Allegory of Therapeutic Efficacy Based on the Hope of Qur’anic Stories of Teenage Girls Under the Social Welfare of City of Darab

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ABSTRACT

The aim of the present study was to investigate the efficacy of therapeutic metaphor based on Qur’anic stories of teenage girls hope to increase coverage Darab city's Social Welfare. This is the objective and the method of quasi-experimental design with pre-test and post-test and follow-up. For the purpose of this number of clients under the Social Welfare of 40 girls, were randomly divided to two groups (allegory therapy based on Qur’anic stories) (n = 20) and control group (waiting list) (n = 20). The experimental group received 10 sessions of 1.5 hours per meeting attended medical analogy. Schneider life expectancy questionnaire was used to collect data. The results showed that the intervention and control groups in terms of hope after the end of therapy sessions there is a significant difference. Parable of hope in group therapy significantly increased, thus increasing hope is effective.

INTRODUCTION

Parenting style, communication methods and techniques of formal education and adult children, religious teachings are the most important factors of personality development, Islam attaches great importance to it. The psychologists now believe that the religious education should be started at a young age religious institutions should be subject to color and behavior at other periods of life based on religion. In the religious and psychological books, works of religious education and childhood is spoken, including the child who is familiar with God, and emptiness and place in life and this will be supported by the strength of the problems and hopefully always. The religious education of children with their parents makes him behave well and the increased dependence on parents. One of the characteristics of human is hope that helps him to despair behind, unrelenting pursuit of their goals and feel of the future will be reduced. According to Erikson, development occurs in early childhood from hope or despair. At this time, if the child's emotional needs are met well supplied, His well-being is formed and leads to hope. Otherwise, the failure to meet the emotional needs of his despair income. Theorists argue that the roots of hope or despair can be learned. Hope in young people, is a prerequisite for achieving a satisfactory period of adolescence to eliminate the threat in the future, the critical value (Hers. 2000). The individual or group can have hope, energy, and for this reason teens are promising, other teens are better able to take care of themselves. The adolescents typically, are future-oriented and a good life in the future, hopeful. They hope to have a better life, leading to improvement in one's correspondence. Lack of hope and motivation or face long and serious incidents or threats unavoidable events (which are covered in the lives of many young people face) in life, resulting in adverse effects on one's mental and physical. Thus, psychologists, social workers and other health care providers, can be hopeful to make a positive impact on adolescents, improving the health outcomes in this group of people, and consequently, in their community. The allegory between therapies based on Qur’anic teachings of the ways in which has the educational mechanism of the effect is that is as bright and blazing torches to guide the person referred so that keeps him from the hell. The allegory has always been one of the most succinct and most effective method to influence people so that the four cognitive, emotional, interpersonal, and personal domains affected will lead to replication. The allegory authorities say that it is not alone these difficulties to have been experienced this feels, but others before him had
such problems. This understanding is often significantly reduce pain and discomfort like others helps people to try to find a solution to his problem.

Aeinparast et al. [2] evaluate the effectiveness of therapy based on the allegory of Qur’anic stories on religion increased Social Welfare of adolescent girls under paid. The results showed a significant effect on the health allegory b0/001 Teen girls covered with rose religion immediately after treatment and after a one-month follow-up visits.

Technology journalist and colleagues (1391) examined the effects of cognitive therapy on hopelessness and loneliness story centers girls looked like family. The results show significant differences in mean disappointment with quasi-experimental and control groups in the pretest to posttest. Only difference between the experimental group and a control group with an average of only pseudo-evidence from pre-test to post-test was not significant.

Rajabpour Farkhan and Jahanshahi evaluate the effectiveness of behavioral disorders in boys’ school story therapy. The results showed that the narrative therapy is effective in reducing the behavioral problems in elementary school boys.

In this allegory therapy based on Qur’anic teachings and stories that are elegant examples the living prophets and great men of the leads the man in the face of problems instead of complaining of the Lord, when the Prophet's great to know that people are faced with such problems and in this sense, rather than away from God, religion and based on resorting to glorify God and He asked for help and hope to the lives and future. Since the Social Welfare of children and adolescents under the terms of the problems faced by family may have an adverse impact on the level of hope in them; the purpose of this research is to evaluate the effectiveness of therapy based on Qur’anic teachings of the allegory of hope in teen girls covered in managing Social Welfare and respond to the following questions:

Do the allegory therapy based on Qur’anic teachings have a significant impact in strengthening the hope of young people under the Social Welfare Department?

