



Iranian Journal of Educational Research

Print ISSN: 1735 - 563X Online ISSN: 2980 - 874X

Homepage: http://ijer.hormozgan.ac.ir



Educational Implications of Self-Governance Concept in Teachings of Imam Ali (AS): Improving Social Wellbeing and Validating It

Najmeh Khalili¹, Mohammad Hossein Heidari², Zohreh Saadatmand³

- 1. PhD Student, Department of Philosophy of Education, Isfahan (Khorasgan) Branch, Islamic Azad University, Isfahan, Iran
- 2. Associate Professor of Philosophy of Education, Faculty of Educational Sciences and Psychology, Isfahan University, Isfahan, Iran, mhhedari1354@gmail.com
- 3. Associate Professor, Department of Curriculum planning, Isfahan (Khorasgan) Branch, Islamic Azad University, Isfahan, Iran

Article Info ABSTRACT

Article type:

Research Article

Article history:

Received 12 Oct. 2024
Received in revised form 15
Nov. 2024

Accepted 17 Dec. 2024
Published online 01 Jun. 2025

Keywords:

Teachings of Imam Ali (AS), Self-Governance, Educational Implications, Social Wellbeing **Objective:** This research endeavors to elucidate the educational implications of the self-management paradigm as delineated in the teachings of Imam Ali (AS), particularly in relation to enhancing social wellbeing and its subsequent validation.

Methods: The methodological framework employed is a mixed-methods design, encompassing two qualitative phases characterized by content analysis utilizing a deductive categorization schema, alongside a quantitative validation phase employing the Lawshe's consensus coefficient. The qualitative scope of this investigation encompassed all texts pertinent to Imam Ali's (AS) teachings on self-management, adopting a purposive sampling approach, whereas the quantitative segment engaged 11 university professors and specialists. In the qualitative analysis of the data, a coding methodology was implemented, while the quantitative segment involved the validation and endorsement of the perspectives of university professors and experts through the Lawshe's consensus coefficient.

Results: The findings from the content analysis regarding the educational implications of the self-governance concept in Imam Ali's (AS) teachings, with an emphasis on social health, revealed 27 educational rationales, among which the most salient include the intrinsic value of the educator and trainee's personality, the aspiration for autonomy and independent thought, the enactment of human agency across the triad of individual, social, and divine responsibilities for the attainment of success, prosperity, and self-actualization, as well as the emphasis on oversight and social health, and the selection of appropriate mechanisms and effective time management to foster the social and mental well-being of educators and trainees.

Conclusions: The results predominantly illustrate the pedagogical implications of the principle of self-governance as articulated in the doctrines of Imam Ali (AS) and substantiate its significance in enhancing societal well-being.

Cite this article: Khalili, N., Heidari, M. H. & Saadatmand, Z. (2025). Presenting the educational implications of self-governance concept in teachings of Imam Ali (AS): improving social wellbeing and validating it. *Iranian Journal of Educational Research*, 4 (2), 1-14.

DOI: https://doi.org/10.22034/4.2.1



© The Author(s).
DOI: https://doi.org/10.22034/4.2.1

Publisher: University of Hormozgan.

Introduction

Educational implications pertain to the explicit or implicit messages conveyed during the educational process, social interactions, or individual conduct, aimed at fostering the education and development of individuals' personalities. Such implications can exert significant influence on an individual's character and disposition through both formal and informal educational practices, personal conduct, and prevailing social and cultural norms. The term educational implication encompasses the messages, concepts, and teachings that are derived from a particular context, behavior, or educational process, particularly within the domains of education and training, and emphasizes the ramifications of these implications on the educational and training experiences of individuals. Indeed, educational implications specifically denote the messages and teachings that are conveyed indirectly to individuals through various behaviors, actions, or educational methodologies (Shahryary et al., 2019). The significance of educational implications is paramount across all forms of education and training. This category of implications can exert substantial indirect influence on the behaviors, cognitive processes, and attitudes of children and adolescents, manifesting as messages integrated into their educational experiences or social interactions (Afsharmanesh & Nozari, 2021). The concept of educational implications is integral to both educational and training paradigms. On one hand, this concept encapsulates the direct and explicit messages communicated through instruction and declarations, while on the other hand, it encompasses indirect implications conveyed through social, cultural, and individual behaviors and interactions. These implications can profoundly impact the personality and conduct of individuals, whether directly or indirectly (Nikvarz & Yazdanpanah, 2015). Conversely, self-regulation denotes the cognitive and emotional processes through which individuals are capable of managing and directing their emotions, thoughts, and behaviors to attain specific objectives (McClelland et al., 2018). Self-regulation encompasses the capacity to effectively govern and channel one's thoughts, feelings, and actions in a manner conducive to achieving personal goals and aspirations, particularly in contexts necessitating sustained effort and concentration (Behzadi Soufiani et al., 2023; Samavi et al., 2023). This concept holds substantial significance within the fields of psychology, education, and management, as it relates fundamentally to an individual's capacity to regulate their behavior in response to challenges, impediments, and emotional states (Cleary et al., 2024). Self-regulation constitutes a crucial competency that enables individuals to engage effectively in the pursuit of their long-term objectives (Mallahi, 2024). This skill is essential in promoting learning and educational attainment, personal growth, and overall life success. Enhancing self-regulation can lead to improved academic outcomes and heightened self-efficacy, particularly among children and adolescents. Empirical research has demonstrated that individuals who exhibit self-regulation are better equipped to navigate challenges and obstacles, thereby facilitating the attainment of their goals (Cohen & Cohen, 2024; Vosniadou et al., 2024).

