



Research Paper

Examining the Status of Spiritual Education in the Sixth-Grade Elementary School Textbooks Hediye-haye Asemani and Quran



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Abstract

One of the fundamental issues that has received relatively little attention in the contemporary era is the spiritual education of human beings. Spiritual education has a long-standing tradition in Islamic and religious culture. From the very beginning of his monotheistic mission, the Prophet Muhammad and the Imams placed considerable emphasis on this matter and promoted it through their words and conduct. The present study aimed to examine the status of spiritual education in the sixth-grade elementary school textbooks Hediye-haye Asemani and Quran. The statistical population comprised the sixth-grade elementary school textbooks Hediye-haye Asemani and Quran. A census sampling method was employed; accordingly, the sample size was equal to the size of the population. Data were collected using a content-analysis checklist, with the sentence, activity, and image serving as the units of analysis. The content validity of the checklist components was confirmed based on expert judgment. Frequency, percentage, and tables were used to analyze the research questions. The findings indicated that, in the sixth-grade Hediye-haye Asemani textbook, 157 sentences in the text, 36 images, and 76 activities referred to the components of spiritual education. Similarly, in the sixth-grade Quran textbook, 291 sentences in the text, 32 images, and 25 activities referred to the components of spiritual education.

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Introduction

The growing emphasis on spirituality is influenced by the increasingly prominent role and status that this phenomenon has assumed among educational theorists in recent years (Edwards, 2003). The term *spirit* has Greek and Hebrew roots. In the *Oxford English Dictionary*, it is used to denote force, energy, vitality, and nurturing (Oxford, 2006, p. 2960). Defining spirituality is difficult (Fisher, 2014), as it is a challenging, complex, and elusive concept (Swinton & Pattison, 2010). This difficulty stems from the nature of spirituality and its relationship with other dimensions of human functioning (Rolley et al., 2014). Definitions of spirituality vary according to cultural and religious factors. Spirituality has been viewed as a source of peace, hope, strength, and empowerment. It has also been defined as a way of determining meaning and purpose and understanding how individuals relate to themselves, others, and the sacred (Puchalski et al., 2014). Spirituality has been described as a universal human attribute involving an individual's relationship with the transcendent, expressed through attitudes, habits, and practices (Koenig et al., 2012). It has also been conceptualized as the search for meaning, purpose, and connectedness with oneself, others, the world, and ultimate reality, which may be expressed through religious institutions (Boynton, 2011). Individuals' spirituality can be recognized in their capacity and disposition toward love, compassion, patience, tolerance, forgiveness, joy, responsibility, and harmony. Spirituality is strengthened through connection with the

transcendent (Norman & Renahan, 2013, p. 33). Canda et al. (2010) argue that spirituality concerns an individual's search for meaning and ethical relationships with oneself, others, the world, and existence. Spirituality also encompasses the need to find satisfactory answers to ultimate questions concerning the meaning of life, illness, and death. It can therefore be understood in terms of meaning, purpose, and connection with a higher power.

Accordingly, a review of the concept of "spirituality" indicates that it has different meanings among religious and nonreligious thinkers (Yadollahifar et al., 2019). At one end of this spectrum are religious thinkers, who maintain that spirituality essentially acquires meaning only within the framework of religious discourse and that, apart from revealed religions (and even earthly religions), it is not possible to speak of spirituality in a meaningful sense (Javadi Amoli, 2008, p. 198; Koenig et al., 2012). At the other end are secular thinkers, who regard spirituality as an emotional and psychological human need and do not consider religious identity essential for addressing spiritual needs (Best, 2008, p. 321). The understanding of spirituality generally held by Western thinkers is non-metaphysical and is limited to adopting a profound and non-superficial perspective on life. Webster identifies four dimensions of spirituality, none of which explicitly refers to God or the divine: introspection, relationships, a balance between freedom of choice and culture, and a holistic and comprehensive perspective (Webster, 2004, p. 10). Bigger (2008, p. 60), distinguishing between "religious" and

“secular” spirituality, argues that “spiritual education” can serve as an appropriate means of promoting individual human development in worldly life without requiring adherence to religious beliefs concerning the acceptance of God, the Day of Judgment, heaven, and hell.

Katz (2013) identifies four types of spirituality: religious spirituality, humanistic spirituality, nature spirituality, and cosmic spirituality. In general, four broad approaches to spirituality can be identified. (a) The religious approach to spirituality: spirituality is understood within the boundaries of religion and derives its nature and form from various aspects of religion. (b) The nonreligious approach to spirituality: spirituality is considered a fundamental human need and one of the dimensions of human existence; however, religion is not regarded as necessary for a person to be spiritual. (c) The secular approach: in its nonreligious or unrestricted form, the search for meaning reflects the notion that life encompasses something beyond its immediate, observable level. (d) The nihilistic approach: nihilists are among those who fall within this type of worldview. *Webb et al. (2014)* maintain that spirituality represents a multidimensional phenomenon that can be distinguished across three dimensions: ritualistic spirituality, theistic spirituality, and existential spirituality. Ritualistic spirituality refers to engagement in structured, conventional, and ritual-dependent relationships with a monotheistic God. Theistic spirituality denotes unstructured relationships with a monotheistic God, even in the absence of affiliation with a particular

religion. Existential spirituality reflects a nonconceptual search for meaning and purpose (*Chang et al., 2015*).

Spiritual education is one of the approaches within the field of education that focuses on the spiritual life of human beings and, through its connection with the realm of meaning, provides a context for the emergence of intercultural interactions among people around the world. *Miller (2010, p. 146)* regards religious and spiritual education as a means of achieving inner and collective peace. Various definitions of spiritual education have been proposed, which *Hand (2003)* has classified into four categories: (1) education based on spiritual principles; (2) education of the human spirit; (3) education through engagement in a spiritual activity; and (4) education within a spiritual orientation. Spiritual education is a distinct dimension of education that seeks to teach spiritual truths and cultivate spiritual virtues (*Ashaari et al., 2013*). *Gellel (2013)* regards spiritual education as one of the core elements of religious education. He argues that, within religious education, this element should adopt a rational approach to religious content and diverse religious expressions and equip students with the language and skills necessary to understand, articulate, and evaluate spiritual, moral, and religious dimensions. *Gellel (2013, p. 65)* emphasizes that religious-spiritual education requires religious content because communication can be stimulated only when it is centered on matters that are open to interpretation. Spiritual education in schools refers to the goals, environmental and social influences,

curriculum, and intentional pedagogical practices designed to promote the moral and spiritual dimensions of students' lives. This definition is based on the view that the spiritual and spirituality encompass a broad range of domains, including culture, personal experience, transcendence, religion, worldviews, values, ethics, spiritual well-being, and aesthetics (*Rossiter, 2011*).

