

Effectiveness of Quranic Life Skills on Self-Management

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Abstract: This study examined the effectiveness of intervention method called “education of Quranic life skills” on increase of self-management skills. Based on research method, this study is applicable and in the case of data collection, this is a causal-comparative method. The population is composed of participants in workshops of Quranic life skills the during years of 2009-2013 in all parts of the country which is a total of 2690 people of which 2056 people including 2056 females and 634 males. Among them, 329 persons were selected as the sample. Training was performed in 14 sessions of 2 h. The researcher-made questionnaire was also used for evaluation of dependent variable after passing the scientific steps. In order to determine the effectiveness of education of Quranic life skills on self-management before and after the education of analytic statistics, the t-level correlation and in order to analysis of the main question of research the uni-sample t-test (for analysis of subsidiary 1-3 questions) were used. According to the test values ($t = 62.621$) and regarding the degree of freedom ($df = 3.9$) and regarding the error level lower than 0.01 (Sig. = 0.000) and level of confidence >0.99 , it can be concluded that there is a significant difference between these two conditions in the case of enjoiment of people by Quranic life skills. It means that the null hypothesis (H_0) which shows the lack of correlation cannot be accepted and would be rejected. According to the results, the mean value of people’s enjoiment by Quranic life skills before and after education was 99.70 and 139.64, respectively. Therefore, mean value of Quranic life skills was increased as about 39.93 more than the mean before education.

Key words: Quran, life skills, self-management, self-management, relation with the others, relation with God

INTRODUCTION

Modern man is so much affected by external goals and achievement tools that forget his basic philosophy in all this effort is a tool to achieve a main internal objective so that the “goal” has been ignored replaced by ‘tool’. This imbalance between internal and external, caused negative consequences and irreversible harm to human individual and social life and caused that human hard try in external side and physical and mental dimensions-besides scientific progress and technology-in thinking terms-not only did not leads to happiness and inner peace of human but also in many cases was accompanied by disorders.

The complexity of time and developments, particularly the need for human relationship management, self-management skills of human self, organizations and others, require that a person becomes trained in this skill. People who consider self-manage effectively, their life order is regulated by their inside lives and actions of their

free will. It means that they follow the selected values and integrity of their own and have the feelings follow their attitudes, values and criteria.

In the “becoming” path, human always faces opportunities and obstacles. In this regard, it is important to understand the endless talent and inexhaustible knowledge of the unfinished needs of the human being. This deep understanding makes human familiar with shortcomings, gaps, weaknesses and real ignorance and leads him to self-management.

It is obvious that due to cultural, religious and community differences that exists in human societies, complete usage of principles, theories and methods that are produced in other countries, particularly in the humanities, creates conflicts in cultural, social, religious and political aspects. Therefore, we need to approaches, theories and methods in our country that are consistent with country’s culture, religion and laws.

Our society is a society based on Islamic values and affected by teachings of the Quran and Holy Prophet’s

household. Taking a researching and question making look at the religious teachings of the Quran, overall strategies can be obtained which are accountable for anytime and anywhere (Abdi, 2009). As the miracle of the last messenger of God to man, Holy Quran includes human image in the eyes of God besides drawings of the ideal situation for him and the way to achieve it.

Paying special attention to ethics is observable at different levels of the system. During design of these three steps, special attention was paid to human and his requirements to Quran and its perspective on the human education and the contemporary needs and requirements. On the other hands, each educational-training system has to assess its performance to ensure the achievement of its goals and programs. Measuring the performance is a systematic attempt to understand how much the training could meet the needs and how much is the ability to meet the educational needs.

Results of this study seek to answer the following questions: how much the workshop of familiarity with Quranic life skills could raise self-management in his audience?

Theoretical: Many verses of the Holy Quran are dedicated to express the humanity characteristics. Some of verses have praised and some other have blamed him is a group of verses. The verses that glorified the man, consider him as the vicegerent of Allah on earth possessing extensive scientific capacity and God's faithfulness possessing high capacity and munificence, inspired to Lasciviousness and piety, owner of mettle, an immortal living being and other desirable attributes. In contrast, there are other verses that condemned him and called him as a poor, rash and interpret him by other bad attributes (Javadi, 2008).

