DEVELOPMENT OF AN EDUCATIONAL PACKAGE WITH A POSITIVE VIEW BASED ON THE TEACHINGS OF MASNAVI AND KHAMSEH NEZAMI (A QUALITATIVE STUDY)

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Abstract

The purpose of the study was to prepare and develop of an educational package with a positive view based on the teachings of Masnavi and Khamseh Nezami and to determine its final form and specialized validity. The methodology was qualitative multistage and need-based based on inductive theme analysis. The study scope was reference texts (e.g., books and dissertations, theses and papers) in positivism including 14 out of 65 references selected purposively where the sampling process stopped upon information saturation. Methodology was studying and collecting information library method, preparing and arranging concepts and keywords, content classification of the materials collected, forming conceptual-content subgroups, turning them into 8 to 10 areas of positive education view and initial compilation of training package, giving the educational package to eight experts and specialists of psychology and psychometrics, applying their corrective opinions and preparing the final package. Experts' agreement in the analysis method and inter-rater method were used to examine the validity and the coefficient was 0.91. The findings indicated that this package can be effective in developing positive view in students.

Keywords: Positive view, Communication Skills, Spirituality, Forgiveness, Self-awareness

INTRODUCTION

Considering the content of educational package with a positive view in self-awareness, interpersonal forgiveness, spiritual orientation and social relations, the following can be cited. The Holy Prophet (PBUH) said: "God loves dealing with an optimistic look." Imam Ali (AS) says: "Optimism reduces sorrow." This is because it is our thoughts and views that shape our lives, and everyone interprets and justifies the behaviors of others and life events based on their own beliefs and insights. Thus, suspicion is considered a moral vice in religious texts, and in the Qur'an, God chides those who think badly of events: "And you thought badly, and you are among those who perished." In examining the relevant studies, Naderi (2010) observed that the working memory of elementary students increases by using the teaching of beliefs and metacognitive state. In a study entitled Rumi from cognitive psychology and counseling perspectives at Barti University, Asadollahi, Salarifar and Talebzadeh (2021), as well as Kaya (2016) conclude that one can benefit from Rumi's work in counseling and psychotherapy. In a study entitled "The strategy of Maulana Jalaluddin Rumi (Rumi) in teaching cognitive concepts as an effective strategy in modern educational systems," Hokmabadi (2011) concludes that education is the key to the growth and development of human societies and argues that a seminal professor offers his goodwill by various methods in teaching deep concepts such

as love, and rationality. According to the findings of another study, one can state that people in the experience of positive mood and anxiety perceive time faster and in the experience of negative mood slower than what actually happens. According to the obtained results, one can state that the experience of time under the effect of mood and emotional states, especially in short periods, is very important based on their importance in our judgment, decision-making and reaction to the environment (Rajabi and Mola, 2021). In a study entitled "Rumi's divine love for world peace," Dastgir (2010) argues that today in the world that we face successive wars, violence and terrorism and turmoil that destroy the dignity of the human soul, the message of Rumi's love and affection can be valuable and present a peaceful way of life in spite of all racial, cultural, religious and linguistic differences. In his study entitled "Spiritual understanding and the principle of religion," Helminsky (2010) describes Rumi's love religion arguing that both the reformer of the one-dimensional and monopolistic conception of religion is devoid of mercy and materialist morality. Addressing violence and terrorism, Ketran (2010) focuses on the need for mutual understanding of inter-religious dialogue and multicultural interactions. Rumi and his thought on love, the most important element of the transcendence of all cultures, are suitable for achieving this goal, which he himself was a great defender of tolerance. Stelser (2010) emphasizes the significance of the issue that it is necessary to consider its goodness and benefit and knowledge for the audience and to achieve this, pay attention to the place and time in which the audience lives. Regarding this, Rumi's theory of knowledge and its types have been stated too. Masnavi is one of the most valuable moral mystical works of Persian literature, trying to teach real life and show the way to happiness for humans. This book stresses the attainment of the source of creation and the ultimate perfection of human. However, in a mutual relationship, it focuses on striving for a better life in this world (Vafaeifard, Kazazi, 2017). Positive psychology is a new field in psychology. In a study entitled "The relationship between self-fulfillment, life satisfaction and the need for knowledge in gifted students," Snyder & Lopez (2002) and Csikszent Mihalyi (2002) conclude a positive and significant correlation between self-fulfillment, need for knowledge and life satisfaction. In a study entitled "The effectiveness of self-awareness training on identity and responsibility of secondary high school students," Shahaeian (2007) concludes that one of the most important life skills is self-awareness: this skill helps a person to have more knowledge about himself, his characteristics, needs, feelings and strengths and weaknesses. The findings indicated that self-awareness training can affect students' responsibility and identity (Heidari, 2018). In a study entitled "The effectiveness of social skills training on improving the teacher-student relationship and academic performance of students in Tehran, it is concluded that social skills are important in social, academic and student achievement and play an important role in avoiding or inhibiting the reactions of others (Radmanesh, 2015). In a study entitled, "Explaining the effectiveness of process-oriented forgiveness intervention in reducing revenge and avoidance motivations of middle school students, it was concluded that revenge and avoidance motivations decreased significantly in the experimental group compared to the control group (Lavaf, 2014). The studies indicate a positive relationship between religious values and mental health among the individuals (Tabraei, Ashtiani, Rasoulzadeh Tabatabai, 2008). There is a positive relationship between religious orientation and spiritual health with resilience in high school students. Thus, one can help a lot to increase resilience in adolescents by giving importance to religion in the field of education (Dehghani, 2017). To increase the mental health of students can increase their emotional and spiritual intelligence and lead them to orientation. He developed an inner religion (Ghahramani, 2018). Accordingly, the study tries to answer the following questions: 1) How is educational package with a positive view based on the teachings of Masnavi and Khamseh Nezami? 2) How is the final form and professional credibility (according to experts) of educational package with a positive view based on the teachings of Masnavi and Khamseh Nezami?

