

# Investigating the relationship between spiritual intelligence and the effectiveness of educational programs with the approach of teacher's role in Quranic schools

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## ABSTRACT

This study aimed to investigate the relationship between spiritual intelligence and the effectiveness of educational programs of Quranic schools of Esfahan province. The research method was descriptive and correlational. The sample of this study consisted of 380 managers and teachers of Quranic schools of Esfahan. Regarding validity, according to Moragan and Krejcie sampling table and using random sampling method, a number of 193 participants were selected from Quranic schools. The instruments used in this study were Linda Hildebrandt's intelligence questionnaire (2011) and the effectiveness of educational programs questionnaire by Chow and Bowli (2007). The validity was confirmed by the panel of experts. Also, the Cronbach's alpha was used to confirm the reliability of this study for spiritual intelligence questionnaire (0.888) and the effectiveness of educational programs (0.828). The data were analyzed using SPSS 19 and smart-pls. the results showed that there is a significant relationship between artificial intelligence and the effectiveness of educational programs and all of the variables, except getting inspired by the perspectives and holistic view with the effectiveness of educational programs, had values higher than 1.96 and were confirmed at the significance level of 95%. The results of GOF (0.759) showed strong and appropriate fitness. Finally, suggestions were proposed.

**Keywords:** spiritual intelligence, the effectiveness of educational programs, teachers, managers, Quranic schools

## Introduction

Spiritual intelligence is an important issue that has been proposed by religious compassionates and scholars. According to Motahari (1998), nowadays, humanity needs three aspects: spiritual interpretation of the world, spiritual freedom, and fundamental principles with global effects [1, 2]. According to Sesro and Perat (2011), the features of educational system in recent decades have emphasized educational progress, dominance on learning material, learning necessary skills to participate and success in exams and as a result, ignoring social, emotional and spiritual growth of learners. The evaluation of educational programs in our society shows that due to limiting the spiritual growth of learners through implementing religious teachings and as result, the dominance of discipline and

### Access this article online

Website: [www.japer.in](http://www.japer.in)

E-ISSN: 2249-3379

**How to cite this article:** M. Farmahini Farahani, Amir Hossien Soltanifallah, Mohammad Hasan Tajdary, Majid Khariarani, Ghasemabadi Karami Ranjbar. Investigating the relationship between spiritual intelligence and the effectiveness of educational programs with the approach of teacher's role in Quranic schools. *J Adv Pharm Edu Res* 2020;10(S1):83-89. Source of Support: Nil, Conflict of Interest: None declared.

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thematic curriculum, research on spiritual intelligence has been decreased or faded<sup>[3]</sup>. The development of spiritual intelligence is through educational program processes. Educational programs include objectives, content, education and evaluation that can create the signs of spiritual aspects of Quran in human. Some of the educational activities such as visual arts, working with dreams, creative writing, painting, and various forms of 117 art lead to the creation of the spiritual aspect of human. Spiritual curriculum is a plan that is related to interests and needs and includes theoretical foundations of religion such as religious provisions and principles. Some believe that spiritual growth is only possible through specific courses such as religious teachings while all courses can nurture the spiritual aspect of people. According to the scholars, the curriculums of art, math, and science have important roles in educating spirituality. Of course, one of the educational materials in using these educational programs is having an integrated approach, because teachers of these curriculums can nurture spiritual features only by considering the spiritual dimensions of art, science and math<sup>[4]</sup>. Nowadays, with the existence of Quranic schools in the country, a new perspective has been created in education and according to the rules, the students should follow morality and try their best in courses to gain higher scores. Therefore, this study aimed to investigate the relationship between spiritual intelligence and the effectiveness of educational programs and teachers can use religious teachings to implement effective role in nurturing spiritual intelligence in learners<sup>[5]</sup>.