Research has demonstrated that self-regulation is a pivotal factor in enhancing academic achievement, augmenting intrinsic motivation for educational endeavors, and fostering essential life competencies. Individuals exhibiting elevated levels of self-regulation demonstrate superior capabilities in decision-making, problem-solving, and emotional regulation. Furthermore, self-regulation serves to fortify one's aptitude for resolving challenges, exercising autonomous judgment, and managing external stressors. Contemporary studies indicate that the instruction of self-regulation skills from an early developmental stage can yield beneficial outcomes in both academic and social spheres, thereby facilitating academic proficiency, bolstering mental health, and nurturing social competencies (Dignath & Veenman, 2021; Johnson et al., 2023). As an instrumental skill within the learning and personal growth paradigm, self-regulation equips individuals to adeptly navigate adversities and accomplish their objectives, not exclusively within academic settings but also throughout daily experiences.

Recent investigations reveal that self-regulation exerts significant influences on scholarly success, motivational levels, and psychological well-being. The dissemination of these competencies during formative years, in conjunction with the implementation of effective pedagogical strategies, can enhance educational achievements and character formation (Zamora et al., 2018). Conversely, social health encompasses an individual's evaluation and acknowledgment of their functionality within societal constructs, as well as the quality of their interpersonal relationships with other individuals, family members, and social groups with which they identify. In essence, it reflects the individual's capacity to engage effectively with others and the broader community to cultivate personally fulfilling relationships and fulfill societal roles (Touchton & Wampler, 2014). The determinants of societal wellbeing are encapsulated in indicators collectively referred to as social health. Social health encompasses a myriad of psychological, physical, economic, and political dimensions and is subject to a diverse array of influencing factors (Nikrouy et al., 2025; Samavi,

2022). Social wellbeing represents a critical dimension of overall well-being that specifically pertains to the psychological, social, and economic conditions of a society, as well as the relational dynamics among individuals within that society. This concept encompasses the well-being of both individual and collective relationships, societal participation, access to equitable opportunities, and availability of social resources. Social health is interconnected not only with the physical and mental states of individuals but also with social interactions and structures that significantly impact individuals' quality of life (Sabouri et al., 2020).

Additionally, through a thorough examination of both domestic and international scholarly works on the subject, it has been ascertained that, to date, an exhaustive investigation has yet to be undertaken regarding the analysis of the concept of self-management as articulated in the teachings of Imam Ali (AS) for the purpose of elucidating educational implications that could enhance social health. Existing research has predominantly focused on topics that are somewhat adjacent to this area, as evidenced by the works of Badieian et al. (2019), Naderi et al. (2019), Dast Mard et al. (2013), and Faridizad et al. (2020), all of whom have asserted that elucidating educational implications derived from the concept of self-management within the teachings of Imam Ali (AS) could significantly contribute to the enhancement of social health, thereby fostering greater motivation among educators and steering their efforts toward health-oriented initiatives. In addressing the significance and urgency of this research, it is imperative to underscore that the recognition of necessity and existing gaps within the domain of self-governance is integral, particularly given that the contemporary vision for societies is intrinsically linked to developmental progress.