Methods:

In methodology, sequential exploratory plan using the books of Rumi's Masnavi and Khamseh Nezami and other related books, such as the

existing interpretations was used as data collection tools. In this study, the opinions of some experts and specialists in psychology and psychometrics were used. In sum, the steps in the qualitative part of the study were as follows: 1- Studying and collecting information, concepts and key words related to positive education from Rumi's Masnavi and Ganjavi, 2- Content categorization (coding) of the materials collected in the first stage and forming conceptual-content subgroups focused on the positive education training package Perspective based on those teachings, 3- Conversion of conceptual-content subgroups shaped in the second stage into 8 to 10 areas of positive education training and initial compilation of the training package, 4- Presenting the educational package compiled to eight experts in the field of psychology and psychometrics and request to study and comment on the construct, process and content of each meeting in the form of a survey questionnaire provided to each of the specialists and experts along with the package. Moreover, at this stage, a feedback form was used to provide suggestions and corrective comments of each of the specialists and experts in order to improve the content, structure and process of the positive Islamic education training package, 5- Examining the specialized opinions of eight experts and experts and applying their corrective opinions in the training package and preparing the final package, and 6- Calculating the coefficient of agreement of the experts on the process, construct and content of the training package.

Sample and sampling method

The sample included reference texts (books and dissertations, theses and papers) in positivism regarding Masnavi and Nezami learners to extract techniques, and educational exercises.

Sample selection based on the introduction of techniques, positivism teaching techniques including 14 sources from 65 sources were purposively selected and stopping the sampling process was based on information saturation.

As stated in the introduction, the study focused on answering the two main questions, the results of which are given in the following. Question 1: What are the components and structure of educational package with a positive view of Masnavi and Khamseh Nezami for the second high school male students of Isfahan? As the samples are not necessarily formed of individuals and the specialized and theoretical literature on a field like the notes of a field study as the units of data and analysis (Zokaei, 2002; p. 59), theoretical sampling and saturation were used with emphasis on two usage processes. The first trend was to continue the theoretical sampling until the repetition of concepts and ideas and the second process was to try to reach broad and comprehensive repetitive concepts. These two processes continued until reaching comprehensive concepts and ideas and their repetition (occurrence of theoretical saturation) and then stopped. Open coding: this is the first stage of coding whose purpose is to form data and phenomenon in form of concepts. These codes are given in Table 3. The list of partial concepts obtained in open coding that continued until the occurrence of theoretical saturation is given in Table 4 for the process and structure of positivist psychology based on Masnavi and Nezami teachings and the list of general concepts obtained in open coding is given in Table 2.