Spiritual education has a long-standing tradition in religious and Islamic culture. From the very beginning of his monotheistic mission, the Prophet Muhammad and the Imams paid attention to this matter and promoted it through their words and conduct. The Holy Qur'an, as a guide for human life, contains numerous and effective directives concerning human spiritual education. The Qur'an identifies the purpose of the Prophet Muhammad's mission as, in essence, spiritual education (*Neyshaburi, 1411 BC, p. 422*), a purpose that also encompasses childhood. In a study entitled *Spiritual Education from the Perspective of Imam Ali Based on the Letters of Nahj al-Balagha*, *Heydari Sotoudeh (2012)* concluded that, from the perspective of the leader of the pious, spiritual education is divine education, the attainment of which requires adherence to divine piety, attention to the origin and the hereafter, and perseverance despite considerable hardship and difficulty. It also requires reasoning and reflection, contemplation of the external and internal worlds, and sustained effort to purify the self of vices and adorn it with all virtues. Its outcome is spiritual illumination, purity of heart, prosperity, and salvation, while its ultimate goal is attaining proximity to God.

Within the conceptual framework of *Nahj al-Balagha*, spiritual education is divine education, the attainment of which requires adherence to divine piety, reasoning and reflection, contemplation of the external and internal worlds, and persistent effort to purify the self of vices and cultivate all virtues, with the ultimate goal of attaining proximity to God. Among the most important objectives of spiritual education from the perspective of *Nahj al-Balagha* are proximity to God, piety, and servitude to the Almighty. The principles of spiritual education from this perspective include the principles of dignity, love, humility, and rationality (*Yadollahifar et al., 2019*). Therefore, religious sources provide a foundation for addressing authentic spirituality. Various investigations and studies have confirmed and documented the profound and lasting effects of religious and spiritual activities and experiences, such as prayer and worship, on reducing psychological and physical stress and illness (*Tacón et al., 2003*).

Across educational systems and curricula in different countries, the development and cultivation of the fully developed human being has consistently been regarded as an educational ideal or ultimate goal. Indeed, the most explicit line of thought concerning the educational purpose of human beings has been the attainment of a state of perfection in everyday life (*Moeiri, 1985, p. 32*). Accordingly, it is natural that attention to the development and actualization of students' innate and latent talents and capacities, together with the provision of the necessary conditions for their flourishing, has become a

fundamental orientation legitimizing educational systems. The development of spirituality among learners requires the inclusion of a set of educational and curricular programs as well as relevant teaching and learning opportunities so that students can achieve spiritual growth through their implementation and instruction. *Vaughan (2002)* emphasizes that providing learners with opportunities, experiences, and necessary practices for becoming familiar with and engaging in spiritual matters can contribute to the development of their spiritual capacities. Incorporating spirituality and its elements and components into curricula can provide a basis for cultivating spirituality, which can be implemented through two approaches: subject-centered and integrated. Curriculum organization should be designed in a manner that facilitates spiritual education, with spiritual concepts and experiences taught to learners within instructional units and through the themes and content of those units (*Amini & Mashaalahi Nejad, 2013*), thereby enabling individuals to move closer to their true self, which represents human perfection (*Bakhtiar Nasrabadi & Norouzi, 2003*). This issue is particularly important for elementary school students and children given their developmental stage. Attention to the flourishing and actualization of students' spiritual and religious dimensions and capacities is regarded as one of the most important manifestations and foundations of a fully developed human being. Providing the necessary educational and developmental conditions for discovering and revitalizing students' spirituality, talents, and spiritual

dispositions plays a significant role in fostering the development and education of well-rounded and cultivated individuals.

Today, the greatest crisis facing humanity is the spiritual crisis rather than a political or economic crisis; consequently, addressing spiritual education and giving it due attention in school education is of considerable importance (*Ghaemi, 2013*). The Supreme Leader of the Islamic Republic of Iran has also repeatedly emphasized the necessity of fundamental transformation in the educational system and its reconstruction based on the teachings and humanizing principles of Islam (*Revolution, 2011, p. 21*). In centralized educational systems, textbooks are regarded as one of the most important instruments for achieving the objectives of the educational system. They constitute the core of the teaching–learning process and can promote diverse values, norms, and beliefs. Accordingly, the *Hediyehaye Asemani* and *Quran* textbooks were selected for analysis and examination because of their greater potential and capacity for fostering spiritual education. Therefore, the present study sought to examine the status of spiritual education in the sixth-grade elementary school textbooks *Hediyehaye Asemani* and *Quran*.

- Research Background

Among the studies that have examined spiritual education from different perspectives are the following:

Adib-Manesh et al. (2018), by explaining the dimensions and components of a spiritual curriculum based on relevant sources and

texts, demonstrated that a spiritual curriculum comprises four dimensions: art and aesthetics, reasoning, morality, and spirit. The art and aesthetics dimension, with 14 components, received the greatest degree of attention, followed by morality with 12 components, spirit with 11 components, and reasoning, which received the least attention.

Nedri Abyaneh and Khaki (2015), in examining spiritual education from the perspective of Imam Khomeini, found that he conceptualized education on the basis of the Islamic society's understanding of the human being and emphasized human intellectual resources as the foundation of spiritual transformation. Imam Khomeini viewed human beings as the purpose of creation and as possessing various dimensions, including a profound spiritual dimension. Accordingly, from his perspective, spiritual education is an educational process capable of connecting human beings with the Origin of Creation.

Mohammad Hassan (2014), by examining the views of second- and third-grade elementary school teachers regarding the content of the *Hediyehaye Asemani* textbook and its impact on students' spiritual development, found that, from the teachers' perspective, the content and images of the *Hediyehaye Asemani* textbook promote students' spiritual development by familiarizing them with God, the Qur'an, prayer, the Prophets, and the Imams. The content and images also foster students' interest and motivation.