After taking a general familiarity with Quranic education system, it is important to explain the objectives and determine the direction of system besides the outlook it opens up in front of his audience. The aim and purpose of human creation is concerned with anthropology. In this case, most of the religious scholars have cited this verse: I do not create any kind of jinn and human but to worship (Javadi, 2008).

Holy Quran and Ahl al-Bayt (peace on them) introduce the man as any other living being as a poor creature. For example, the deceased Koleini quotes from Imams that the possible creature is a hollowed one. Almighty God entrusted it to this bulb and donated a light to the bulb and asked him to bring the honesty healthy. Anyone who thinks that owes this honesty, considers as a traitor and if it knows it belonged to the God, the honesty keeps him, behaves truly and do not oppress him (Javadi, 2008).

In the case of self-knowledge the theologians say that the self has the triple steps as well as worlds of existence: the order of nature and witness also known as world of matter and material; the order of imagination known as Limbo and order of wisdom which is the invisible world. Human as a united personality, owns all three orders of macrocosm including nature, imagination and wisdom (Sadr al-Din Shirazi).

However, the definition of effectiveness is discussed. The first view of effectiveness has been raised in the 1950s. In this perspective, effectiveness is defined as amount or degree where an organization fulfills its goals. Management scholars consider factors for achieving effectiveness and accordingly provide a different definition as some of them are provided. Taylor describes effectiveness as via factors such as maximization of production, minimization of costs and optimal usage of resources.

Parsons (1991) have defined the effectiveness as the ability of the organization in efficient use of available resources in order to achieve the special goals. On the other hands, life skills are a combination of gained capabilities which help people in elevation of his living level and personal capabilities and make him have more feelings of satisfaction. Life skills have various dimensions that each of them educates how to live better and face the life problems. Quranic life skills are a combination of skills based on Quranic basis and principals aiming to manage the self via organization of life and humanity growth and development. Self-management means to create balance, change and evolution in different existence dimensions like physical, cognitive-emotional and time management aspects, besides mental pressure or self-awareness.

History research: In the case of topic of this study, several domestic and foreign researches like this study are discussed: Khoddam Hosseini in his study named 'the effectiveness of education of life skills on methods of change of resolving the inter-personal conflicts, based on the Quranic and Hadith concepts' showed that education of life skills based on Quranic and Hadith concepts reduces the inefficient conflict resolving methods and increases the efficient conflict resolving approaches. Khodayarifard and Colleagues, conducted a research study named the relationship between religious attitudes and marital satisfaction in married students and concluded that there is a significant positive relationship between religiosity and marital satisfaction.

In another study, Honarparvar *et al.* (2010) showed that education of life skills (self-awareness) has a significant impact on emotional intelligence. Fomeris *et al.*

(2007) and Turner *et al.* (2008) in the case of adolescents showed that life skills especially the skill of problem solving and effective communication, increases the capabilities for problem-solving and increase their effective use of social support.

In recent years, many studies have shown that education of life skills or upgrading of psychosocial skills such as anger management skills, education of problem solving skills, communication skills and group education are effective in control of anger.

Albertin *et al.* (2015) achieved positive results in various aspects through their research about the effects of life skills training on workers in South Africa. The positive changes in the ability of decision-making included of increasing the self-respect and confidence, gaining insight and awareness of the cognitive aspects of relationships with others and planning for the future.

MATERIALS AND METHODS

Research methodology and hypotheses: In the case of research and data collection, this study was a type of applied and causal-comparative, respectively. This method allows the researchers to investigate causal relationships under the experimental manipulation where it is impossible to evaluate the difficulty (Rafipour, 1992).

General research hypothesis: It is assumed that the Quranic approaches are effective in education of life skills.

Research assumption: The Quranic approach in education of life skills is effective on self-management skills.

Research question: Is education of life skills with Quranic approach effective on the self-management?

Population, sample and sampling method: The target population in this study was the participants of workshops of Quranic life skills during years of 2009-2013 in all parts of the country including total of 2690 people (2056 cases of women and 634 cases of men). In order to determine the sample size of participants in workshop of familiarity with Quranic life skills, the sample size estimation method was used according to the table of determination of sample size based on the population. According to Krejcie and Morgan (1970), the minimum sample size for the population of participants in the workshop of making acquaintance with Quranic life skills was 329 people. This means that by generalization of results from this sample to the whole population with random selection method, at least 329 people possessed the external validity.