Table 1: The list of partial concepts obtained in open coding from Masnavi:

	Minor concepts
Extracted minor categories	Concepts (teachings) of Masnavi
	In front of each concept, the number of Masnavi page and the couplet used in Masnavi are mentioned
	The ritual of making friends (Book 1, couplet 374), jealousy (1-435), pride and arrogance (1-540), outward expression of inwardness (1-1266), respecting others (1-1494), companion (1-1531), social etiquette (1-1868, 1900), communication with people (2-25), enemy gain, friend loss (4-88), in transactions (6-3543), accumulation of weapons and ignorance = oppression (6-4705), speaking as the way to know a person (6-4890)

The presence of the heart in prayer (1-377), destiny (1-1257), bowing for God (1-3008), creation of children except God (1-3426), divine destiny (2-767)

Mercy for the weak (1-818), almsgiving (1-2236), lack of resentment and tenderness (1-2979), (3-1872), mercy for the three groups (5-825), return of one's action to oneself (5 3996), worldliness in trouble (6-323), we reap what we plant (4-413), appreciating the creator and creature (6-3256)

Science (1-3446), eye is truth, ear is false (2-857), maturity in hand (2-1312), meeting half way is the best (2-3513), science, guess and wisdom (3-1510), stupid (3- 2585 maturity (6-4734)

Preference of effort over trust (1-930), humanity is not in appearance (1-1019), secrecy and consultation (1-1042), speaking (1-1597), patience (1-3002), life born of thoughts (1-2766)), patience (1-3002), change and transformation of man and his perfection (1-3165), recognition of weaknesses causes growth (1-3209), the value of man is in the soul (1-2162), patience solves things sooner (3 -1846), hesitation (3-3494), quitting anger saves from God's wrath (4-113), quitting regret and distress (1338-4), bad human traits (5-38), nobleness = slavery (4441-6)

Concepts (teachings) of Nezami's Khamseh

In front of each concept, the number of Nezami's Khamseh page and the couplet used are mentioned

Speech (5,19,295), eliminating sorrow / take possession of a friend (23), plant a good deed (42), friend and foe (76,80), chide (88,256), speak (141), bad presence, friend (298,300), abstinence from contempt (467), laughter takes away one's glory (490), abstinence from shouting at no one (547), keeping friends (549), mingling with people (924), speaking (926,979,930)

Life of the world (21), life (20), servant of the world (36,39), gaining religion (37), enmity of the times (83), intention (216), handing over affairs to the times (79), success (275), Wounded eyes (1369, 288), miserly (303), whatever is expedient (470), destiny, world loan (568,1050) - God's arrest (621), presidency, bite and drink of the world (809)

Word harm (82), worldly troubles (185), eating / worldly friendship (217), in grief and death (261,1432,1095), food, bad temper (304), compromise with friends (317), avoiding bad prayers of others (331), the result of oppression (359), being satisfied (467), carrying the burden of others (468), doing good (532), Ehsan is the fence of life (537), being satisfied with one's seed (644), not being harsh, patience and softness in deeds (992), late kingdom (1014), escape route for the enemy (1015)

Meekness and humility - (35), benevolent (38) youth and old age (46), the world of impermanence (50,924), body-favoring (50,924), patience and religion of salvation (58), patience (58,990), ignoring the mistakes (61,63,223), love (142), laughter (78,490), know your value (222), hard times (248), secrecy (271), (341), humility (358), compromising with all (450), avoiding excesses (467), hope (488), wisdom (643), youth 643,993), honesty in life (718), nickname (1060)

In the next stage, the codes obtained in open coding were classified based on the phenomenon discovered in the data that were directly related to the study purpose (Developing an educational package with a positive view based on the teachings of Masnavi and Khamseh Nezami). After finishing open coding stage, axial coding was started as the second stage of coding and the process of relating the minor categories to more major categories started. At this stage, from among the codes obtained from open coding, those that seemed more useful at the next stage were selected. This stage, indeed, is the purifier, separating, uniting, and organizer of the concepts in open coding. The purpose of this stage is to reduce the initial set of codes to an explanatory framework of the high order categories. The results of this stage are seen in Table 4.