### The Importance of the Study

In order to obtain higher levels of awareness and progress, we should do our best to find and follow the best possible way. We should avoid purposeless running, scheduling training hours, pointless activities, and conventional and old methods. Absolute reliance on computers, increased costs and decreasing the number of students without attention to spirituality, will not be effective. In educational programs<sup>[6]</sup>. Those teachers are needed who can rescue themselves from conventional categories. Having spiritual intelligence in the effectiveness of educational planning can lead to development of teachers and those who have high spiritual intelligence have growth capacity and higher tendency towards intelligence. The purpose of this study is to investigate the role of spiritual intelligence in the effectiveness of educational programs of Quranic schools<sup>[7]</sup>. By West's cultural invasion and lack of self-consciousness and orientation perspective, the spiritual values have been weakened among youths. Thinking and adaptation of appropriate educational programs in schools are necessary and regarding the establishment of Quranic schools with the approach of maximum absorption, deployment, and implementation of appropriate programs in these schools that should be an example for other schools<sup>[8]</sup>. These Quranic schools should focus on progeny, hijab, chastity, commitment and expertise and according to the Quranic schools' directions, the students of these schools should be an exemplar for the students from other schools. Therefore, the effect of peoples' capabilities in

using spiritual capacities and factors affecting spiritual intelligence to obtain the goals for these schools in relation to these schools will be analyzed<sup>[9]</sup>.

## Research hypotheses

### Main hypothesis

- There is a significant relationship between spiritual intelligence and the effectiveness of educational programs of Quranic schools of *Esfahan*.

### Minor hypotheses

- There is a significant relationship between self-awareness and the effectiveness of educational programs of Quranic schools.
- There is a significant relationship between positive use of challenges and the effectiveness of educational programs of Quranic schools of *Esfahan*.
- There is a significant relationship between inspiration of perspectives and values and the effectiveness of educational programs of Quranic schools of *Esfahan*.
- There is a significant relationship between holistic view and the effectiveness of educational programs.
- There is a significant relationship between vote independence and the effectiveness of educational programs.
- There is a significant relationship between fundamental questions and the effectiveness of educational programs.
- There is a significant relationship between mental frameworks and the effectiveness of educational programs.
- There is a significant relationship between sense of mission and the effectiveness of educational programs.
- There is a significant relationship between altruism and the effectiveness of educational programs.

## Theoretical definition

- a. Spiritual intelligence: spiritual intelligence is the intelligence that gives deeper meaning to peoples' life through indicating the most appropriate way. They introduce a model of spiritual intelligence: the lotus model with nine components that define it as the symbol of the self where the person is united with himself and this component includes self-awareness, central vision and core values, holistic view, altruism, vote independence, tendency towards fundamental questions, the ability to change mental framework, positive use of problems and challenges, and sense of mission where the effect of these components on the effectiveness of educational programs will be investigated.
- b. Effectiveness consists of: the correspondence of learners' behavior with expectations, wants, goals, doing things right, skills, knowledge and the acquired insight by education.

- c. Planning: a set of regular activities that start from goal setting and continue with method and instruments selection and are implemented and evaluated. In other words, planning consists of making plans to obtain certain goals.
- d. Educational planning: pays on planning in educational context and considers fundamental issues such as general and specific goals regarding education philosophy, needs, facilities, sources, limitations as well as necessary strategies to satisfy needs.

Defining the components of spiritual intelligence from the perspective of Zoher and Marshal:

- Self-awareness means to conduct deep and real relationship with the self, identifying the needs and values, and features unique to human.
- Central vision and core values mean deep beliefs, behavior and living that the person himself takes them.
- Holistic view means the ability to see larger patterns with the relationships available between components. These people can investigate their problems from different aspects.
- Altruism means people can care about others the same as the level they care about themselves.
- Vote dependence means the person can freely choose whatever he wants.
- Tendency towards fundamental questions means people look for the main elements of their existence. Fundamental questions refer to events that are happening around. These people critically look at issues that lead to their progress.
- The ability to change mental frameworks means that different people do not see problems and mistakes in the same way, but consider them as a way for learning.
- Sense of mission means to follow deep personal goals that can create positive and beautiful changes in the world.