The endeavors of societies to achieve development across various dimensions—including scientific, economic, and cultural—are fundamentally rooted in this premise. This matter has not been overlooked by the architects of our national education framework. Consequently, the attainment of this objective necessitates a focus on self-governance as a pivotal educational aim within the national education system; for in the rapidly evolving landscape of today's world, where societies are undergoing transformations propelled by advancements in communication technologies, self-governance emerges as a goal that seeks to uphold the autonomy of individuals, and by extension, of society itself. The preservation of both the revolutionary and Islamic identity of individuals and society is facilitated through the cultivation of self-governing individuals within

the educational system of the nation. Hazrat Ali (AS), recognized as the first Imam of the Shiites and a distinguished figure in Islamic history, has consistently underscored the principles and social values that are fundamental to the establishment of a healthy and dynamic society. From Imam Ali's perspective, the concept of social wellbeing transcends the mere physical well-being of individuals; it encompasses the quality of social relationships, justice, cooperation, and social solidarity—elements that are essential for both individual and collective development. Imam Ali (AS) has articulated the significance of social wellbeing and its influence on the enhancement of both societal and individual welfare, grounded in ethical and humanitarian principles. Thus, the researcher in this inquiry endeavors to address the question of what educational implications arise from the concept of self-governance as delineated in the teachings of Imam Ali (AS) in the context of improving social wellbeing.

Material and Methods

The methodological framework employed in this investigation was a mixed-method design, encompassing two qualitative phases characterized by content analysis utilizing a deductive categorization system, alongside a quantitative phase dedicated to the validation of the Lawshe's agreement coefficient. The scope of the study encompassed a comprehensive examination of all texts pertinent to the teachings of Imam Ali (AS), employing a purposive sampling approach. The instruments for data collection comprised questionnaires, databases, as well as library and electronic resources pertinent to the educational ramifications of the concept of self-governance as articulated in the teachings of Imam Ali (AS). During the initial phase, relevant texts, including Nahjolbalaghe, alongside verses, narrations, and statements relevant to the principal objective of the study, were meticulously selected. In the subsequent phase, a thorough examination of the texts was conducted, leading to the selection of paragraphs that directly addressed the research questions. The third phase involved the extraction of conceptual codes pertinent to the topic from each paragraph, while the fourth phase entailed the organization of these extracted codes into analogous categories. In the fifth phase, appropriate nomenclature and titles were assigned to the similar categories, thereby representing the primary category of the research endeavor. The coding technique, with paragraphs serving as the unit of analysis, was employed to systematically analyze the texts. The Lawshe's consensus coefficient (CVR) was utilized to assess content validity, with the questionnaire administered to eleven academic professors and experts through a purposive sampling technique. The qualitative component of the present research encompassed an extensive range of texts related to the teachings of Imam Ali (AS) in the realm of self-management, utilizing a purposive approach, while the quantitative component involved the insights of 11 academic professors and experts. In the analysis of qualitative data, the coding method was applied, whereas the quantitative segment involved the validation and endorsement of the opinions of professors and academic experts through the Lawshe's consensus coefficient.

Results

The content analysis result regarding the answer to the first research question regarding the result of the exploration of the concept of self-governance in the teachings of Imam Ali (AS) was classified into 9 central concepts (freedom and freethinking, insight, responsibility and accountability, monitoring and control, time management, individual differences, criticality, courage, reason and rationality) and 112 concept codes.

Table 1. Clustered concepts of the concept of self-governance in the teachings of Imam Ali (AS)

Code of grouped concepts	Replaced concepts
Not being a slave to other	
All humans are free	
God created humans free	
Freedom has hardships and disadvantages for humans	
Humans are still free despite all their bitterness and fate	
The importance of the principle of freedom and liberty	Freedom
The necessity of freedom as one of the human rights	
Freeing the personality and spirit of freedom of individuals from the shackles of weakness and	
laziness	
The necessity of restoring self-esteem and human value	
The necessity of preserving the honor, dignity and dignity of humans and avoiding insults	
The one with insight is the one who hears and thinks, looks and sees	
It is easier to lose one's sight than to lose one's insight	
In problems, the ability to distinguish right from wrong and right from wrong is determined by one's	
insight	
The sword in the battlefield must be from insight.	
With guidance, insight and insight increase	
Whoever sees himself as in need of experiences and insight in matters, does not see the	
consequences.	
Sit with the wise until you gain knowledge and insight.	Insight
Without a doubt, my insight is with me.	
Acting with a clear heart in matters	
Attacking the enemy with awareness and special insight	
He who opens his eyes with insight and intelligence, sees wisdom clearly	
The remembrance of God, whether in the form of the heart or in the form of form and language, has	
effects, good deeds and blessings, among which is increased insight.	
The discerning believer frees himself from blindness through self-purification, asceticism and	
sincerity.	

