers based on the principles of Multidimensional Spiritual Psychotherapy Janbozorgi (2016) developed in Table 1 are reported.

Table 1. Summary of Multidimensional Spiritual Teaching Subjects, Techniques and Techniques by Session

sessions	Subjects	Techniques
First	Getting acquainted with the outline of multidimensional spiritual education and activation of innate intellect	Island Technique
Second	Activating the Native Need for Worship of God (Meaningful)	Questions and Answers About the History of Feeling God in Life's Events
Third	Explaining the concept of theology and theology and motivating the discovery of theology	The technique of discovering mental images of God
Fourth	Completion of Loyalty (Meaningful)	Socratic Questions About God's Creativity and Rapture
Fifth	Completion of Loyalty (Meaningful)	Socratic questions about the wisdom and guardianship of God and our technique, God and the problem
Sixth	Explain the concept of self-concept and self-concept	Techniques to examine the mental images of ourselves and others of ourselves
Seventh	Completion of Self-Concept and Concept of Devotion (Purposefulness)	Techniques of life goals map
Eighth	Barriers to worshipping and completing self-concept (purposefulness)	Rescue practice technique
ninth	Exploring the concept of the world and its relation to life's goals (purposefulness)	Spiritual Foursquare Technique
Tenth	Exploring the concept of the Hereafter and the value of actions (worthiness)	Technique of the afterlife mental imagination

Intervention was performed by the researcher outside of the teaching hours at Imam Reza School with lecture, question and answer, group discussion and practical techniques. They were given constructive feedback. In order to collect data, in addition to demographic questionnaires including parents' education and occupation, the groups were assessed for happiness and responsibility in the pre-test and post-test stages.

Happiness: The Oxford Happiness Questionnaire developed by Argyle and Lou (1990) was used to measure happiness. The tool has 29 items that are scored on a four-point Likert scale of zero, one, two, and three. The tool score is calculated by summing the items score, so the scores range between 0-87 and the higher score indicates greater happiness. Argyle and Lou (1990) reported the validity of the Oxford Happiness Questionnaire using peer review about them as 0.43 and significant, and its reliability was reported by Cronbach's alpha of 0.90 and test-retest of 0.78. Sadri Damirchi & et al. (2018) reported reliability of the tool with Cronbach's alpha method of 0.81. In the present study, the reliability of this tool was calculated as 0.85 by Cronbach's alpha method.

Accountability: The California Psychological Inventory Questionnaire, developed by Gough (1987), was used to measure responsibility. The subscale has a responsibility of 42 items that are scored on a two-point scale with a score of zero and one. The tool score is calculated by summing the items score, so the scores range between 0-42 and a higher score indicates greater responsibility. Gough (1987) confirmed the validity of the instrument construct with factor analysis and its reliability with Cronbach's alpha of 0.81. Pasha and Goodarzian (2008) reported reliability of the instrument with Cronbach's alpha of 0.76 and split-half of 0.88. In the present study, the reliability of this tool was calculated as 0.83 by Cronbach's alpha method.

Data were analyzed at two levels of descriptive and inferential in SPSS software version 21 at a level less than 0.05. at descriptive level, central tendency and dispersion indices were used to describe the distribution of variables, and at inferential level independent t-test and multivariate analysis of covariance were used to test statistical assumptions.

3. Findings

Participants in this study were 40 male students whose frequency and percentage of demographic characteristics of their education and occupation were reported in Table 2.

Table 2. Frequency and percentage of demographic characteristics of education and occupation of parents of male students

attributes	Levels	Experimental group		Control group	
		Frequency	Frequency percentage	Frequency	Frequency percentage
Fathers education	Diploma	2	10%	4	20%
	Associate	3	15%	2	10%
	Masters	8	40%	7	35%
	Masters	6	30%	5	25%
	P.H.D	1	5%	2	10%
Mothers education	Diploma	4	20%	3	15%
	Associate	1	5%	2	10%
	Masters	10	50%	9	45%
	Masters	3	15%	5	25%
	P.H.D	2	10%	1	5%
Fathers job	Governmental	7	35%	8	40%
	Free	13	65%	12	60%
Mothers job	Governmental	3	15%	4	20%
	Free	5	25%	6	30%
	housewife	12	60%	10	50%

According to the results of Table 2, the higher education of fathers and mothers in both experimental and control groups, the more fathers in both free groups and the more mothers in both groups are housewives. The mean and standard deviation of the pre-test and post-test of happiness and responsibility of the groups in male students were reported in Table 3.

Table 3. Mean and standard deviation of pre-test and post-test Happiness and responsibility of groups in male students

Variables	Stages	Experimental group		Control group		sig
		mean	Standard deviation	mean	Standard deviation	
Happiness	pretest	66/92	8/41	65/56	9/48	0/05P>
	posttest	72/26	10/40	66/68	9/21	0/001P<
Responsibility	pretest	27/68	5/18	27/24	6/09	0/05P>
	posttest	29/72	4/80	26/56	3/16	0/001P<

According to the results of Table 3, the experimental and control groups did not differ significantly in happiness and responsibility in the pre-test phase ($P > 0.05$), but in the post-test phase, both variables were significantly different ($P < 0.05$). The assumptions of normality, homogeneity of variances, and relationship between variables are hypotheses of multivariate analysis of covariance. Kolmogorov-Smirnov test results were not significant ($P < 0.05$), so the assumption of normality was confirmed. M-Box test results were not significant ($P < 0.05$), so the assumption of homogeneity of variances was confirmed. The results of the Bartlett Spearman test were significant ($P > 0.05$), so the hypothesis of the relationship between the dependent variables was confirmed. The results of the Lambda Wilks test to evaluate the effectiveness of multidimensional spiritual training on happiness and responsibility of male students are reported in Table 4.