Table 2. This list of general concepts obtained in open coding

Masnavi teachings	The teachings Nezami's Khamseh	General concepts
The ritual of making friends, jealousy, pride and arrogance, the appearance of inner expression, respect for others, companion, social etiquette, communication with people, the benefit of the enemy, the loss of a friend, gathering weapons and ignorance = oppression, speaking the way of knowing the person	Language and speech, eliminating sorrow, taking possession of a friend, planting a good deed, friend and foe, tongue wound, speaking, manner of dealing, management, ill-advised, friend, abstaining from contempt, avoiding kings, laughter take away one's glory, avoiding the cry of no one, keeping the companions, the fire of the king, mixing with the people, speaking	Communic ation skills
The presence of the heart in prayer, retribution, bowing to God, the creation of children except God drunk, divine destiny, the believer against the fire of hell, the light of truth, the best means of knowing	Life in the world, life, servant of the world, gaining religion, enemy of the times, purpose, handing over affairs to the times, success, miserly wound eyes, everything is expediency, destiny, world loan, arrest of God, presidency, bite and drink of the world	Religious orientation
Mercy to the weak, hypocrisy, lack of resentment and not being kind-hearted, bitterness on the part of the owner of blessing, wealth, sustenance, taking a blessing, brings a new blessing, mercy on the three groups, returning one's action to oneself, worldliness in trouble	Satisfaction of hearts, one day, service to others, harassment of others, the world is a house of suffering, condemnation of worldly wealth, safety in deprivation, plague of language, hardship of the world, worldliness, in grief and death, one day, bad temper, compromise with friends, Beware of the bad prayers of others, the result of oppression, persuasion, carrying the burden of others, doing good, Ehsan is the fence of life	Interperso nal forgivenes s
Science, the eye of truth, the false ear, the destructive hand, the mediocre good, the science, the suspicion, the fool, the consultation with a friend, the silence before the wise, the sign of the fool, the value of consciousness	Eat your own food, everyone is for a job, austerity, consequentialism, management, friend, ability, stages of human life, past, present, future, strong vote, limit and everything, masterless work, climb to base, education in youth	Self-awareness
Preference of effort over trust is not humanity in appearance, secrecy and consultation, speaking, patience, life born of thoughts, patience, human change and perfection, recognizing weaknesses that cause growth, human value	Meekness and humility, benevolence of youth and old age, enduring world, bodybuilding, patience and religion the way of salvation, patience, not seeing fault, love, laughter, self-appreciation, hard times, secrecy, love, firmness in work, patience, breaking sorrow and ability, respect for one's child, humility and modesty, good relations with everyone	Self-awareness

The third and the last stage of coding is selective coding that continues axial coding at a more subjective level. This stage gives option to the scholar to make decisions on the selection and determining the end of sampling and coding.

According to Rennie (1998), the researcher needs to determine the key concept that organizes the organization after producing some high-level categories. This key concept, which is a high-level category, has been called as the central category

by Glaizer (1978). At this stage, the scholar's main task is to diagnose field or the conceptual relationship that connects all the high-level categories to each other. Ultimately, the selective coding stage was carried out and we

obtained the positive psychology package of Masnavi and Khamseh Nezami in the form of ten sessions, the summary of which is given in Table (5).

Table 3. Positive view psychology model obtained based on category classification (selective coding)

Session	Title	Session Summary
1	Justification and introduction	Overall, the first session focuses on guiding participants and familiarizing them with the framework of positive psychology education sessions. In this session, the psychologist's plans and responsibilities of the participants are explained, the rules associated with them are discussed, and the pre-test is carried out.
2	Having maturity, leaving thoughts and anger, and regret	Firstly, gaining maturity and steadfastness in life are discussed. If a person matures badly, he will not change and will not be bothered so soon. Then science and suspicion, and that human is usually in dreams, abandoning anger, which protects them from God's wrath, and abandoning remorse and distress are discussed. Assignments: examining the ways of gaining maturity and leaving the imagination and anger and regret.
3	Hope and optimism, the ability to look positively happy, hopefulness	Firstly, the bad traits of a human being are talked about, then it is pointed out that the actions and speech of every human are a witness to the inner, and hidden thoughts of humans. Then we will discuss about happiness in the world, eliminating sorrow, not seeing faults, the result of action, the stages of human life, past, present and future, building with all, mortal life and hope. Therefore, we must be careful about our actions, then we will discuss about happiness in the world, eliminating sorrow, not seeing faults, the result of action, stages of human life, past, present and future, making with everyone, mortal life and hope. Assignments: Planning to practice optimism and hopefulness and doing at least three fun activities a day
4	Desirable social behaviors	We first ask the question, what are the desirable social behaviors? And why are these behaviors desirable? Then we introduce some desirable social behaviors and explain about each of them enough. One can state that the following behaviors are considered as desirable social behaviors: 1- communication with people, 2- making friends, 3- observance of speaking etiquette, 4- the good practice of planting, 5- avoiding humiliation, and 6- preserving companions then we will describe each one. Assignments: Take at least one practical action on each of the introduced behaviors.