Ghaemi (2013), in examining the extent to which sixth-grade elementary school

textbooks in religious education, Persian language, and social studies emphasize the components of spiritual education from the perspective of elementary school teachers in Bahar, found that the sixth-grade religious education and Persian language textbooks placed a high degree of emphasis on the components of spiritual education.

Yarmohammadian et al. (2012), in a comparative study of approaches to spiritual education with regard to curriculum components in several countries, found considerable similarities and differences in the objectives, content, and teaching methods of the countries examined. The similarities were more evident in the objectives and, in some cases, in the content, whereas the differences were more pronounced in teaching methods.

Heydari Sotoudeh (2012), in a study entitled *Spiritual Education from the Perspective of Imam Ali (A.S.) Based on the Letters of Nahj al-Balagha*, concluded that, from the perspective of the leader of the pious, spiritual education is divine education. Its attainment requires adherence to divine piety, attention to the origin and the hereafter, and perseverance despite considerable hardship and difficulty. It also requires reasoning and reflection, contemplation of the external and internal worlds, and sustained effort to purify the self from vices and adorn it with all virtues. Its outcomes include spiritual illumination, purity of heart, prosperity, and salvation, while its ultimate goal is attaining proximity to God.

Mozaffari (2012), in a study entitled *Examining the Extent to Which Third-Grade Middle School Textbooks in Religious and Islamic Education, Persian Literature, and History Emphasize the Components of Spiritual Education from the Teachers' Perspective*, found that, according to teachers, the content of these textbooks placed a high degree of emphasis on God-centeredness, faith and self-sacrifice, capacity for transcendence, and attaining tranquility in situations of distress and contradiction as components of spiritual education. However, relatively little or very little emphasis was placed on the components of self-awareness and contemplation.

Irannejad (2012), by developing a theoretical framework for a spiritual curriculum model in elementary school religious textbooks, demonstrated that an appropriate spiritual curriculum model for the elementary level should be designed around four components world-awareness, other-awareness, self-awareness, and God-awareness from the perspective of the Holy Qur'an.

(Ghasem Pourdhaqani & Nasr Esfahani, 2012), in their analysis of the spiritual approach and curriculum planning, discussed the nature of spirituality and its contributing factors from the perspectives of various scholars and examined spirituality and its indicators from the perspective of the Qur'an. They concluded that the elements of a spiritual curriculum model are compatible with the context and foundations of Islam.

Gabler (2004), in a study entitled *The Relationship between Prayer and Religious Practices and Spiritual and Psychological Well-Being*, found a positive and significant relationship between participants' existential well-being and religious well-being. A positive and significant relationship was also observed between spiritual well-being and intrinsic religious motivation.

Koeing (2004), in a study entitled *Spirituality, Health, and Quality of Life*, concluded that individuals with higher levels of spirituality have better immune functioning and more regulated endocrine functioning.

Research Method

In terms of its purpose, this study was applied in nature, and in terms of its implementation, it employed a categorical content analysis approach. Categorical content analysis is one of the most widely used methods of content analysis. In categorical content analysis, the material under investigation (various types of messages, such as films, magazines, etc.) is first broken down into constituent elements. These elements are then classified into categories, and the frequency of each category is calculated to determine its percentage. Finally, these percentages are analyzed (*Mousavi Nasab Kermani, 2005*).

The statistical population of this study comprised the sixth-grade elementary school textbooks *Hediyehaye Asemani* and *Quran*. Purposive census sampling was employed; accordingly, the sample size was equal to the population size. The rationale for using this sampling method was to select cases that, in

accordance with the research objectives, contained the greatest amount of relevant information. Accordingly, the *Hediyehaye Asemani* and *Quran* textbooks were selected as the sample for analysis.

Data were collected using a researcher-developed content analysis checklist. The checklist comprised components of spiritual education and was developed based on various sources, the reviewed research literature, and the Holy Qur'an as a valuable primary source. The checklist measured six components: human inherent dignity; innate purity and piety; the realm of meaning and the metaphysical realm; a sense of God's presence throughout life; attention to the characteristics and needs of the spiritual dimension; and attention to death and the hereafter. The units of analysis consisted of sentences, activities, and images.

The content validity of the checklist was confirmed by experts following the necessary revisions. To verify the appropriateness of the components, the researcher also used agreement among content evaluators, and the required level of agreement was achieved. The research questions were analyzed using descriptive statistical indicators, including frequency, percentage, and tables.

Research Findings

This section presents the findings of the content analysis of the text, images, and activities in the sixth-grade elementary school *Hediyehaye Asemani* and *Quran* textbooks, based on the extent to which they address the components of spiritual education.

1. To what extent does the text of the sixth-grade elementary school *Hediyehaye Asemani* textbook emphasize the components of spiritual education?

Table 1. Content Analysis of the Text of the Sixth-Grade Elementary School *Hediyehaye Asemani* Textbook Based on Its Emphasis on the Components of Spiritual Education

No.	Main Component	Subcomponent	Frequency	Percentage	Example	Page
1	Human Inherent Dignity	Love	24	15.29	"I thank You for Your gifts, which are bestowed out of Your kindness, and for Your blessings, which are universal. I believe in You and seek guidance from You; I ask for help only from You and rely on You. You are incomparable in friendship, unparalleled in kindness, unique in generosity, and matchless in grace and affection."	8
		Capacity for reasoning and understanding the realities of beings	8	5.10	"Whenever I look at the sky and the earth, the rocks and mighty mountains, or the trees and colorful flowers, I thank You."	8
		Concern for peers	1	0.64	"They cared about their friends and companions. If they were traveling, they would pray for	35