### **The role of teacher in educational programs' processes with spiritual approach**

It seems that the best support for educational programs' process is related to the spiritual aspect and designing curriculum to consider the intrinsic link between life and spirituality. Therefore, the interests and needs of students should be reflected in educational programs<sup>[10]</sup>. It means that teachers design educational programs based on students' needs, because they understand educational needs better than anyone else. The necessity to consider the spiritual aspect of educational programs states that worldly aspects should be considered as dominant features. This can be implemented in various ways. Reminding afterlife in content, designing the pictures, and other similar aspects about sanctuaries and spiritual centers are effective on improving spiritual aspects. According to Clark (1997), spiritual curriculum is not only composed of thematic

contexts, but symbolic, temporal and spatial aspects should be considered<sup>[11]</sup>.

The important point is to create meaningful context that means to us. In consolidated spiritual curriculum, the followings are proposed:

- Educational context instead of educational content
- Curriculum concepts instead of curriculum realities
- Students' questions instead of answers
- Students' reflection instead of his knowledge
- Intuition instead of logic
- Development instead of accumulating the classified content.
- Learning process instead of learning outcome
- Quality of information instead of the quantity of information.

Religious education is another curriculum topic that according to Slee (1992), is specifically related to the spiritual growth of people. Religious education leads to motivation and growth of spiritual insight, personal responses, formation of values and beliefs. Religious education includes the provision of opportunities such as teachings and religious deeds and studying holy books and can bring the exploration of feelings of failure, separation, reconciliation, celebration, resurrection and Day of Judgment. On the other hand, in the effectiveness of spiritual educational program, it is possible to take advantage from all courses such as math that is different issue where its learning is related to the spiritual growth.

### **Review of Literature**

Ardalan, Sarchehani, and Sarchehani (2013) investigated the relationship between spiritual intelligence and work quality and elementary teachers' maturity in Shiraz. According the results, since educational system is the most important organization in the country, any investment on it leads to comprehensive development of the country. Special attention of the authorities to teachers' spiritual intelligence, increasing their maturity level and creating desired work environment are important. Khorshidi and Ebadi (2012) investigated the relationship between spiritual intelligence and job satisfaction and concluded that there is a significant relationship between spiritual intelligence and job satisfaction. Spiritual satisfaction brings balance in life, identification in workplace, the ability for correct recognition of events, identifying balance between personal values and correct recognition of goals, observing the values, maintaining peace and stability in critical events, altruism and wisdom. Salinje and Salinje (2014) stated that the spiritual intelligence of leaders in organizational service qualities is a theoretical approach that states the development and use of spiritual intelligence by the managers, forms new approaches and values that indicate the behavior of managers and quality that can change the service quality both for consumers and organizations. The scientific insight points to the necessity to

conduct more studies on this context. More qualitative and quantitative studies have been conducted based on the theoretical model of the relationship between leader's spiritual intelligence and the quality of services that provide new knowledge for concepts' interaction and new quality values. Charkhabi, Mortazavi, Alimohammadi, and Hayati (2014) investigated the effect of spiritual intelligence teaching based on health and psychological indicators in Iranian students in an empirical study and found that spiritual intelligence, as an intervention, leads to significant decrease in interpersonal, physical, depression, anxiety, hostility, phobia and paranoid thoughts sensitivities. In fact, these finding means that improved physical and mental health are elements of spiritual intelligence and were consistent with the findings of the teacher and his colleagues. According to the results of this study, the most important application of this study is introducing a new horizon for teachers as well as parents to understand the importance of spirituality in mental health of children and students. Kohen (2002) regarding the importance of spirituality for well-beings of Jews and Christians, showed that in various efforts and supports of community and following the religion, it seems that spirituality is related to life satisfaction of various religions' followers. Religious coping and religious belief and happiness as well as life quality were better for Christians than Jews <sup>[12]</sup>.