5	**Quitting social misconduct**	The significance of giving up bad social behaviors in life and its effects on interpersonal relationships are talked about. The following are some of the most important social bad behaviors are introduced as follows: 1- jealousy, 2- pride and arrogance, 3- impatience, 4- coercion, 5- chiding, 6- aggression, 7- laughter, and 8- loneliness scream. Then each of these cases is explained with reference to the poems of Rumi and Nezami. Assignments: Identify at least three cases of socially unpleasant behaviors in their behaviors and make a firm decision to quit.
6	**Having meaning in life**	In this session, 1- the existence of meaning in all walks of life 2- the spiritual beliefs that support the view of life 3- the feeling of meaning in prayer 4- regret over congregational prayer and in each case according to the time and opportunity, the poems of Rumi and Nezami are recited for them. Assignments: Recognizing the different meanings in your life and focusing on them and enjoying them, trying to write down enjoyable behaviors for you and when you do them, you do not notice the passage of time.
7	**Feeling the presence of God in all walks of life**	In this session, first about 1- the feeling of God's presence in life 2- the involvement of religion in life 3- the meaning of life and 4- thinking and contemplation about spirituality and then Rumi and Nezami poems are used. Assignments: Understanding the presence and involvement of God in life and mentioning examples for it.
8	**Ability to forgive others and reconnect**	Firstly, we state that we should not take revenge in correct communication, but we should not be too kind, and that worldliness is a pain, and we reap whatever we plant. Then we talk about chiding, compromising with friends, avoiding the bad prayers of others, doing good, and leaving the escape route open for the enemy. Assignments: Practice leaving resentment and tenderness, pay attention to the effects of work in life and bring examples in this regard (think and act on at least three of those whom we resent and can forgive).

| 9 | Ability to control resentment and seeking revenge and have a realistic understanding | First, we talk about the need to control resentment, and then there are explanations and examples with the title of taking one blessing, another blessing - the return of one's actions to oneself results in hurting others and the usefulness of carrying others, not hardening patience and tenderness. We talk about them in deeds and ask them to have a realistic understanding, and in this case, we give examples such as bitterness on the part of the possessor of blessings, satisfaction of hearts, bad temper of good habits, and the result of oppression.
Assignments: Practicing controlling resentment, not being harsh at work, and practicing realistic comprehension |
| 10 | Reviewing and summarizing content | The points discussed in the previous sessions are reviewed. The content of this program and its results are discussed. The participants are told that the virtues and abilities taught in the course should be their lifelong task, and observing the points makes life worth living in any situation, even in spite of difficulties. Finally, the post-test was carried out. |

Second question: What is the final shape and content and specialized validity (based on the agreement of specialized judges) of educational package with a positive view of Masnavi and Khamseh Nezami for the second high school male students of Isfahan?

The educational package with a positive view of Masnavi and Nezami was prepared and given to eight experts and they were asked to give their opinions about the structure, process and content of each session in the form of a survey questionnaire included in the training package. Furthermore, in the content and expert evaluation forms, it was requested to submit suggestions and corrective opinions of each expert to improve the content, structure and process of the educational package with a positive view of Masnavi and Nezami. Then the expert opinions of eight experts were reviewed and their corrective opinions about the application package and the final package were prepared. The coefficient of agreement (internal agreement) of the experts about the process, time, structure, content and exercises of the training package was calculated to be 0.910, which is acceptable for implementation. Ethical considerations: In this study, all related ethical principles, such as the confidentiality of questionnaires, the informed consent of the participants in the study and the right to leave the study have been observed.

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