					them on their journey, and if they were ill, they would visit them and encourage them with comforting words.”	
		Altruism	5	3.18	“They became aware of one another’s problems and consulted with each other to find solutions to them.”	75
		Self-sacrifice and devotion	9	5.73	“What a heartbreaking moment! It was difficult for him to send his nephew, who had only recently reached adolescence, to fight against people who showed no mercy.”	18
	Total: Human Inherent Dignity	—	47	29.94	—	—
2	Innate Purity and Piety	Innate tendencies	5	3.18	“Monotheism means that God is One and that there is no god but Him. All Muslims worship the One God, obey His commands, and turn to Him alone with their needs.”	9
		Thinking and reflection	1	0.64	“You have 15 minutes. Discuss the issue together, and then the representative of each group should present the group’s opinion to the others.”	98
		Use of religious sources	1	0.64	“Some of the Prophets had a heavenly scripture, such as the Torah, the Gospel, and the Qur’an.”	14
		Feeling affection for and attachment to faith and aversion to disbelief, sin, and disobedience	13	8.28	“Whoever loves the survival of the oppressors is counted among them and will have a place in the fire of Hell.”	29
		Learning from experience	—	—	—	—
	Total: Innate Purity and Piety	—	20	12.74	—	—
3	Realm of Meaning and the Metaphysical Realm	Spontaneity	5	3.18	“Imam Hussein (peace be upon him) looked at Qasim with profound admiration. A tear rolled down the Imam’s cheek and fell to the ground.”	18
		Attention to spiritual needs	40	25.48	“The noon call to prayer was heard. Uncle Reza said to me, ‘You should perform the noon and afternoon prayers with four units, but Abu Dhar and I must perform them with two units.’”	68
		Beauty of creation	3	1.91	“Whenever I look at the sky and the earth, the rocks and mighty mountains, or the trees	8

					and colorful flowers, I thank You.”	
		Deep reflection on the essence of existence and avoidance of superficial appearances	4	2.55	“The life-giving breeze is a sign of Your kindness; the rain-bearing winds are evidence of Your heavenly mercy; the towering rocks, great mountains, flowing rivers, and vast seas are signs of Your knowledge and power.”	8
		Hope and optimism	—	—	—	—
	Total: Realm of Meaning and the Metaphysical Realm	—	52	33.12	—	—
4	A Sense of God’s Presence Throughout Life	Prayer and its effects	1	0.64	“After much insistence, the Imam gave him permission and accompanied Qasim to the battlefield. He then raised his hands in prayer and entrusted him to God.”	18
		Culture of awaiting the promised savior	11	7.01	“Suddenly, I come to myself and say, ‘Perhaps this person walking beside me, who is so informed and knowledgeable, is my beloved Imam of the Age. To find out the truth, I ask: Can I see the Awaited Imam or not?’”	42
		Self-examination	—	—	—	—
		Respect for the rights of others	6	3.82	“Mahdi again calls out to them loudly from outside the garden: ‘You are not allowed to play in that garden... It is a private place.’”	24
		Justice-centeredness	—	—	—	—
	Total: A Sense of God’s Presence Throughout Life	—	18	11.47	—	—
5	Attention to the Characteristics and Needs of the Spiritual Dimension	Learning from experience	—	—	—	—
		Avoidance of slander and defamation	1	0.64	“They never spoke arrogantly to anyone and never addressed anyone with offensive or inappropriate nicknames. If someone spoke ill of others in their presence, they stopped them.”	35

		Concept of purification of the self	5	3.18	“At the end of Ramadan, Eid al-Fitr arrives. On that day, Muslims give money to those in need as zakat. Likewise, on Eid al-Adha, they give sacrificial meat to the needy. Therefore, Eid for us Muslims is a day when even the poor become joyful and happy.”	76
		Avoidance of lying	—	—	—	—
		Avoidance of backbiting	1	0.64	“If someone spoke ill of others in their presence, they stopped them.”	35
	Total: Attention to the Characteristics and Needs of the Spiritual Dimension	—	7	4.46	—	—
6	Attention to Death and the Hereafter	Hereafter-oriented outlook	7	4.45	“Life in the hereafter is permanent and everlasting.”	51
		Remembrance of the Day of Resurrection	3	1.91	“Indeed, those who doubt the Day of Resurrection underestimate the power of God.”	52
		Self-evaluation	—	—	—	—
		Self-monitoring	—	—	—	—
		Belief in death	3	1.91	“Does our life end with death? After death, what stage of life do we enter?”	51
	Total: Attention to Death and the Hereafter	—	13	8.27	—	—
	Grand Total	—	157	—	—	—

- Image Analysis

Furthermore, 36 images in the sixth-grade *Hediyehaye Asemani* textbook referred to the components of spiritual education. The human inherent dignity component, with 19 images (52.78%), had the highest frequency, whereas the components of attention to death and the hereafter, attention to the characteristics and needs of the spiritual dimension, and a sense of God’s presence

throughout life, with 0 images, had the lowest frequency.

Within the human inherent dignity component, the subcomponent of self-sacrifice and devotion, with 13 images (36.11%), had the highest frequency, whereas capacity for reasoning and understanding the realities of beings and concern for peers, with 0 images each, had the lowest frequency.

Within the innate purity and piety component, the subcomponent of feeling

affection for and attachment to faith and aversion to disbelief, sin, and disobedience, with 3 images (8.33%), had the highest frequency. The subcomponents of innate tendencies, use of religious sources, thinking and reflection, and learning from experience, with 0 images, had the lowest frequency.

Within the realm of meaning and the metaphysical realm component, the subcomponent of attention to spiritual needs, with 10 images (27.78%), had the highest frequency, whereas spontaneity, deep reflection on the essence of existence and

avoidance of superficial appearances, and hope and optimism, with 0 images, had the lowest frequency.

With regard to the component of attention to death and the hereafter, no images were identified for a sense of God’s presence throughout life or attention to the characteristics and needs of the spiritual dimension.

3. To what extent do the activities in the sixth-grade elementary school *Hediyehaye Asemani* textbook emphasize the components of spiritual education?

