



The effectiveness of spiritual therapy with emphasis on Islamic religious teachings on resilience, religious orientation and life satisfaction of divorced women

Seyedeh Zahra. Sadati¹
Fatemeh. Mahdavi^{2*}

1. Assistant Professor, Department of Psychology, Qaemshahr Branch, Islamic Azad University, Qaemshahr, Iran
2. *Corresponding author: Assistant Professor, Department of Law, Qaimshahr Branch, Islamic Azad University, Qaimshahr, Iran

Email: mahdavy.fatemeh@gmail.com | Received: 19.06.2022 | Acceptance: 04.11.2023

Journal of Applied Family Therapy
 eISSN: 2717-2430
<http://Aftj.ir>
 Vol. 4, No. 4, Pp: 317-330
 Fall 2023

Original research article

How to Cite This Article:

Sadati, S. Z., & Mahdavi, F. (2023). The effectiveness of spiritual therapy with emphasis on Islamic religious teachings on resilience, religious orientation and life satisfaction of divorced women. *afjt*, 4(4): 317-330.



© 2023 by the authors. Licensee Iranian Association of Women's Studies, Tehran, Iran. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0 license) (<http://creativecommons.org/licenses/by-nc/4.0/>)

Abstract

Aim: The present study was conducted with the aim of investigating the effectiveness of spiritual therapy, emphasizing the teachings of Islam on resilience, religious orientation, and life satisfaction of divorced women. **Methods:** The current research was of the type of practical and quasi-experimental designs of pre-test-post-test and follow-up with a control group. The statistical population of this research included all divorced women of Sari city in the first six months of 2022. The sample of this research includes 30 people from the aforementioned community who were selected using available sampling method and were randomly included in an experimental group of spiritual therapy with an emphasis on the teachings of the religion of Islam based on the book of spiritual therapy and positive psychology approach (Safari- Nia, Mirmehdi and Sharifi, 2016) and Richards and Bergin (2005) spiritual interventions (with an Islamic approach (Arab Baferani, Kajbaf, and Abedi, 2012) and the control group was placed on the waiting list. The data using It was obtained from the religious orientation questionnaire of Allport and Ross (1950), the resilience scale questionnaire of Connor and Davidson (2003) and the life satisfaction scale of Diener, Emmons, Larsen and Griffin (1985). Variance was implemented with repeated measurement and SPSS-26 software. **Results:** The results showed that spiritual therapy with an emphasis on the religious teachings of Islam on resilience ($F=10.83$, $P<0.001$), life satisfaction ($F=32.06$, $P<0.001$), internal religious orientation ($F=56.06$, $P<0.001$), and external ($F=35.26$, $P<0.001$) divorced women was effective. **Conclusion:** Therefore, it can be concluded that spiritual therapy with vine Focusing on the teachings of Islam can be an effective intervention method to improve resilience, religious orientation and life satisfaction of divorced women. **Keywords:** *spiritual therapy, resilience, religious orientation, life satisfaction, divorced women.*

Introduction

The family has always had a special place due to its importance in meeting physical, psychological, emotional, social, and even spiritual needs. This important position is multiplied when the production and upbringing of new humans are added to it. On the other hand, the family has a role in transferring and preserving the culture of a society. Therefore, human-friendly thinkers have always been concerned with preserving it (Ferguson & Evans, 2019). In this regard, one of the issues that family therapists pay attention to is power. The hierarchy of power in the strategic theory in the field of family therapy is one of the structures that has been clearly mentioned (Fiese, Salerno, Deater-Deckard, Jouriles, and Whisman, 2019). According to this theory, the absence of a hierarchy of power in the family causes damage; every system has a hierarchy, and the rules regarding who should be in the primary position and who should be in the secondary position of power must be clear (Jackson & Lenders, 2020).

The power structure of the family is hidden in the network of relationships that family members have with each other, such as personal and emotional links that are formed as a result of the roles of marriage, fatherhood and motherhood, sisterhood and brotherhood, and are not replaced by the entry of a new person. This is one of the factors that can determine the position of individuals in making family decisions. In the field of family therapy, the strategic theory of Jay Haley is the most important theory, one of the concepts of which is power distribution, and the absence of a hierarchy of power is a significant damage to the functioning of the family. Other theories have less directly referred to it, but in the field of family sociology, two important theories of Parsons, which consider gender and age as important factors in power distribution, and Peter Blau's theory, which considers the power to produce financial resources as important in shaping power resources in the family, have been raised (Hosseini & Kavyani, 2019).

Clinical experiences show that many marital conflicts are related to power struggles, and many questions in this regard are still unanswered. For example, it is not clear what causes greater power in decision-making in some subsystems? Or why in some families, couples never agree on power and these power struggles are passed down from generation to generation? The results of such research that can identify the apparent and hidden dimensions of power in the family and also determine how to apply compatible methods of exercising power and determining power distribution areas can be a path for family counselors to provide corrective solutions and pathology of power. These results also help enrich family therapy texts and pave the way for further research. Therefore, this study aimed to answer this question through qualitative research tradition: What are the components of power in the family?

Method

The current research was of the type of practical and quasi-experimental designs of pre-test-post-test and follow-up with a control group. The statistical population of this research included all divorced women of Sari city in the first six months of 2022. The sample of this research includes 30 people from the aforementioned community who were selected using available sampling method and were randomly included in an experimental group of spiritual therapy with an emphasis on the teachings of the religion of Islam based on the book of spiritual therapy and

positive psychology approach (Safari- Nia, Mirmehdi and Sharifi, 2016) and Richards and Bergin (2005) spiritual interventions (with an Islamic approach (Arab Baferani, Kajbaf, and Abedi, 2012) and the control group was placed on the waiting list. The data using It was obtained from the religious orientation questionnaire of Allport and Ross (1950), the resilience scale questionnaire of Connor and Davidson (2003) and the life satisfaction scale of Diener, Emmons, Larsen and Griffin (1985). Variance was implemented with repeated measurement and SPSS-26 software.