## Methodology

This study is a descriptive and correlational study where the goal is to identify behaviors and incentives of people within the society or its communities that is obtained based in the data and making relationship between research variables. Regarding descriptive goal, it is correlational. The sample of this study consisted of 380 managers and teachers of Quranic schools of *Esfahan* and according to Morgan's table, a number of 210 questionnaires were distributed and 193 questionnaires were collected. Random sampling method was used. Data were collected by library method and field studies. The instruments used in this study were Linda Hildebrandt's intelligence questionnaire (2011) and the effectiveness of educational programs questionnaire by Chow and Bowli (2007) with the reliabilities of 0.88 and 0.82, respectively.

## Findings

In order to analyze data, first, the demographic aspect will be investigated and then, the obtained data from independent and dependent variables will be described and frequency, histogram curve, mean and standard deviation of scores will be studied. In the second part, in order to investigate the relationship between research variables, we analyze data using inferential statistics. Finally, we reject or confirm research hypotheses.

### Inferential statistics

The Structural Equation Modelling (SEM) with Partial Least Squares (PLS) were invented by Wold (1974) and after that, Lohmoller (1989) presented the advanced version of this

method. PLS-SEM is one of the second-generation approaches of structural equation modelling and enjoys from advantages compared to first generation methods that were covariance-oriented. Component-oriented methods became known as Partial Least Squares (PLS) method. PLS is consisted of two main stages:

1. Investigating the fitness of measurement models, structural model and general model
2. Testing the relationships between constructs

## Data analysis algorithm in PLS

*Examining the model fitness*

1. Measurement models

(indicator reliability: factor loadings coefficients, Cronbach' alpha, composite reliability, shared values, convergent validity, AVE coefficients of constructs, divergent validity, factor loadings matrix, Fornell and Lark method)

2. Structural model

(Z significant coefficients (t-values), R Squares, Q2, redundancy, f measurement)

3. General model (GOF criterion, hypothesis testing, examining Z significant coefficient)

*Model fitness or GOF criterion*

This criterion is estimated as follow:  

$$GOF = \sqrt{\text{Communalities} * R^2}$$

For this study, the shared values have been obtained according to the following table where the mean of first-order hidden variables of shared values have been estimated. It should be noted that the shared values of the second-order hidden variables (i.e. spiritual intelligence) should not be involved that this value is estimated as 0.963. In order to estimate the path coefficient, all hidden internal variables should be considered and their mean values should be estimated that this value is 0.6000. The GOF value will be estimated according to the above formula as 0.759 that regarding three values of 0.36, 0.25, and 0.01, indicates strong general fitness of this model.

**Table 1. Fitness of the general method or GOF.**

Variable	Marker	Shared values	Path coefficient
Effectiveness of educational programs	ETP	0.953388	0.524794
Ability to change mental framework.	FM	0.965625	0.442625
Ability to change mental framework (independent)	FM1	0.961192	-
Proposing fundamental questions.	FQ	0.897664	0.580754
Proposing fundamental questions (independent).	FQ1	0.894241	-
Holistic view.	HO	0.985600	0.617401

Holistic view. (independent)	HO1	0.986349	-
Independent voting	IV	0.959367	0.737770
Independent voting (independent).	IV1	0.954634	-
Altruism	OP	0.988485	0.428399
Altruism (independent).	OP1	0.989737	-
Positive use of problems.	PP	0.987666	0.678617
Positive use of problems (independent).	PP1	0.987696	-
Spiritual intelligence	SI	0.940719	0.358903
Sense of mission	SM	0.982536	0.508160
Sense of mission (independent)	SM1	0.972128	-
Self-awareness	SW	0.984601	0.613754

Self-awareness (independent).	SW1	0.962475	-
Getting inspired by perspectives.	VV	0.959207	0.524794
Getting inspired by perspectives / (independent)	VV1	0.951490	-

### Hypotheses testing Investigating Z significant coefficients (t-value) related to hypotheses

By estimating the bootstrapping command of significant coefficients of paths between variables, it will be cleared that if these variable are higher than 1.69, then at the confidence level of 95%, will reject the null hypothesis (according to Table 1).

Investigating the standardized coefficients of loading factor related to each of the hypotheses paths After investigating the relationship between variables, the research model with the standardized coefficients of the path between variables is drawn.