Table 3. Content Analysis of Activities in the Sixth-Grade Elementary School *Hediyehaye Asemani* Textbook Based on Their Emphasis on the Components of Spiritual Education

No.	Main Component	Subcomponent	Frequency	Percentage	Example	Page
1	Human Inherent Dignity	Love	1	1.32	Complete: Using the words below, write several sentences praising God and engage in a conversation with Him. (Love)	12
		Capacity for reasoning and understanding the realities of beings	—	—	—	—
		Concern for peers	—	—	—	—
		Altruism	1	1.32	Let us reflect: Read verses 10–12 of Surah Al-Hujurat and complete their translation.	60
		Self-sacrifice and devotion	9	11.84	Investigate: Apart from the martyrs of the Sacred Defense, what other martyrs from our time can you identify?	89
	Total: Human Inherent Dignity	—	11	14.48	—	—
2	Innate Purity and Piety	Innate tendencies	—	—	—	—
		Thinking and reflection	—	—	—	—
		Use of religious sources	5	6.58	Let us reflect: Read these verses and their translations. What does each verse say about the Prophets?	16

		Feeling affection for and attachment to faith and aversion to disbelief, sin, and disobedience	19	25.00	Tell me: What uprisings do you know of that were carried out against oppression and tyranny by following the example of Imam Hussein's uprising (peace be upon him)?	21
		Learning from experience	—	—	—	—
	Total: Innate Purity and Piety	—	24	31.58	—	—
3	Realm of Meaning and the Metaphysical Realm	Spontaneity	—	—	—	—
		Attention to spiritual needs	20	26.32	Complete the answers to these questions. Then place the first letter of each answer next to the others and use the resulting word to complete the hadith.	65
		Beauty of creation	—	—	—	—
		Deep reflection on the essence of existence and avoidance of superficial appearances	—	—	—	—
		Hope and optimism	—	—	—	—
	Total: Realm of Meaning and the Metaphysical Realm	—	20	26.32	—	—
4	A Sense of God's Presence Throughout Life	Prayer and its effects	3	3.95	A prayer attributed to Imam Ali (peace be upon him) that is commonly recited on Friday nights.	22
		Culture of awaiting the promised savior	10	13.16	Write a letter to the Imam of the Age (may God hasten his reappearance) and tell him whatever you wish and ask him for whatever you desire.	44
		Self-examination	—	—	—	—
		Respect for the rights of others	—	—	—	—
		Justice-centeredness	—	—	—	—
	Total: A Sense of God's Presence Throughout Life	—	13	17.11	—	—
5	Attention to the Characteristics and Needs of the Spiritual Dimension	Learning from experience	—	—	—	—

		Avoidance of slander and defamation	—	—	—	—
		Concept of purification of the self	—	—	—	—
		Avoidance of lying	—	—	—	—
		Avoidance of backbiting	—	—	—	—
	Total: Attention to the Characteristics and Needs of the Spiritual Dimension	—	—	—	—	—
6	Attention to Death and the Hereafter	Hereafter-oriented outlook	4	5.25	Let us reflect: Read these verses and their translations in class and discuss their messages with your classmates: “The life of the hereafter is better and more lasting.”	54
		Remembrance of the Day of Resurrection	2	2.63	Look and tell: Considering the saying, “Whenever you see spring, remember the Day of Resurrection often,” discuss the images below together.	53
		Self-evaluation	—	—	—	—
		Self-monitoring	—	—	—	—
		Belief in death	2	2.63	From what you have learned in previous years, do you remember a story about the dead being brought back to life in this world? What lesson do you learn from it?	54
	Total: Attention to Death and the Hereafter	—	8	10.51	—	—
	Grand Total	—	76	100	—	—

- Activity Analysis

The analysis of the activities in the sixth-grade *Hediyehaye Asemani* textbook showed that 76 activities referred to the components of spiritual education. The innate purity and piety component, with 24 activities (31.58%), had the highest frequency, whereas the attention to the characteristics and needs of

the spiritual dimension component, with 0 activities, had the lowest frequency.

Within the human inherent dignity component, the subcomponent of self-sacrifice and devotion, with 9 activities (11.84%), had the highest frequency, whereas capacity for reasoning and understanding the realities of beings and concern for peers, with 0 activities each, had the lowest frequency.

Within the innate purity and piety component, the subcomponent of feeling affection for and attachment to faith and aversion to disbelief, sin, and disobedience, with 19 activities (25.00%), had the highest frequency. The subcomponents of learning from experience, thinking and reflection, and innate tendencies, with 0 activities, had the lowest frequency.

Within the realm of meaning and the metaphysical realm component, the subcomponent of attention to spiritual needs, with 20 activities (26.32%), had the highest frequency, whereas all other subcomponents, with 0 activities each, had the lowest frequency.

Within the sense of God’s presence throughout life component, the subcomponent of the culture of awaiting the

promised savior, with 10 activities (13.16%), had the highest frequency, whereas self-examination, respect for the rights of others, and justice-centeredness, with 0 activities, had the lowest frequency.

Within the attention to the characteristics and needs of the spiritual dimension component, all subcomponents had 0 activities. Within the attention to death and the hereafter component, the subcomponent of hereafter-oriented outlook, with 4 activities (5.25%), had the highest frequency, whereas self-evaluation and self-monitoring, with 0 activities, had the lowest frequency.

4. To what extent does the text of the sixth-grade elementary school *Quran* textbook emphasize the components of spiritual education?

Table 4. Content Analysis of the Text of the Sixth-Grade Elementary School Qur’an Textbook Based on Attention to the Components of Spiritual Education

No.	Main Component	Subcomponent	Frequency	Percentage	Example	Page
1	Human Intrinsic Dignity	Love	15	5.15	<i>“And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And Allah is Most Forgiving, Most Merciful.”</i>	13
		Ability to Reason and Understand the Truths of Beings	3	1.03	<i>“Indeed, Allah knows the unseen of the heavens and the earth.”</i>	25
		Importance Attached to Peers	—	—	—	—
		Altruism	5	1.72	<i>“Be kind to all people, for they are either your brothers in faith or your equals in creation.”</i>	22
		Self-Sacrifice and Devotion	11	3.78	<i>“Indeed, your Lord knows that you stand in prayer nearly two-thirds of the night, or half of it, or a third of it, as do a group of those who are with you. And Allah determines the</i>	3

					<i>night and the day. He knows that you cannot keep count of it, so He has turned to you in mercy. Therefore, recite whatever ...</i>	
	Total: Human Intrinsic Dignity		34	11.68	—	—
2	Innate Purity and Piety	Innate Dispositions	7	2.41	<i>“O humankind! Indeed, We created you from a male and a female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Surely, Allah is All-Knowing, All-Aware.”</i>	23
		Thinking and Reflection	3	1.03	<i>“Have they not looked at the sky above them—how We built it and adorned it, and how it has no cracks?”</i>	26
		Use of Religious Sources	11	3.78	<i>“Muhammad is the Messenger of Allah, and those who are with him are firm against the disbelievers and compassionate toward one another. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. Their mark is on their faces from the effect of prostration. That is ...”</i>	16
		Sense of Affection for and Interest in Faith and Aversion to Disbelief, Sinfulness, and Disobedience in the Soul	12	4.12	<i>“The believers are but brothers.”</i>	17
		Learning Lessons from Past Events	9	3.10	<i>“And indeed, We destroyed those like you before. Is there anyone who will take heed?”</i>	47
	Total: Innate Purity and Piety		42	14.44	—	—
3	The Realm of Meaning and the Unseen	Spontaneity	12	4.12	<i>“When the Messenger of Allah saw the child’s restlessness and distress, he smiled at him, gently placed his hand on his head, and asked, ‘What is wrong?’”</i>	96
		Attention to Spiritual Needs	24	8.25	<i>“The believers are those who establish prayer.”</i>	3
		Beauty of Creation	25	8.59	<i>“And the earth We have spread out, and placed firm mountains upon it, and caused</i>	26

