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

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### Article Info

### ABSTRACT

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**Keywords:**

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**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.

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

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

|   |  |
|---|--|
| Thinking about one's words, behavior and deeds<br>Benefiting from the knowledge and thoughts of others<br>A profound and instructive view of the world<br>Accuracy and a positive view in observations<br>Wisdom is the factor of thinking and foresight<br>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.

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#### **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.

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