Results

The results showed that spiritual therapy with an emphasis on the religious teachings of Islam on resilience ($F=10.83$, $P<0.001$), life satisfaction ($F=32.06$, $P<0.001$), internal religious orientation ($F=56.06$, $P<0.001$), and external ($F=35.26$, $P<0.001$) divorced women was effective.

Conclusion

The spiritual education is one of the fundamental and important ways that humans can prevent physical, psychological, and social illnesses. By relying on religion, prayer, and worship, one can connect to the infinite and eternal source of divine power and feel hope and peace. Participating in religious ceremonies has important psychological and social effects, creating a healthy and emotional connection between members of the community in addition to fulfilling religious obligations. Therefore, the findings of current studies can be used to create a foundation for resilience, religious orientation, and satisfaction with the lives of divorced women through spiritual education. The state of mental calm and tranquility resulting from religious issues is because the individual loves it consciously and purely. It has been said that even the greats found peace through prayer, Quran, and other religious acts, such as the story of removing the arrow from the foot of Imam Ali (AS). The Prophet (PBUH) also asked Bilal to bring us peace during prayer. Greats like Ibn Sina also used to recite two Rak'ahs of prayer when facing problems and difficulties. Participation in religious and worship ceremonies such as prayer reduces tension and relieves emotional distress (Gholami and Bashlideh, 2012). Spiritual therapy is one of the fundamental and important ways and a type of therapeutic method that humans can use to prevent physical, psychological, and social illnesses. By relying on religion, prayer, and worship, one can connect to the infinite and eternal source of divine power and feel hope and peace. Participating in religious ceremonies has important psychological and social effects, creating a healthy and emotional connection between members of the community in addition to fulfilling religious obligations. Therefore, the findings of current research can be used to increase resilience, religious orientation, and satisfaction with the lives of divorced women.

References

- Alarcón, R., Cerezo, M. V., Hevilla, S., & Blanca, M. J. (2020). Psychometric properties of the Connor-Davidson Resilience Scale in women with breast cancer. *International Journal of Clinical and Health Psychology*, 20(1), 81-89.
- Andami Khoshk, A., Golzari, M., & Esmaeili Nasab, M. (2013). The role of cognitive emotion regulation strategies in predicting resilience. *Andisheh va Raftar*, 7(27), 57-66. [In Persian]

- Arab Bafrooei, H. R., Abedi, A., Behrooz, B., Naghavi, M., & Ashrafi Abadi, M. (2012). The effectiveness of teaching neural linguistic programming on marital adjustment of couples referring to counseling centers in Isfahan. *Journal of New Psychological Research*, 7(28), 141-157. [In Persian]
- Chen, I. H., Niu, S. F., Yeh, Y. C., Chen, I. J., & Kuo, S. F. (2021). Psychological distress among immigrant women who divorced: Resilience as a mediator. *Archives of Psychiatric Nursing*, 39, 1-6.
- Chen, X., Cai, Z., He, J., & Fan, X. (2020). Gender differences in life satisfaction among children and adolescents: A meta-analysis. *Journal of Happiness Studies*, 21(6), 2279-2307.
- Dehghan, F., Piri Kamrani, M., & Karami, J. (2016). The effectiveness of group spiritual therapy on increasing resilience. *Ravanshenasi Va Din*, 8(4), 81-92. [In Persian]
- Ghamarigivi, H. (2009). Spirituality, identity and mental health in the living area. *Ravanshenasi Va Din*, 1(4), 45-72. [In Persian]
- Ghodrati, F., Yazdanpanahi, Z., & Akbarzadeh, M. (2019). The relationship between religious attitude and domestic violence against women of reproductive age. *Journal of Midwifery and Reproductive Health*, 7(1), 1522-1526.
- Gholami, A., & Beshlideh, K. (2012). The effect of spiritual therapy on mental health of divorced women. *Journal of Family Counseling & Psychotherapy*, 1(3), 331-349. [In Persian]
- Janbozorgi, M. (2009). Effectiveness of short-term psychotherapy with and without religious orientation on anxiety and nursing anxiety [PhD Thesis]. Tarbiat Modares University. [In Persian]
- Khaledian, M., Morovat, Q., & Moradi, N. (2016). Effects of spirituality therapy with emphasis on Islamic teachings on the depression symptoms and adaptability of the students with abnormal grief. *World Scientific News*, (57), 220-227.
- Khaledian, M., Pishvaei, M., Karami Baghteyfouni, Z., & Smaeili, M. (2017). Effect of Islamic-based spiritual therapy on self-esteem and mental health of addicts. *Journal of Research in Health Sciences*, 7(2), 719-728.
- Ma, X., Wang, Y., Hu, H., Tao, X. G., Zhang, Y., & Shi, H. (2019). The impact of resilience on prenatal anxiety and depression among pregnant women in Shanghai. *Journal of affective disorders*, 250, 57-64.
- Mahmoudpour, A., Dehghanpour, S., & Vazifedan, F. (2020). The prediction of distress tolerance based on attachment styles, frustration tolerance and religious attitude in divorced women. *Rooyesh-e-Ravanshenasi Journal (RRJ)*, 9(4), 93-102.
- Safari Nia, M., Mirmehdi, S. R., & Sharifi, A. (2017). *Spiritual therapy and positive psychology*. Tehran, Iran: Avaye Noor Publications. [In Persian]
- Torabi, F., & Esmaeili, N. (2021). Application of neural-wavelet network in predicting the incidence of marriage and divorce in Iran. *China Population and Development Studies*, 4(4), 439-457.