Research tools: According to the research questions and presented theoretical framework, a researcher-made questionnaire was used to measure the effectiveness of Quranic life skills education on self-management of participants in the workshop. This questionnaire was designed considering the factors that evaluate the effects of Quranic life skills and included of 39 Likert questions evaluating the three levels of communication (with themselves with others and with God). Items (1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 19, 20, 21, 22, 23, 26, 28, 32, 34, 36, 38, 39) are assigned to investigate the relationship with self.

Questions (14, 17, 18, 27, 29, 31, 33, 35, 37) deal with the relationship with the others and questions (16, 24, 25, 30) are assigned to communicate with God. Investigation of these questions that shows that education of Quranic life skills has been able to demonstrate the image of the participants' condition.

Data analysis method: In order to answer the research questions according to the intended purpose, firstly the descriptive statistics and then to determine the effectiveness of education of Quranic life skills on self-management in the past (before the test) and post (after the test) times, the statistical analysis via t-test were applied to analyze the main research question (effect of Quranic life skills workshops on self-management) besides one-sample t (to analyze and check the status of questions 1-3 accessory). SPSS Software was used for data analysis.

RESULTS AND DISCUSSION

The descriptive findings: In terms of gender, women formed the 63.5% of the respondents representing the mode or maximum frequency and the rest 36.5% were related to the male sex. In terms of marital status, married people formed 67.2% of the respondents considered as the mode or the maximum frequency while the rest 32.8% were single. Among the total respondents in the case of age variable, 6.5% were below 20 years, 57.1% were between 20-30, 20.4% were between 31-40, 12.7% were between 41-50 and 3.4% were in the range of 51-60 years old.

Also, percentage results have shown that the mode or maximum frequency is belonged to the people of BSC education (47%) while the least frequency was for people with PhD (0.3%). In the case of resident location, among all respondents, 55.2% were urban people also considered as the mode or maximum frequency and the rest 44.8% were living in the villages. In the case of occupation,

23.2% were employees, 15.2% cultural, 7% Quran teacher, 28.4% housewives and the rest 26.2% were people with extra occupations.

As results have shown, people's property in the case of self-relationship in the post test step (after training of the skill) was increased. According to the results, the peoples enjoyment of skill of relationships with the others was increased in the post test step. Also, skill of relationship with God was more increased in the middle class. In other words as the past skills of relationship with self and the others it was not increased so much. Accordingly, peoples skillfulness by Quranic life skills was increased at the level of post-test (after learning the skill).

Pre-assumptions of the comparison tests on research variables

Having a normal distribution: According to the Kolmogorov-Smirnov, Kolmogorov-Smirnov = 0.865 and error level up to 5% (Sig. = 0.442), it could be said that data did not have a significant differences and showed a normal distribution.

Independency of the observations of each other: Regarding the amounts of Run test, Runs test Z = -1.041 and error level up to 5% (Sig. = 0.298), it could be said that data are not significantly different and have the pre-assumption of independency of observations.

Having a normal distribution: According to the Kolmogorov-Smirnov, Kolmogorov-Smirnov = 1.044 and error level up to 5% (Sig. = 0.308), it could be said that data did not have a significant differences and showed a normal distribution.

Independency of the observations of each other: Regarding the amounts of Run test, Runs test Z = 1.083 and error level up to 5% (Sig. = 0.247), it could be said that data are not significantly different and have the pre-assumption of independency of observations.

Having a normal distribution: According to the Kolmogorov-Smirnov, Kolmogorov-Smirnov = 1.204 and

error level up to 5% (Sig. = 0.211), it could be said that data did not have a significant differences and showed a normal distribution.

Independency of the observations of each other: Regarding the amounts of Run test, Runs test Z = 1.072 and error level up to 5% (Sig. = 0.253), it could be said that data are not significantly different and have the pre-assumption of independency of observations.

Having a normal distribution: According to the Kolmogorov-Smirnov, Kolmogorov-Smirnov = 1.195 and error level up to 5% (Sig. = 0.115), it could be said that data did not have a significant differences and showed a normal distribution.

Independency of the observations of each other: Regarding the amounts of Run test, Runs test Z = 1.292 and error level up to 5% (Sig. = 0.196), it could be said that data are not significantly different and have the pre-assumption of independency of observations.