					<i>every delightful kind of plant to grow therein."</i>	
		Deep Reflection on the Depths of the Universe and Avoidance of Its Outward Appearances	36	12.37	<i>"He is the One who sent down tranquility into the hearts of the believers so that they may increase in faith along with their faith. And to Allah belong the forces of the heavens and the earth, and Allah is All-Knowing, All-Wise."</i>	11
		Hope and Optimism	1	0.34	<i>"They said, 'Thus says your Lord. Indeed, He is the All-Wise, the All-Knowing.'"</i>	32
	Total: The Realm of Meaning and the Unseen		98	67.33	—	—
4	Awareness of God's Presence Throughout Life	Prayer and Its Effects	4	1.37	<i>"That is, let us pray and ask Allah to curse and punish those who tell lies."</i>	71
		Culture of Awaiting the Promised One	—	—	—	—
		Self-Accountability	2	0.69	<i>"And every small and great deed is recorded."</i>	47
		Observance of Others' Rights	—	—	—	—
		Justice-Orientedness	4	1.37	<i>"And if two groups of believers fight, make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until it returns to the command of Allah. Then, if it returns, make peace between them with justice and act fairly. Indeed, Allah loves those who act justly."</i>	20
	Total: Awareness of God's Presence Throughout Life		10	3.43	—	—
5	Attention to the Characteristics and Needs of the Spiritual Dimension	Learning Lessons from Past Events	5	1.72	<i>"Indeed, in that is a reminder for whoever has a heart or listens attentively while bearing witness."</i>	29
		Avoidance of Slander and False Accusation	11	3.78	<i>"Let not one group ridicule another group."</i>	1
		Concept of Purification	—	—	—	—
		Avoidance of Lying	9	3.10	<i>"And the people of the Wood and the people of Tubba'—all denied the messengers, so My threat was fulfilled."</i>	26

		Avoidance of Backbiting	3	1.03	<i>“O you who believe! Avoid much suspicion, for some suspicion is sin. And do not spy on one another or backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it. And fear Allah. Indeed, Allah is Most Relenting, Most Merciful.”</i>	23
	Total: Attention to the Characteristics and Needs of the Spiritual Dimension		28	9.63	—	—
6	Attention to Death and the Hereafter	Hereafter-Orientedness	61	20.96	<i>“Indeed, your Lord knows that you stand in prayer nearly two-thirds of the night, or half of it, or a third of it, as do a group of those who are with you. And Allah determines the night and the day. He knows that you cannot keep count of it, so He has turned to you in mercy. Therefore, recite whatever ...”</i>	3
		Remembrance of the Day of Resurrection	7	2.41	<i>“When the Inevitable Event occurs.”</i>	56
		Self-Assessment	—	—	—	—
		Self-Monitoring	5	1.72	<i>“The desert Arabs who stayed behind will say to you, ‘Our wealth and our families kept us occupied, so ask forgiveness for us.’ They say with their tongues what is not in their hearts. Say, ‘Who then can control anything for you against Allah if He intends harm for you or intends benefit for you?’ Rather, Allah is All-Aware of what you do.”</i>	14
		Belief in Death	6	2.06	<i>“When we die and become dust, shall we indeed be brought back? That is a distant return.”</i>	26
	Total: Attention to Death and the Hereafter		79	27.15	—	—
	Grand Total		291	100	—	—

As shown in the table above, 291 sentences in the sixth-grade Qur'an textbook referred to the components of spiritual education. The Realm of Meaning and the Unseen component had the highest frequency, with 98 sentences (34.21%), whereas Awareness of God's Presence Throughout Life had the lowest frequency, with 10 sentences (3.43%). Within the Human Intrinsic Dignity component, the subcomponent Love had the highest frequency, with 15 sentences (5.15%), while Importance Attached to Peers had the lowest frequency, with 0 sentences. Within the Innate Purity and Piety component, the subcomponent Sense of Affection for and Interest in Faith and Aversion to Disbelief, Sinfulness, and Disobedience in the Soul had the highest frequency, with 12 sentences (4.12%), whereas Thinking and Reflection had the lowest frequency, with 3 sentences (1.03%). Within the Realm of Meaning and the Unseen component, the subcomponent Deep Reflection on the Depths of the Universe and Avoidance of Its Outward

Appearances had the highest frequency, with 36 sentences (12.37%), while Hope and Optimism had the lowest frequency, with 1 sentence (0.34%). Within the Awareness of God's Presence Throughout Life component, the subcomponents Justice-Orientedness and Prayer and Its Effects had the highest frequency, each with 4 sentences (1.37%), whereas Culture of Awaiting the Promised One and Observance of Others' Rights had the lowest frequency, with 0 sentences. Within the Attention to the Characteristics and Needs of the Spiritual Dimension component, the subcomponent Avoidance of Slander and False Accusation had the highest frequency, with 11 sentences (3.78%), while Concept of Purification had the lowest frequency, with 0 sentences. Finally, within the Attention to Death and the Hereafter component, the subcomponent Hereafter-Orientedness had the highest frequency, with 61 sentences (20.96%), whereas Self-Assessment had the lowest frequency, with 0 sentences.