One of the spiritual and mental disasters of long-term hopes and desires is the drying up of the	
springs of insight.	
Desires blind the eyes of insight.	
A discerning person is one who thinks after hearing and gains new insight with every glance and	
always benefits from lessons.	
The importance of the principle of trustworthiness	
The necessity of management in order to serve and fulfill duties	
A farsighted and thoughtful approach to managing affairs	
The importance of the principle of accountability	D
Giving primacy to the rights of others	Being responsible and
Being farsighted in work and affairs	accountable
The responsibility of servants before God Almighty	
Agents and servants must consider themselves responsible for their actions	
Upholding the truth during governance	
Presenting justice and truth during governance	
The necessity of accuracy and comprehensiveness The principle of dynamism and flexibility	
The importance of excellence and continuous improvement	
Deep reflection in divine or spiritual evaluation	
The principle of consequentialism	Monitoring and control
Indirect supervision of rulers	Montoring and Control
Monitor all the work of your agents	
Look at the work of your agents and appoint them after testing, not because of friendship with them	
Directly supervise your agents	
Taking advantage of opportunities	
Making the most of youth	
The importance of the principle of health and vitality	
A thoughtful look at the past	
The importance of the principle of compensation	
Directly supervise your employees	Time management
Avoid haste and rush	
The realization of every goal and plan requires its own time	
Do not delay things	
Do the work yourself	
Spiritual and physical differences between humans	
The importance of the principle of nature and destiny	
The importance of the principle of choice	Individual differences
Deep reflection on the spiritual dimension of humans	
The importance of being justice-oriented	
Accepting the principle of error and mistake	
The importance of the principle of humility and modesty	
Deep reflection in protecting oneself	O. W
A person who finds it difficult to hear the truth or to suggest doing justice will certainly find it more	Criticism
difficult and difficult to act on both of them	
Speaking the truth and consulting with justice	
Taking steps on the clear path	
The importance of the principle of value recognition	
The necessity of rebuilding self-confidence	
Accepting the rights of people	
Being brave and courageous in affairs	Courage
Sit and stand with brave and courageous people	Ũ
The value of a man is in his effort, truth and honesty	
Motivate and encourage brave people	
Thinking about divine rights	
Thinking and reflecting on divine reasons, arguments and verses	
Paying attention to the hidden capabilities of reason	Rationality and
The value and usefulness of reason	rationalism
The necessity of using thought and reflection in knowing God	
Not speaking without thinking and speaking good words	

Thinking about one's words, behavior and deeds
Benefiting from the knowledge and thoughts of others
A profound and instructive view of the world
Accuracy and a positive view in observations
Wisdom is the factor of thinking and foresight
Religiosity and politeness are the products of reason

The content analysis result regarding the answer to the third research question regarding the educational implications of the concept of self-management in the teachings of Imam Ali (AS) in improving social health was classified into 9 main concepts and 27 educational implications. By examining the classification of these concept codes, three categories of educational implications can be obtained from the words of the Imam: implications regarding the instructor, implications regarding the trainee, and implications regarding the educational practice.

Table 2. Educational implications of the concept of self-governance in the teachings of Imam Ali (AS) in improving social wellbeing