Analytical findings: Table 1 shows the results of statistical t-test for comparison of enjoyment of people by skills of self-relationship in two situations. The first situation is related to the self-relationship before training and the second situation is that of post training. According to the t-test value (-52.892) and regarding the degree of freedom df = 316, considering the error level lower than 0.01 (Sig. = 0.000) and level of confidence >0.99, it could be concluded that there is a significant difference between these two situations in the case of people's enjoyment by self-relationship skills. It means that the null hypothesis (H₀) which shows the lack of correlation is rejected.

Based on the results depicted in Table 1 the mean of people's enjoyment by self-relationship skills before and after the training was 68.78 and 97.21, respectively. Therefore, mean of self-relationship skill after training was about 28.43 values more than the before training conditions.

Table 2 shows the results of statistical t-test for comparison of enjoyment of people by skills of

Table 1: Related to the comparison of mean of enjoyment of people of self-relationship skill before and after the education of the skill (pre-test/post-test)

Statistics	Mean	Frequency	SD	
Paired samples statistics				
People enjoyment of self-relationship before the test	68.78	317	5.448	
People enjoyment of self-relationship after the test	97.21	317	8.222	
Statistics	Mean difference	t-test value	Degree of freedom	Level of significance (Sig.)
Paired samples test				
People enjoyment of relationship with the others before the test	-28.43	-52.892	316	0.000
People enjoyment of the relationship with the others after the test				

Table 2: Related to comparison of people's enjoyment of relationship with the others before and after training of skills

Statistics	Mean	Frequency	SD	
Paired samples statistics				
People enjoyment of relationship with the others before the test	21.76	323	2.991	
People enjoyment of relationship with the others after the test	33.15	323	1.522	
Statistics	Mean difference	t-test value	Degree of freedom	Level of significance (Sig.)
Paired samples test				
People enjoyment of relationship with the others before the test	-11.39	-60.382	322	0.000
People enjoyment of the relationship with the others after the test				

Table 3: Related to comparison of people's enjoyment of relationship with God before and after training of skills (pre-test/post-test)

Statistics	Mean	Frequency	SD	
Paired samples statistics				
People enjoyment of relationship with God before the test	9.14	328	2.103	
People enjoyment of relationship with the God after the test	9.43	328	0.996	
Statistics	Mean difference	t-test value	Degree of freedom	Level of significance (Sig.)
Paired samples test				
People enjoyment of relationship with God before the test	-0.29	-2.151	327	0.032
People enjoyment of the relationship with God after the test				

Table 4: Related to comparison of mean of people's enjoyment of Quranic life skills before and after training (pre-test/post-test)

Statistics	Mean	Frequency	SD	
Paired samples statistics				
Enjoyment of Quranic life skills-pre-test	99.70	310	6.656	
Enjoyment of Quranic life skills-post-test	139.64	310	9.254	
Statistics	Mean difference	t-test value	Degree of freedom	Level of significance (Sig.)
Paired samples test				
Enjoyment of Quranic life skills-pre-test	-39.93	-62.621	309	0.000
Enjoyment of Quranic life skills-post-test				

relationship with the others in two situations. The first situation is related to the relationship with the others before training and the second situation is that of post training. According to the t-test value (-60.382) and regarding the degree of freedom $df = 322$, considering the error level lower than 0.01 (Sig. = 0.000) and level of confidence >0.99 , it could be concluded that there is a significant difference between these two situations in the case of people's enjoyment by relationship with the others skills. It means that the null hypothesis (H_0) which shows the lack of correlation is rejected.

Based on the results depicted in Table 2 the mean of people's enjoyment by relationship with the others skills before and after the training was 21.76 and 33.15, respectively. Therefore, mean of relationship with the others skill after training was about 11.39 values more than the before training conditions.

Table 3 shows the results of statistical t-test for comparison of enjoyment of people by skills of relationship with God in two situations. The first situation is related to the relationship with God before training and the second situation is that of post training. According to the t-test value (-2.151) and regarding the degree of freedom $df = 327$, considering the error level lower than 0.05 (Sig. = 0.032) and level of confidence >0.95 , it could be concluded that there is a significant difference between these two situations in the case of people's enjoyment by

relationship with God skills. It means that the null hypothesis (H_0) which shows the lack of correlation is rejected.