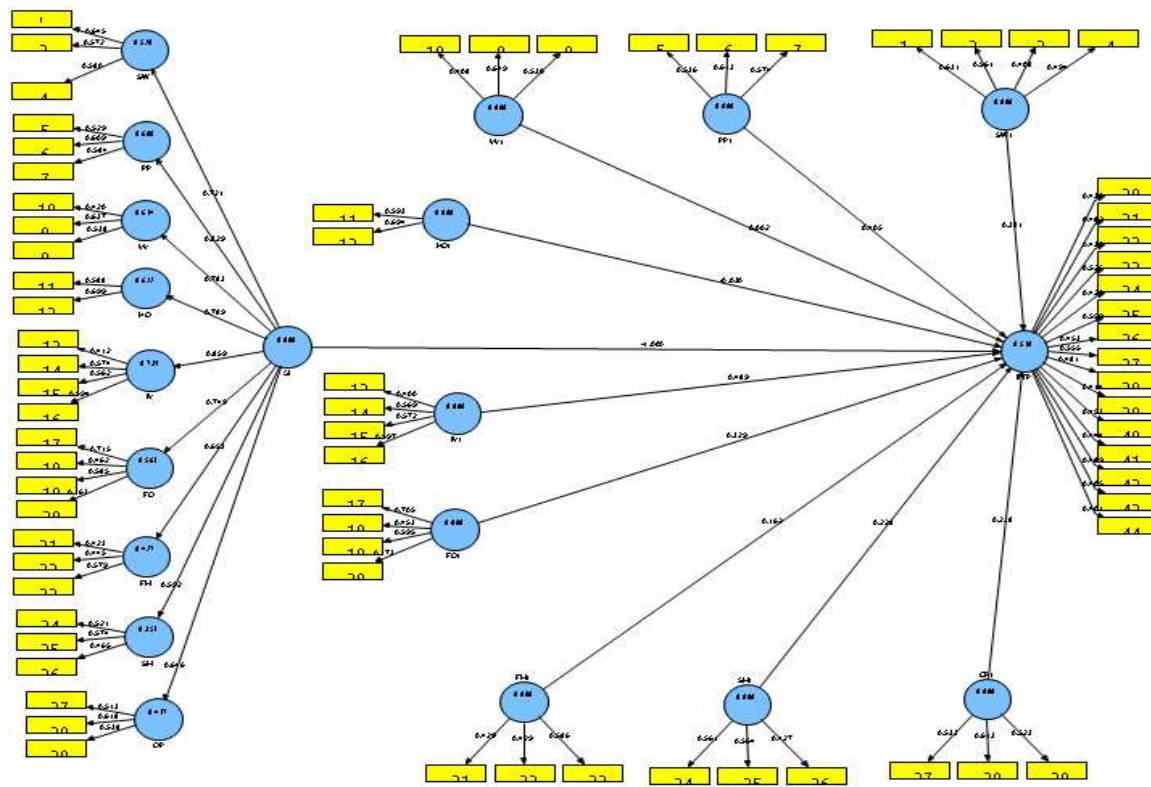


Figure 1. Research model with the standardized coefficients of the path between variables.

Result	Hypothesis	Row
Since t-value equals 5.065 and is larger than 1.69, the null hypothesis is rejected at the significance level of 95% and the H1 is confirmed.	There is a significant relationship between spiritual intelligence and the effectiveness of educational programs of Quranic schools of Esfahan.	1
Since t-value equals 5.065 and is larger than 1.96, the null hypothesis is rejected at the significance level of 95% and the H1 is confirmed and according to the path coefficient of 0.435, the self-awareness coefficient explains the effectiveness of educational planning by 435%	There is a significant relationship between self-awareness and the effectiveness of educational programs of Quranic schools.	2
Since t-value equals 5.482 and is larger than 1.96, the null hypothesis is rejected at the significance level of 95% and H1 is confirmed and	There is a significant relationship between positive use of challenges and the effectiveness of educational programs of	3