Core concepts	Educational implications
Freedom	1- The real capital of the personality of educators and educators is the desire for freedom and free thinking, and this cannot be achieved without thinking.
	2- To achieve happiness, one must have mental health, it is this healthy thought that opens the doors to reality for the individual and sets the path of evolution before him.
	3- Owners of free thought and ideas should rely on their faith and social and spiritual health to strive for the acquisition and research in sciences so that they can bring true happiness to society.
Being responsible and accountable	4- By playing the role of a person in the three areas of individual responsibility, social responsibility and divine responsibility, he will be granted success, prosperity and self-fulfillment.
	5- According to the teachings of Imam Ali (AS), the sense of responsibility of educators and educators should go beyond the circle of Muslims and relatives and include all of their peers.
	6- Although in the value system of Islam, responsibility is directed to all members of society, educators who have a special characteristic in society have greater responsibility.
Monitoring and control	7- The necessity of community health is to give importance to social health and supervision and to choose appropriate mechanisms to implement correct and disciplined supervision.
	8- Social health, along with physical and mental health, is one of the three pillars of the general health of the community and family.
	9- The importance of health is such that educators and trainers with social health can more successfully cope with the problems arising from playing major social roles.
Time management	10- Time management effectively leads to improved efficiency and productivity, less stress, and greater success in the lives of educators and trainers.
	11- Proper time management can significantly improve the social health and mental health of educators and trainers.
	12- Time management is one of the key skills in the personal and professional lives of educators and trainers.
Individual differences	13- Educators have various individual differences in terms of learning ability, individual talents, type of upbringing, and family and local culture. Paying attention to these points is necessary to understand the spirits of educators and to give importance to these individual differences in advancing educational goals.
	14- Differences between individuals arise from divine wisdom, because it is this difference that drives human society and educators towards continuous development.
	15- The good of educators lies in their differences, and if everyone is equal, they will face challenges and problems in the field of social health.
Criticism	16- Acceptance of criticism, as one of the most important life skills, plays a key role in the social development of educators.

	17- The ability to accept opposing opinions, self-conscious evaluation, and modifying behavior based
	on feedback from others are among the factors that guarantee the success of educators in various areas of life.
	18- Criticism is a tool for interacting with a dynamic society and can create the basis for progress and excellence in educators and educators.
Courage	19- Strengthening the emotional richness and communicative motivations of educators in the family environment leads to the improvement of dynamic, motivated and positive character traits.
	20- Courageous and courageous educators are able to face challenges and difficult life situations better and have more self-confidence.
	21- Courage is one of the basic characteristics that plays an important role in the personality development and health of educators.
Rationalism	22- Reasoning and thinking skills can give educators a new perspective on solving problems and help them in solving problems and making decisions.
	23- Educators who are more proficient in using reasoning and thinking skills show different personality and behavioral characteristics in society.
	24- Reasoning and thinking revive the ability to be different and reconstruct events in a new way in educators and help them think differently.
Insight	25- Insight turns educators and trainers into active and effective elements in society and ensures their social health.
	26- Correct understanding of the issues and problems of society in the field of social health and the ability to find appropriate solutions for them is of great importance.
	27- The role of insight in the rise and fall of civilization in human societies is a fundamental and key role, and therefore it plays an effective role in the dimensions of the social health of educators and trainers.

Discussion

The current investigation was undertaken to elucidate the educational implications of the self-governance construct as espoused in the teachings of Imam Ali (AS), particularly in the context of enhancing social wellbeing and its validation. The findings from the content analysis regarding the educational implications of the self-governance concept in the teachings of Imam Ali (AS), with an emphasis on social health, revealed 27 educational rationales, among which the most salient include the intrinsic value of personal capital for both educators and learners, the pursuit of autonomy and independent thought, the embodiment of human agency across the triad of personal accountability, social obligation, and divine duty for achieving success, prosperity, and self-actualization, the prioritization of oversight and social health coupled with the selection of suitable methodologies, effective time management aimed at bolstering the social and psychological well-being of both educators and learners, the capacity for learning, individual aptitudes, the nature of upbringing, and the familial and indigenous cultural influences on the learners, the acceptance of criticism as a pivotal life skill, the enhancement of emotional depth and communicative incentives within the familial milieu, the development of reasoning and critical thinking as an active and

impactful component within society, and the essential role of insight in the ascendance and decline of human civilizations.

The aforementioned findings exhibit a degree of congruence with the investigations conducted by Naderi et al. (2019) and Faridizad et al. (2020). The examination and elucidation of the aforementioned inquiry highlighted that social wellbeing represents a dimension of human wellness that can flourish within a myriad of contextual factors. These factors can be discerned within Islamic texts, particularly in Nahjolbalaghe. One salient factor contributing to the enhancement of social health pertains to social determinants. A robust and dynamic society is contingent upon the presence of citizens endowed with a joyful and highly driven spirit; thus, for such an attainment, social health must be acknowledged as a form of mental, individual, and communal wellness in contemporary society.