Table 5. Content Analysis of the Images in the Sixth-Grade Elementary School Qur'an Textbook Based on Attention to the Components of Spiritual Education

No.	Main Component	Subcomponent	Frequency	Percentage	Page
1	Human Intrinsic Dignity	Love	2	6.25	97
		Ability to Reason and Understand the Truths of Beings	—	—	—
		Importance Attached to Peers	—	—	—
		Altruism	—	—	—
		Self-Sacrifice and Devotion	3	9.37	13
	Total: Human Intrinsic Dignity		5	15.62	—
2	Innate Purity and Piety	Innate Dispositions	—	—	—
		Thinking and Reflection	—	—	—
		Use of Religious Sources	11	34.37	9
		Sense of Affection for and Interest in Faith and Aversion to Disbelief, Sinfulness, and Disobedience in the Soul	—	—	—
		Learning Lessons from Past Events	—	—	—
	Total: Innate Purity and Piety		11	34.37	—

3	The Realm of Meaning and the Unseen	Spontaneity	—	—	—
		Attention to Spiritual Needs	7	21.87	8
		Beauty of Creation	6	18.75	33
		Deep Reflection on the Depths of the Universe and Avoidance of Its Outward Appearances	—	—	—
		Hope and Optimism	1	3.13	85
	Total: The Realm of Meaning and the Unseen		14	43.75	—
4	Awareness of God’s Presence Throughout Life	Prayer and Its Effects	—	—	—
		Culture of Awaiting the Promised One	—	—	—
		Self-Accountability	—	—	—
		Observance of Others’ Rights	—	—	—
		Justice-Orientedness	—	—	—
	Total: Awareness of God’s Presence Throughout Life		—	—	—
5	Attention to the Characteristics and Needs of the Spiritual Dimension	Learning Lessons from Past Events	1	3.13	84
		Avoidance of Slander and False Accusation	1	3.13	17
		Concept of Purification	—	—	—
		Avoidance of Lying	—	—	—
		Avoidance of Backbiting	—	—	—
	Total: Attention to the Characteristics and Needs of the Spiritual Dimension		2	6.26	—
6	Attention to Death and the Hereafter	Hereafter-Orientedness	—	—	—
		Remembrance of the Day of Resurrection	—	—	—
		Self-Assessment	—	—	—
		Self-Monitoring	—	—	—
		Belief in Death	—	—	—
	Total: Attention to Death and the Hereafter		—	—	—
	Grand Total		32	100	—

Image Analysis: As shown by the findings, 32 images in the sixth-grade Qur’an textbook referred to the components of spiritual education. The Realm of Meaning and the Unseen component had the highest frequency, with 14 images (43.75%), whereas Attention to Death and the Hereafter and Awareness of God’s Presence Throughout Life had the lowest frequency, with 0 images. Within the

Human Intrinsic Dignity component, the subcomponent Self-Sacrifice and Devotion had the highest frequency, with 3 images (9.37%), while Ability to Reason and Understand the Truths of Beings, Importance Attached to Peers, and Altruism had the lowest frequency, with 0 images. Within the Innate Purity and Piety component, Use of Religious Sources had the highest frequency,

with 11 images (34.37%), whereas all other subcomponents had the lowest frequency, with 0 images. Within the Realm of Meaning and the Unseen component, Attention to Spiritual Needs had the highest frequency, with 7 images (21.87%), while Deep Reflection on the Depths of the Universe and Avoidance of Its Outward Appearances and Spontaneity had the lowest frequency, with 0 images. Within the Attention to the Characteristics and Needs of the Spiritual

Dimension component, the subcomponents Learning Lessons from Past Events and Avoidance of Slander and False Accusation each had the highest frequency, with 1 image (3.13%), whereas the other subcomponents had the lowest frequency, with 0 images. No images were identified for the Attention to Death and the Hereafter and Awareness of God’s Presence Throughout Life components.

Table 6. Content Analysis of the Activities in the Sixth-Grade Elementary School Qur’an Textbook Based on Attention to the Components of Spiritual Education

No.	Main Component	Subcomponent	Frequency	Percentage	Example	Page
1	Intrinsic Human Dignity	Love	–	–	–	–
		Capacity for reasoning and understanding the realities of beings	–	–	–	–
		Importance attached to peers	–	–	–	–
		Altruism	1	4	“Read the Qur’anic message and name several characteristics of a good friend.”	90
		Self-sacrifice and devotion	1	4	“This student-soldier wants to raise the flag of Islam after defeating the invading enemy. Help him achieve this victory.”	34
	Total: Intrinsic Human Dignity		2	8	–	–
2	Innate Purity and Piety	Innate tendencies	–	–	–	–
		Reflection and contemplation	–	–	–	–
		Use of religious sources	3	12	“Discuss the etiquette of Qur’an recitation with your friends.”	59
		Feeling friendship and affinity toward faith and aversion to disbelief, sin, and disobedience in the soul	2	8	“And fear Allah, and know that Allah is Seeing of what you do.”	19
		Learning lessons from past events	3	12	“This is a clear statement for humanity,	31

					and guidance and admonition for the pious.”	
	Total: Innate Purity and Piety		8	30	—	—
3	The Realm of Meaning and the Unseen	Spontaneity	—	—	—	—
		Attention to spiritual needs	4	16	“With the help of the picture, discuss with your friends the importance of performing prayer and observing its proper time.”	—
		Beauty of creation	4	16	“And they said, ‘Our Lord is the Lord of the heavens and the earth.’”	11
		Deep reflection on the essence of existence and avoidance of superficial appearances	1	4	“Write two examples of order in creation that you have found interesting.”	49
		Hope and optimism	1	4	“Based on these two pictures, discuss with your friends God’s assistance to the Muslim fighters.”	13
	Total: The Realm of Meaning and the Unseen		10	40	—	—
4	Awareness of God’s Presence in All Aspects of Life	Prayer and its effects	—	—	—	—
		Culture of awaiting the Divine	—	—	—	—
		Self-accountability	1	4	“With the help of the picture, discuss with your friends and explain what the outcome of each of these two individuals’ actions will be at the end of the academic year.”	40
		Respect for the rights of others	—	—	—	—
		Justice orientation	—	—	—	—
	Total: Awareness of God’s Presence in All Aspects of Life		1	4	—	—
5	Attention to the Characteristics and Needs of the Spiritual Dimension	Learning lessons from past events	—	—	—	—