Method:

The objective of this study and the methods of experimental and quasi-experimental designs, after the intervention and control groups was implemented. The population of this study consisted of all adolescent girls in Darab city that were covered by Social Welfare over the last 3 months of 2012 to resolve their problems consulting in office were referred to the center. The random sampling was used to select the sample; files in this way were investigated in the counseling center and Social Welfare Work Darab city, the participants were selected according to the criteria for inclusion. The entry criteria for the study were: having a mood disorder, a minimum of 15 and maximum age 17, being single. Due to the above conditions, 56 adolescents were eligible to participate in the briefing were invited and a total of 51 people participated in the meeting and of these, 45 agreed to participate in the meetings. It is noteworthy that the number of people considered to be a group of 20 people, but to counter and prevent the loss of participants, the participants (45 people) announced that they had been divided accidentally into the experimental group (n = 23) and control (n = 22). It was clear after the end of therapy sessions, 3 members of the group have participated partially in therapy sessions, 2 persons to fill the questionnaire after the test and control groups did not follow up visit. Finally, the data obtained from 40 patients, 20 cases and 20 cases in the control group, were analyzed.

The study was performed in this manner, the process of identifying the members of the Schneider's questionnaire life expectancy between the experimental and the control groups was implemented. The experimental group therapy session’s allegory based on Qur’anic stories (A summary of the meetings of the medical allegory is presented in Table 1) participated 10 sessions of 1/30 hours in counseling in Darab city's Social Welfare center. The control group (waiting list) coincides with the experimental group did not receive any trial. After the end of the group therapy sessions allegory, both groups were evaluated by measuring tools and follow-up evaluation was performed after 1 month. After the study was to observe the ethical aspects, the waiting list for group therapy sessions were conducted allegory.

In order to collect the data needed to measure the expectation is met:

Schneider Hope Scale 2 includes: 12-item measure of hope Schneider 15 years of planning and two subscales of the bus and motivation. To answer each question, a continuum from 1 (very bad) to 4 (completely true) is considered. The research conducted in the garden on 660 students in Tehran, Schneider Hope Scale internal consistency reliability was tested using Cronbach's alpha coefficient was 0/89. The Hope Scale has a high correlation with scales that measure the same psychological processes. For example, the expectancy scale of Mizzen was 0/50 to 0/60 Sheer and Carver correlated with optimism scale. The scores on the Beck Depression Inventory were negative on checklist scores (0/51 and 0/42). Schneider hopes scale reliability was obtained using Cronbach's alpha for this study is 0/81.
Results:

In this section the mean and standard deviation between experimental and control groups in the pre-test, post-test and follow-up is given, the results of ANCOVA is presented to examine group differences.

Table 1: Mean and standard deviation promising experimental and control groups in the pre-test, post-test and follow-up.

<table>
<thead>
<tr>
<th>Index</th>
<th>Step</th>
<th>Group</th>
<th>Statistical Indicators</th>
<th>M</th>
<th>SD</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hope</td>
<td>Pre-test</td>
<td>Test</td>
<td></td>
<td>26/45</td>
<td>1/87</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>26/20</td>
<td>1/82</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>Test</td>
<td></td>
<td>33/35</td>
<td>4/00</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>26/40</td>
<td>3/05</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Follow-up</td>
<td>Test</td>
<td></td>
<td>26/95</td>
<td>3/13</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1 shows that the mean scores of hope have been significantly reduced in the experimental group than in the pre-test and post-test and follow-up tests.

Table 2: Results of tests on the assumption of equal variances Levine scores of variables in the two groups.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Significance level</th>
<th>Second Degree of freedom</th>
<th>First Degree of freedom</th>
<th>F</th>
<th>Variable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hope</td>
<td>0/419</td>
<td>38</td>
<td>1</td>
<td>0/66</td>
<td></td>
</tr>
</tbody>
</table>

As seen in Table 2, the null hypothesis of equality of variances scores of the two groups is confirmed for all variables. The assumption of equal variances scores in both experimental and control groups was confirmed.

Fig. 1: Homogeneity of regression slopes in hopes variable in the experimental and control Group.

After examining Figure 1 we find that the gradients are almost parallel. The linear relationship between the dependent variable accept auxiliary random variable was not allowed to run a multivariate analysis of covariance, if there was a linear relationship between the researchers.