Considering the relative novelty of the social wellbeing concept, there remains a lack of comprehensive consensus regarding its dimensions and indicators among scholars. One justification for the heightened interest in social health, both in Iran and globally, is its conceptual allure, as it can provide a generalized depiction of the societal conditions prevailing within a community and serve as an effective analytical instrument for researchers and policymakers in this domain. Disruptions in social wellbeing and the manifestation of anomalies such as anxiety, depression, addiction, divorce, and suicide constitute pressing issues within modern society that warrant extensive investigation, coupled with the proposal of preventative and mitigative strategies through a thorough analysis of their underlying causes and ramifications. Social health embodies a form of mental, individual, and collective wellness, which, when actualized, cultivates a populace characterized by joyful motivation and spirit, ultimately fostering a contented and healthy society.

Indeed, a healthy existence among family members arises from the interplay of individual choices juxtaposed with the socio-economic environment of the family unit. In a broad sense, the sociocultural aspect of health encompasses the degrees of interpersonal skills, social functioning, and the capacity of each individual to perceive themselves as an integral component of the broader societal framework. In this regard, each individual is recognized as both a member of their familial unit and a constituent of the larger community. Social wellbeing pertains to the condition of an individual's interactions with others within society, or their degree of social acceptance, thereby

underscoring the aspect of health that is interrelated to the individual's connections with other individuals or the societal context in which they reside.

The concept of social health comprises multiple components that collectively illustrate the efficacy with which individuals navigate their social environments. As a distinguished Islamic and humanitarian figure, Imam Ali (AS) consistently underscored ethical and behavioral principles that facilitate the enhancement of self-governance as well as individual and communal development. Self-governance is defined as an individual's capacity to regulate their cognitive processes, emotions, and behaviors to achieve objectives and effectively confront challenges. This notion holds particular significance within the teachings of Imam Ali (AS), wherein it plays a pivotal role in the advancement of social wellbeing.

Within the framework of Imam Ali's (AS) teachings, self-governance is regarded as one of the essential foundations for fostering social and communal well-being. He accentuated the individual's capability to modulate their emotions, thoughts, and actions, positing that this ability constitutes a fundamental prerequisite for attaining human excellence and cultivating a healthy and harmonious societal structure. Self-regulation across various domains, including anger management, adherence to justice, moderation in conduct, accountability, and the establishment of healthy interpersonal relationships, can significantly contribute to the enhancement of social health. Consequently, the adherence to the teachings of Imam Ali (AS) can facilitate both individuals and society in progressing toward social, spiritual, and moral advancement, thereby fostering a more robust and sustainable social milieu.

In light of the study's findings, it is recommended that, in accordance with the teachings of Imam Ali (AS), individuals dedicate time to self-exploration and attain a profound comprehension of their personality and behavioral traits. This objective can be realized through practices such as daily introspection, meditation, and systematic evaluation of one's behaviors. Such practices aid individuals in regulating their responses to diverse social circumstances and making necessary adjustments. Conversely, in a societal context characterized by heightened social tensions and challenges, individuals must cultivate the ability to manage anger and maintain equanimity in high-pressure situations. To fortify this competency, techniques such as controlled breathing, meditation, relaxation exercises, and positive cognitive strategies can be employed. This approach

not only contributes to enhancing social wellbeing but ultimately fosters healthier social interactions while mitigating violence and social discord.

Data availability statement

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

Ethics statement

The studies involving human participants were reviewed and approved by the ethics committee of Islamic Azad University. The patients/participants provided their written informed consent to participate in this study.

Author contributions

All authors contributed to the study conception and design, material preparation, data collection, and analysis. All authors contributed to the article and approved the submitted version.

Funding

The authors did (not) receive support from any organization for the submitted work.

Conflict of interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

References

- Afsharmanesh, M., & Nozari, M. (2021). Guidelines for Cooperation between Home and School in Line with the Reinforcement of Religious Education of Elementary Students. *Research in Islamic Education and Training*, *1*(4), 7-30. https://doi.org/10.22034/riet.2021.8704.1040
- Badieian, R., Najafi, M., & Heydari, M. H. (2019). Analyzing the status of autonomy in the fundamental document on the development of education. *Research in Islamic Education Issues*, 27(42), 161-185.
- Behzadi Soufiani, L., Ahangari, S., & Saeidi, M. (2023). The Effect of the Model Contingent Teaching on Improving Iranian EFL Learners' Writing Self-Regulation Strategies. *Iranian Evolutionary Educational Psychology Journal*, 5(1), 118-134.
- Cleary, T., Zhang, R., Russo, M. R., & Slemp, J. (2024). A systematic review of the self-regulation strategy inventory (SRSI): Uses, applications and psychometric characteristics. *School psychology review*, 1-20.