		Avoidance of slander and defamation	1	4	“How should we behave toward those who find fault with others and give them inappropriate nicknames?”	21
		Concept of purification (tazkiyah)	2	8	“With the cooperation of your group members, write several characteristics of pious people in the blanks.”	27
		Avoidance of lying	–	–	–	–
		Avoidance of backbiting	–	–	–	–
	Total: Attention to the Characteristics and Needs of the Spiritual Dimension		3	12	–	–
6	Attention to Death and the Hereafter	Orientation toward the hereafter	–	–	–	–
		Remembrance of the Day of Judgment	1	4	“Considering verses 6 to 8 of this session (verse 12 of Surah Al-Saff), explain what the ‘great success’ is.”	94
		Self-assessment	–	–	–	–
		Mindfulness/self-monitoring	–	–	–	–
		Belief in death	–	–	–	–
	Total: Attention to Death and the Hereafter		1	4	–	–
Total			25	100	–	–

Activity Analysis: A total of 25 activities in the sixth-grade Qur’an textbook referred to the components of spiritual education. The Realm of Meaning and the Unseen component had the highest frequency, with 10 activities (40%), whereas the Attention to Death and the Hereafter and Awareness of God’s Presence in All Aspects of Life components had the lowest frequency, with 1 activity each (4%). Within the Intrinsic Human Dignity component, the subcomponents of Altruism and Self-Sacrifice and Devotion had the highest frequency, with 1 activity each (4%), while

the other subcomponents, with no activities, had the lowest frequency. Within the Innate Purity and Piety component, the subcomponents of Use of Religious Sources and Learning Lessons from Past Events had the highest frequency, with 3 activities each (12%), whereas Innate Tendencies and Reflection and Contemplation, with no activities, had the lowest frequency. Within the Realm of Meaning and the Unseen component, the subcomponents of Attention to Spiritual Needs and Beauty of Creation had the highest frequency, with 4 activities each (16%), while Spontaneity, with no activities,

had the lowest frequency. Within the Awareness of God's Presence in All Aspects of Life component, the subcomponent of Self-Accountability had the highest frequency, with 1 activity (4%), whereas the other subcomponents, with no activities, had the lowest frequency. Within the Attention to the Characteristics and Needs of the Spiritual Dimension component, the subcomponent of The Concept of Purification (Tazkiyah) had the highest frequency, with 2 activities (8%), while Learning Lessons from Past Events, Avoidance of Lying, and Avoidance of Backbiting, with no activities, had the lowest frequency. Finally, within the Attention to Death and the Hereafter component, the subcomponent of Remembrance of the Day of Judgment had the highest frequency, with 1 activity (4%), whereas the other subcomponents, with no activities, had the lowest frequency.

Discussion and Conclusion

This study examined spiritual education in the *Hedyehaye Aseman* (Gifts of Heaven) textbook based on the indicators of spiritual education. The findings revealed that, in the sixth-grade *Hedyehaye Aseman* textbook, 157 textual statements referred to the components of spiritual education. The Realm of Meaning and the Unseen component had the highest frequency, with 52 statements (33.12%), whereas Attention to the Characteristics and Needs of the Spiritual Dimension had the lowest frequency, with 7 statements (4.46%). Furthermore, 36 images in the sixth-grade *Hedyehaye Aseman* textbook referred to the components of spiritual education. Intrinsic Human Dignity had the highest frequency,

with 19 images (52.78%), while Attention to Death and the Hereafter, Attention to the Characteristics and Needs of the Spiritual Dimension, and Awareness of God's Presence in All Aspects of Life had the lowest frequency, with no images. In addition, 76 activities in the sixth-grade *Hedyehaye Aseman* textbook referred to the components of spiritual education. Innate Purity and Piety had the highest frequency, with 24 activities (31.58%), whereas Attention to the Characteristics and Needs of the Spiritual Dimension had the lowest frequency, with no activities.

In the sixth-grade Qur'an textbook, 291 textual statements referred to the components of spiritual education. The Realm of Meaning and the Unseen component had the highest frequency, with 98 statements (34.21%), while Awareness of God's Presence in All Aspects of Life had the lowest frequency, with 10 statements (3.43%). Moreover, 32 images in the sixth-grade Qur'an textbook referred to the components of spiritual education. The Realm of Meaning and the Unseen component had the highest frequency, with 14 images (43.75%), whereas Attention to Death and the Hereafter and Awareness of God's Presence in All Aspects of Life had the lowest frequency, with no images. Finally, 25 activities in the sixth-grade Qur'an textbook referred to the components of spiritual education. The Realm of Meaning and the Unseen component had the highest frequency, with 10 activities (40%), whereas Attention to Death and the Hereafter and Awareness of God's Presence in All Aspects of Life had the lowest frequency, with 1 activity each (4%).

The findings of the present study are consistent with those of *Adib-Manesh et al. (2018)*, who reported limited attention to reasoning; *Mohammad Hassan (2014)*, who found that textbooks addressed concepts related to God, the Qur'an, prayer, prophets, and Imams; *Mozaffari (2012)*, who reported an emphasis in textbooks on God-centeredness, faith, self-sacrifice, and the capacity for transcendence; *Irannejad (2012)*, who identified an emphasis on the component of thoughtfulness; *Ghaemi (2013)*, who found that sixth-grade elementary-school religious education and Persian-language textbooks emphasized the eight components of spiritual education; *Mottaqi et al. (2015)*, who reported the presentation of the personalities of the Infallible Imams in first-, second-, and third-year secondary-school *Religion and Life* textbooks; and *Shamshiri (2006)*, who identified an emphasis on purifying the inner self from inappropriate and evil motives in textbooks. The findings are also consistent with those of *Graham (2011)* regarding attention to belief in God and *Shibata (2004)* regarding attention to spiritual behaviors in textbooks.

However, the findings are inconsistent with those of *Ghaemi (2013)*, who reported limited emphasis on the component of prayer in the Persian-language textbook and limited emphasis on the components of spiritual education in the sixth-grade elementary-school social studies textbook. This inconsistency may be attributable to differences in the types of textbooks analyzed and the components examined in the respective studies.

Based on the findings of the present study, the components of Attention to the Characteristics and Needs of the Spiritual Dimension, Attention to Death and the Hereafter, and Awareness of God's Presence in All Aspects of Life were relatively neglected in the textual content, images, and activities of the sixth-grade *Hediyehaye Aseman* and Qur'an textbooks. Therefore, it is recommended that, in revising the texts, images, and activities of these textbooks, these components be given serious consideration through the adoption of activity-oriented approaches and enhanced visual representation.

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