Table 4. The results of the Lambda Wilks test to evaluate the effectiveness of multidimensional spiritual education on happiness and responsibility of male students

test	index	F	df	Error df	sig	eta
Lambda Wilks	0/75	7/36	2	35	0/002	0/75

According to the results of Table 4, multidimensional spiritual education at least changed one of the variables of happiness and responsibility in male students ($P < 0.05$). The results of multivariate analysis of covariance to investigate the effectiveness of multidimensional spiritual education on each of the variables of happiness and responsibility of male students are reported in Table 5.

Table 5. Results of Multivariate Covariance Analysis to Evaluate the Effectiveness of Multidimensional Spiritual Education on Each of the Students' Happiness and Responsibility Variables

Variables	Source of Changes	Sum of squares	Df	Mean of squares	F	sig	eta
Happiness	group	395/56	1	395/56	11/79	0/001	0/83
	Error	1207/80	36	33/55			
responsibility	group	130/43	1	130/43	5/36	0/025	0/72
	Error	875/88	36	24/33			

Based on the results of Table 5, multidimensional spiritual training improved both happiness ($F = 11.79$, $P < 0.001$) and responsibility ($F = 5.36$, $P < 0.025$) in male students. According to Eta chi square, 83% of happiness changes and 72% of responsibility changes in male students are the result of the effectiveness of multidimensional spiritual education.

4. Discussion

The aim of this study was to determine the effectiveness of multidimensional spiritual education on the happiness and responsibility of male students. The results of this study showed that multidimensional spiritual education increased the happiness of male students. No research has been found on the impact of multidimensional spiritual training on happiness, but this result is consistent with the results of Sadri Damirchi & et al.'s (2018) research on the effect of group spirituality on enhancing happiness, kamari et al. (2015) on the effect of spiritual therapy education. On increasing happiness, Boolaghi and Kiani Moghadam (2015) on the effect of religious-based cognitive behavioral therapy on increasing happiness and Fallah & et al. (2011) on the effect of integrated spiritual-based group psychotherapy on increasing happiness. Explaining these results based on Rohani & et al.'s (2018) research, it can be stated that the existence of unconscious belief in God and descriptions contaminated by parental, materialistic and limited imagery can provide the basis for the reinforcement of one's psychological and belief systems. In addition, the four perceptual domains of the human being, including self, being, origin and end, are activated by innate reasoning, whereby distortions and misunderstandings, which are usually the result of educational experiences and patterns, are consolidated and pushed to their reality, and The level of human responsiveness, including behaviors, emotions, feelings, perceptions, cognitions, interpersonal relationships and lifestyles, leads to balance and integrity. In other words, real perceptions in the above four perceptual domains seek to improve one's relationships with oneself, others, God, and the Being by reducing these negative emotions and enhancing positive emotions, including happiness.

Other results of this study showed that multidimensional spiritual education increased the responsibility of male students. No research has been found on the impact of multidisciplinary spiritual education on accountability, but this result is in line with the research by Hakimzadeh Ardakani & et al. (2017) on the impact of Islamic semantic education on enhancing student responsibility and the results of Fallahi & et al. (2019). The lack of impact of spiritual care on adolescents' increased responsibility was inconsistent. In the inconsistency of the results of this study with the research of Fallahi & et al. (2019) we can point out the differences in the research community. The present study was performed on healthy adolescent students,

but their research was performed on adolescents with a disease (type 1 diabetes). Sick people because they cannot overcome their illness and have to live with and adapt to their illness, so they feel less in control of their health than non-patients and therefore educate them on responsibility. They will have less impact. In addition, the present study was conducted for 10 sessions of 70 minutes, but Fallahi & et al.'s (2019) 6 sessions of 45-60 minutes. The results may be different if there are more sessions in patients. Also, in explaining the effectiveness of multi-dimensional spiritual teachings on responsibility, it can be said that the correct notions of one's own four perceptual domains, being, origin, and ending, can suggest to the individual that he is not abandoned in the universe and not created by accident, but by existence. It is purposeful, cherished and capable of growth and excellence. A creature in the refuge of the Almighty God, the All-Powerful, the All-Compassionate, the One who is in charge of His affairs from moment to moment and never neglects Him. One also becomes aware that all the components of the world and its hardships and joys are fleeting, and that the universe is the only farm and the prelude to his eternal bliss and in the Hereafter one's behaviors, speeches, and deeds are questioned. As a result, multi-dimensional spiritual education through the processes described above increases the sense of responsibility.

In general, the results indicated the effectiveness of multidimensional spiritual education on increasing the happiness and responsibility of male students. Due to the effectiveness, practicality and low cost of this teaching method, and since it is the first comprehensive theory that is fully consistent with Islamic Iranian culture and adheres to scientific principles and standards, it is advisable that consultants and therapists use multidimensional spiritual instruction alongside other educational methods to improve psychological traits, especially promoting happiness and responsibility. Further research on the effectiveness of multidimensional spiritual education on other positive psychological variables (hopefulness, resilience, optimism, etc.) and even negative psychological variables (depression, stress, anxiety, obsession, etc.) can make this decision. Training can help a lot. In addition, the most important limitations of the study include the use of available sampling method, relatively small sample size, limitation of the research population to 8th grade male students and lack of follow-up results. Therefore, it is recommended to use other research communities in future research and even compare the results separately on boys and girls. Another suggestion is to use the follow-up stage in future research to examine the long-term sustainability of results.

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