

Investigating the Effect of Reciting the Quran and Listening to it on the Dimensions of Spiritual Well-Being of Payame Noor University Students

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Abstract

Background and Objective: Despite the fact that the mission statement of Islam has been defined as achievement of happiness in this world and the afterlife, humans have come to understand the significance of spiritual well-being in recent years. In many verses, the Quran is introduced as “healing”. As a pioneer study in this area, the current research aimed to examine how the use of the Quran may enhance spiritual well-being among university students. The ultimate goal was to propose some strategies to improve spiritual well-being.

Method: This study adopted a pretest-posttest design and utilized the Spiritual Well-Being Scale developed by Paloutzian and Ellison for data collection. The participants (N=63) were divided into two groups. To provide intervention to improve spiritual well-being, the members of the first group were advised to recite the Quran twice a week when they were sad, while the members of the second group were invited to listen to the Quran recitation twice a week, each time for ten minutes, when they felt down. The time interval between the pretest and posttest was three months. Levene test, chi-square, paired-samples t-test, analysis of covariance, and one-way analysis of variance were employed for data analysis. All ethical issues were observed in this study and the researchers declared no conflict of interests.

Results: Based on the results of the pretest, the mean scores of spiritual well-being of participants in the recitation and listening groups were 87.88 ± 18.12 and 90.74 ± 14.48 respectively. The same mean scores in the posttest rose to 94.09 ± 13.719 and 95.30 ± 12.135 in the same order. The university students therefore enjoyed a moderate level of well-being. Furthermore, age, gender, major, marital status, illness, and employment status were significantly associated with spiritual health ($p < 0.001$). Finally, it was discovered that Quran recitation, in which a pretest-posttest mean score difference of 6.21 was recorded, was found to be a more effective intervention than listening ($R = 0.959$, $p < 0.001$).

Conclusion: Reciting the Quran and listening to it both improve spiritual health among university students. The results of paired-samples t-test indicated a significance rise in the participants’ spiritual well-being mean score from the pretest to the posttest ($p < 0.001$). According to the results of analysis of covariance, however, no significant difference was detected between recitation of and listening to the Quran in terms of their effect on well-being ($f = 0.931$ and $p = 0.338$). Thus, it can be argued that reciting the Quran and listening to it both can enhance the spiritual well-being score, with the former registering a more profound effect.

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Summary

Background and Objective: Despite the fact that the mission statement of Islam has been defined as achievement of happiness in this world and the afterlife, humans have come to understand the significance of spiritual well-being in recent years. It is through spiritual well-being that humans achieve perfection and find meaning in their lives, hence they can conduct a meaningful life (1). In fact, religiosity and spirituality, which are the essence of being, enact important dimensions of human personality and are experienced through interaction with God, self, others, and the nature (2,3). In many verses, the Quran is introduced as “healing”. As a pioneer study in this area, the current research aimed to examine how the use of the Quran may enhance spiritual well-being among university students. The ultimate goal was to propose some strategies to improve spiritual well-being. Spirituality and well-being are two multi-dimensional, complicated constructs (1,2,4). The four dimensions of spiritual well-being are the acceptance of life in interaction with God, self, the society, and the environment, which makes individuals perfect and appreciates it (5-7). In many verses, God has introduced the Quran as “healing” and has said that it is a blessing for believers. As mentioned by Ayatollah Makarem Shirazi, healing is opposed to illness, fault, and defect [10]. In another place, God says that the Quran is the reason for guidance and healing. As mentioned by Tabarsi and Makarem Shirazi, Quranic healing encompasses various types of diseases and it also includes spiritual and mental illnesses like ignorance that are more difficult to heal than physical problems (8-10).

Method: The current study aimed to explicate procedures through which the Quran may enhance spiritual well-being in the society. It was conducted outside a hospital setting with the goal of proposing some strategies to improve well-being among Iranian university students. This study adopted a pretest-posttest design and utilized the Spiritual Well-Being Scale developed by Paloutzian and Ellison to assess the effect of reciting the Quran and listening to it on individuals’ lives and spiritual well-being. The statistical population of the study included Payame Noor university students, encompassing students of humanities, engineering, and medicine in bachelor and master programs. Random and convenience sampling were utilized for selecting the participants. If the participants were not satisfied with the research process or did not return to the advisory office, they were excluded from the study.

To provide intervention to improve spiritual well-being, the members of the first group were advised to recite the Quran twice a week when they were sad, while the members of the second group were invited to listen to the Quran recitation twice a week, each time for ten minutes, when they felt down. The time interval between the pretest and posttest was three months.

Levene test, chi-square, paired-samples t-test, analysis of covariance, and one-way analysis of variance were employed for data analysis.

Results: Based on the results of the pretest, the mean scores of spiritual well-being of participants in the recitation and listening groups were 87.88 ± 18.12 and 90.74 ± 14.48 respectively. The same mean scores in the posttest rose to 94.09 ± 13.719 and 95.30 ± 12.135 in the same order. The university students therefore enjoyed a moderate level of well-being. Furthermore, age, gender, major, marital status, illness, and employment status were significantly associated with spiritual health ($p < 0.001$). Finally, it was discovered that Quran recitation, in which a pretest-posttest mean score difference of 6.21 was recorded, was found to be a more effective intervention than listening ($R = 0.959$, $p < 0.001$).

Conclusion: Reciting the Quran and listening to it can enhance spiritual well-being among university students. Quran recitation is more effective than listening to it in improving spiritual well-being in the society. Furthermore, reciting the Quran has a more profound impact on improving the score of individuals with low well-being in comparison with people with high well-being scores.

Ethical Considerations

Compliance with ethical guidelines

The Ethics Committee in Biomedical Research of Shahid Beheshti University of Medical Sciences confirmed this research.

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Conflict of interest

The authors declared no conflict of interest

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