- Cohen, G., & Cohen, A. (2024). Mapping educators' insights of student problem-solving difficulties while implementing video-assisted self-regulated learning training in classrooms. *European Journal of Open, Distance & E-Learning*, 26.
- Dast Mard, M., Safaei Moghadam, M., Pak Seresht, M. J., & Shehni Yaeelagh, M. (2013). Survey of theoretical foundation of self-efficacy as an educational aim. *Foundations of Education*, 2(2), 17-38. https://doi.org/10.22067/fe.v2i2.16271
- Dignath, C., & Veenman, M. V. (2021). The role of direct strategy instruction and indirect activation of self-regulated learning—Evidence from classroom observation studies. *Educational Psychology Review*, 33(2), 489-533.
- Faridizad, F., Heidari, M.-H., & Neyestani, M.-R. (2020). A Study of the Relationship between Dialog-Centeredness in the Family and Autonomy of Children and its Educational Explanation. *The Women and Families Cultural-Educational*, *14*(49), 7-23.
- Johnson, E., Masser, J. S., & Spears, L. (2023). Self-regulated learners: A comprehensive, translational framework for students with learning disabilities. *Exceptionality*, *31*(1), 52-68.
- Mallahi, O. (2024). Exploring the Status of Self-Regulated Strategies and Self-Efficacy Beliefs in Learning English Grammar among Iranian EFL Learners. *Iranian Journal of Educational Research*, *3*(3), 93-112.
- McClelland, M., Geldhof, J., Morrison, F., Gestsdóttir, S., Cameron, C., Bowers, E., . . . Grammer, J. (2018). Self-regulation. *Handbook of life course health development*, 275-298.
- Naderi, K., Neshatdoost, H., & Talebi, H. (2019). The Effect of Self-Regulation Strategies Training on Happiness in Students: Gender Comparison. *Positive Psychology Research*, *5*(1), 41-54. https://doi.org/10.22108/ppls.2019.113369.1544
- Nikrouy, F., Mohammadi, K., & Samavi, S. A. (2025). Structural relationship model of basic psychological needs with intimate partner violence: the mediating role of gender discrimination and self-esteem. *Journal of interpersonal violence*, 40(5-6), 1387-1411.
- Nikvarz, T., & Yazdanpanah, L. (2015). Relationship between Social Factors and Social Health among Students of Shahid Bahonar University of Kerman. *Journal of Applied Sociology*, 26(3), 99-116. https://jas.ui.ac.ir/article_18405_ea81fef3943dcf3a42621a2bb8d24def.pdf
- Sabouri, H., Samavi, A., & Amir Fakhraei, A. (2020). Comparison the effectiveness of acceptance and commitment therapy and compassion focused therapy on the quality of life and tendency

Downloaded from ijer.hormozgan.ac.ir on 2025-11-30]

- to betray in married students with tendency to infidelity. *Iranian Evolutionary Educational Psychology Journal*, 2(3), 184-199.
- Samavi, S. A. (2022). Positive psychology studies in education. In (Vol. 13, pp. 845199): Frontiers Media SA.
- Samavi, S. A., Samavi, S. A., & Hashemipoor, S. (2023). Presenting a causal model of academic vitality based on academic attitudes Emotional self-regulation and positive youth development. *Journal of Educational Psychology Studies*, 20(49), 121-103.
- Shahryary, R., Hashemipaykar, R., & Diba, H. (2019). The Genre of Moral Though in Nahj al-Balagha and its Educative Implications. *Revelatory Ethics*, 8(2), 27-48. https://ethics.isramags.ir/article-92602_bd249d8471a803dc55cef9d13954ffb8.pdf
- Touchton, M., & Wampler, B. (2014). Improving social well-being through new democratic institutions. *Comparative Political Studies*, 47(10), 1442-1469.
- Vosniadou, S., Bodner, E., Stephenson, H., Jeffries, D., Lawson, M. J., Darmawan, I. N., . . . Dignath, C. (2024). The promotion of self-regulated learning in the classroom: a theoretical framework and an observation study. *Metacognition and learning*, *19*(1), 381-419.
- Zamora, Á., Súarez, J. M., & Ardura, D. (2018). A model of the role of error detection and self-regulation in academic performance. *The Journal of Educational Research*, 111(5), 595-602.