Based on the results depicted in Table 3 the mean of people's enjoyment by relationship with God skills before and after the training was 9.14 and 9.43, respectively. Therefore, mean of relationship with God skill after training was about 11.39 values more than the before training conditions

In Table 4 results of t-test statistical analysis are used to compare the enjoyment of people by skills of Quranic life in two situations. The first situation is related to the value of Quranic life skills before training and the second situation is that of post training. According to the t-test value (-62.621) and regarding the degree of freedom $df = 309$, considering the error level lower than 0.01 (Sig. = 0.000) and level of confidence >0.99 , it could be concluded that there is a significant difference between these two situations in the case of people's enjoyment by Quranic life skills. It means that the null hypothesis (H_0) which shows the lack of correlation is rejected.

Based on the results depicted in Table 4 the mean of people's enjoyment by Quranic life skills before and after the training was 99.70 and 139.64, respectively. Therefore, mean of relationship with God skill after training was about 39.93 values more than the before training conditions.

CONCLUSION

In response to the main question of research based on the mean of enjoyment of Quranic life skills before and after training were 99.70 and 139.64, respectively. Therefore, the mean of Quranic life skills after learning was about 39.93 values more than the average score before education.

The sub-study findings: To answer the first sub question as “how much the life skills workshops could elevate its correlation with the audience? According to the results it can be seen the value of self-relationship skill before and after training was improved from 68.78-79.21. Therefore, the mean of self-relationship skills after training was about 28.43 values more than the score before training.

To answer the second sub-question that ‘how much the workshop of being familiar with skills of Quranic life could improve the relationship with the others skill in the audiences’, according to the findings it can be seen that the value of relationship with the others was improved from 21.76 before the training to 33.15, after training. Therefore, mean of relationship with the others after training was improves as about 11.39 scores more than the mean of before training situation.

The third finding: To answer the third sub question that ‘how much the workshop of being familiar with skills of Quranic life could improve the relationship with God skill in the audiences’, according to the findings it can be seen that the value of relationship with God was improved from 9.14 before the training to 9.43, after training. Therefore, mean of relationship with God after training was improves as about 0.29 scores more than the mean of before training situation. From such increase in scores, we can conclude that:

- Participants in this field means relationship with God, have approved the education of skills and audience’s conditions
- The number of questions in the questionnaire could not show the development and expansion of this relationship well as it is necessary to ask more detailed questions in this study

SUGGESTIONS

Results of the study show the effect of training of life skills by the approach suggested in Quranic educational system and shows that the concepts presented in the workshop and also further exercises have improved the indexes of self-relationship, relationship with the others

and God, significantly and sensibly. It means that education of Quranic life skills in the form of workshops together with doing defined exercises leads to increase of skills effective in personal, social and spiritual aspects. In the case of comparison it means that effect of education of Quranic life skills are along with the researches shown below. Mahmudi studied the effects of education of life skills via Quranic approach on depression, social acceptance and students educational performance. Results showed the decrease of depression and improve of social acceptance and educational performance of the test group in comparison with the control group. In his research named ‘effectiveness of education of Quranic life skills on self-confirmation and social-acceptance’, studied the participants in the workshop of Quranic life skills while the results showed the increase of self-confirmation and social acceptance of students (girls, 20-30 years old) in comparison with control groups.

Also, Shahrabi studied the effectiveness of Quranic life skills on improvement of self-fulfillment levels of participants in the Quranic life skills and results showed the increase of self-fulfillment level of participants in comparison with control group.

Regarding the mentioned studies, it can be seen that effectiveness of Quranic life skills on other components of mental health and improves them. As a result, they can confirm the effectiveness of present research interventions that shows the effectiveness of training of Quranic skills on self-management.

Because of necessity of preparation of logical introductions for reasonable definition of findings, some researches would be investigated which use the training of life skills of World Health Organization (WHO) for improvement or promotion of variables related to the self-management area. Here, we mention some samples correlated with this area.

Education of life skills was effective on various programs, like programs of preventing the drug misuse, pregnant at lower ages, increase of wisdom, prevention of sexual promiscuity, prevention of sexually transmitted diseases including AIDS.

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