Hypothesis: Has the allegory therapy based on Qur'anic teachings a significant impact in the hope of strengthening the juvenile under the supervision of the Department of Social Welfare?

To investigate the hypothesis of one-way analysis of covariance was used, the results presented in Table 3.

Table 3: Results of one-way analysis of covariance on the average scores of the control group pre-test & post-test hope.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Chi Eta</th>
<th>Level Significant p</th>
<th>F</th>
<th>Mean square</th>
<th>Degree of freedom</th>
<th>Sum of squares</th>
<th>Source of variation</th>
<th>Variable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hope</td>
<td>0/49</td>
<td>0/000</td>
<td>36/39</td>
<td>238/67</td>
<td>1</td>
<td>238/67</td>
<td>pre-test</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0/64</td>
<td>0/000</td>
<td>66/32</td>
<td>435/02</td>
<td>1</td>
<td>435/02</td>
<td>group</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>6/55</td>
<td>37</td>
<td>242/67</td>
<td>error</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As shown in Table 3 the control and experimental groups of pre-adolescents hopefully there is a significant difference in two groups based on scores (F= 0.0001, p <66/32). This hypothesis is confirmed. In other words, the medical allegory according to the mean of the experimental group hopes adolescents under the Department of Social Welfare relative to the mean of the control group, the experimental group is hoping to increase the score. The impact or difference is equal to 0/64, in other words, 64 percent of individual differences in scores hopefully test is the effect of treatment allegory.

To illustrate this topic whether these changes are stable over time; after a month of testing and follow-up of subjects The data were analyzed using analysis of covariance that The results are presented in Table 4.
Table 4: Results of one-way analysis of covariance with the control Group hopes to follow up on the mean scores of the pretest.

<table>
<thead>
<tr>
<th>Chi Eta Level Significant p</th>
<th>F</th>
<th>mean square</th>
<th>degree of freedom</th>
<th>sum of squares</th>
<th>source of variation</th>
<th>variable</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.44</td>
<td>0.000</td>
<td>30/03</td>
<td>152/64</td>
<td>152/64</td>
<td>pre-test</td>
<td>Hope</td>
</tr>
<tr>
<td>0.72</td>
<td>0.000</td>
<td>98/75</td>
<td>491/74</td>
<td>491/74</td>
<td>group</td>
<td></td>
</tr>
</tbody>
</table>

As seen in Table 4 followed by pre-adolescents in the control and experimental groups under the auspices of the Social Welfare there is no significant difference between the control group hopes (F= 0.0001, p <75/96). In other words, the education, medical allegory given the mean scores of the experimental group hopes teens in follow-up test (one month) than the mean of the experimental group, under the continuing increase in the experimental group is related to hope. The impact or difference is equal to 0/72; in other words, 72% of teenagers on the effects of individual differences in scores followed hope allegory treatment.

Conclusion:

The results of this study demonstrated that the therapy based on Qur’anic teachings allegory has a significant influence on the increase in teen girls covered hopefully the Social Welfare effect size (F= 0.0001, p <66/32). The research hypothesis is confirmed. The results of the present study is in line with industry research journalist Hassan Abadi and minimum marriage and Hrs. Sohrabian, T. [10] Shirinzadeh and Nategheian M., Hamid, Ahmadian and fruit Akbari and Salimi Bajestani, Shafiabadi, Etemadi, and Ahmadi are cited in all of which increase with increasing mental health and reduce symptomatic religion such as anxiety, depression and other mental illnesses.

On the account of these findings, it should be stated that the religious school by a set of beliefs, morals, laws and regulations guide the formation and purpose of man to achieve happiness. In other words, the beliefs and religious beliefs and practices relating to its implementation in it can have a metaphysical energy created this force is an important psychological support for patients, especially in moments of crisis should be considered critical situations. The religion and belief is the psychological motivation rooted in human nature. For this reason a man in the depths of their being an incentive to feel that the research in relation to the Creator and worship him leads to the remedies resorted; when difficulties and problems with the life caused him to support. In principle, a man in his calm self is sponsored by God.

The allegory between therapy based on Qur’anic stories that provide the real and tangible stories, all full of wisdom and practical examples of faith and hope in God, the uproar is tough and difficulties bring this message to man and faithful to a man in town is hardly believe that they are not alone and that God is with them in difficulties so trust Him and ask Him for help. Such a belief is not only the strength and confidence of a man who believes in religion leads but also of hope, he.

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REFERENCES