<p>according to the path coefficient of 0.513, the positive use of problems and challenges explains the changes of the effectiveness of educational planning by 513%.</p> <p>Since t-value equals 1.449 and is larger than 1.96, the null hypothesis is confirmed at the significance level of 95% and H1 is rejected and according to the path coefficient of 0.76, getting inspired by perspectives and values explains the changes of the effectiveness of educational planning by 76%.</p> <p>Since t-value equals 0.809 and is larger than 1.96, the null hypothesis is confirmed at the significance level of 95% and H1 is rejected and according to the path coefficient of 0.038, holistic view explains the changes of the effectiveness of educational planning by 38% .</p> <p>Since t-value equals 6.094 and is larger than 1.96, the null hypothesis is rejected at the significance level of 95% and H1 is confirmed and according to the path coefficient of 0.614, voting independence explains the changes of the effectiveness of educational planning by 614% .</p> <p>Since t-value equals 6.111 and is larger than 1.96, the null hypothesis is rejected at the significance level of 95% and H1 is confirmed and according to the path coefficient of 0.465, tendency towards fundamental questions explains the changes of the effectiveness of educational planning by 465% .</p> <p>Since t-value equals 4.174 and is larger than 1.96, the null hypothesis is rejected at the significance level of 95% and H1 is confirmed and according to the path coefficient of 0.210, the ability to change the mental frameworks explains the changes of the effectiveness of educational planning by 210% .</p> <p>Since t-value equals 5.0374 and is larger than 1.96, the null hypothesis is rejected at the significance level of 95% and H1 is confirmed and according to the path coefficient of 0.249, the sense of mission explains the changes of the effectiveness of educational planning by 249% .</p> <p>Since t-value equals 4.869 and is larger than 1.96, the null hypothesis is rejected at the significance level of 95% and H1 is confirmed and according to the path coefficient of 0.318, the altruism explains the changes of the effectiveness of educational planning by 318% .</p>	<p>Quranic schools of <i>Esfahan</i>.</p> <p>There is a significant relationship between inspiration of perspectives and values and the effectiveness of educational programs of Quranic schools of <i>Esfahan</i>.</p> <p>There is a significant relationship between holistic view and the effectiveness of educational programs.</p> <p>There is a significant relationship between vote independence and the effectiveness of educational programs.</p> <p>There is a significant relationship between fundamental questions and the effectiveness of educational programs.</p> <p>There is a significant relationship between mental frameworks and the effectiveness of educational programs.</p> <p>There is a significant relationship between sense of mission and the effectiveness of educational programs.</p> <p>There is a significant relationship between altruism and the effectiveness of educational programs.</p>	<p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p>
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## Suggestions

- Teachers' beliefs are effective on the level and type of participation in educational planning with effective spiritual approach. To change teachers' beliefs to increase their participation in educational planning, enhanced subjective knowledge, familiarity with various evaluation methods and awareness regarding the effectiveness of teachers' participation in educational programs are among effective factors. These factors create sense of belonging for teachers regarding educational program, collective motivation and change in belief towards participation in this process. Teachers of Quranic schools must have enough competency and fluency as well as teaching methodology and modern technologies in teaching.
- Teachers should not only be administrators of pre-determined educational programs and must contribute in educational programs and by establishing Quranic council, actively observe plans to be performed optimally and care about council's approvals and observe their administration. Due to their experience, teachers are mostly interested in participatory role in decision makings regarding educational programs and by administrative and scientific supports, will gain capability for creating balance in educational methods, evaluation methods and

adapting the program to the needs of various students groups.

- Review, modification, attention to teacher training programs regarding spiritual growth, particularly in Quranic schools, are necessary. The success condition to implement an educational program is that before presenting it to students, it should be introduced to teachers and be balanced with their participation. Teachers' critics should be proposed to bring new questions. In order to find answer and acceptable result, teachers' professional awareness should be increased that leads to their motivation. Through continuous assessment of Quranic activities of these schools, competent supervisors should be selected in evaluating the activities of these schools and after regular and periodic visits of Quranic schools' activities based on evaluation indicators, managers and teachers should be encouraged and regarding the improvement of educational programs, their comments and suggestions must be taken into consideration.

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