

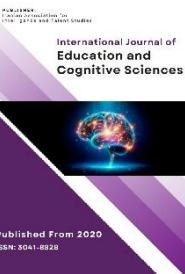


Journal Website

Article history:
Received 06 July 2025
Revised 15 November 2025
Accepted 22 November 2025
Initial Published 24 December 2025
Final Publication 01 June 2026

International Journal of Education and Cognitive Sciences

Volume 7, Issue 2, pp 1-17



E-ISSN: 3041-8829

Published From 2020

ISSN: 3041-8829

Design and Validation of a Training and Education Model for Student–Teachers with Emphasis on the Holy Qur'an and the Fundamental Reform Document of Education in Farhangian University

Ali Akbar. Hamedi¹, Sadegh. Rezaei ^{2*}, Alireza. Assareh ³, Ruhollah. Karimi Khoygani²

¹ Department of Educational Philosophy, SR.C., Islamic Azad University, Tehran, Iran

² Department of Educational Sciences, Amin University, Tehran, Iran

³ Department of Educational Sciences, Shahid Rajaei University, Tehran, Iran

* Corresponding author email address: Sadeghrezae61@adu.ac.ir

Article Info

Article type:

Original Research

How to cite this article:

Hamedi, A. A., Rezaei, S., Assareh, A., & Karimi Khoygani, R. (2026). Design and Validation of a Training and Education Model for Student–Teachers with Emphasis on the Holy Qur'an and the Fundamental Reform Document of Education in Farhangian University. *International Journal of Education and Cognitive Sciences*, 7(2), 1-17.

<https://doi.org/10.61838/kman.ijecs.320>



© 2026 the authors. Published by Iranian Association for Intelligence and Talent Studies, Tehran, Iran. This is an open access article under the terms of the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License.

ABSTRACT

Purpose: The purpose of this study was to design and validate a comprehensive education model for student-teachers based on the Holy Quran and the Fundamental Transformation Document of Education in Farhangian University.

Methods and Materials: This applied study employed an exploratory mixed-method design consisting of qualitative and quantitative phases. In the qualitative phase, 20 experts in teacher education, Farhangian University administrators, and faculty members were selected through purposive sampling based on the saturation principle. Semi-structured interviews were conducted, and data were analyzed using thematic analysis and three-stage coding (open, axial, selective) in MAXQDA. In the quantitative phase, the population included managers, faculty members, and student-teachers, from whom 821 participants were selected using Cochran's formula and cluster sampling. A researcher-made questionnaire with 74 items was used, and its validity was examined through CVR, CVI, and construct validity via CFA; reliability was confirmed with Cronbach's alpha and composite reliability. Quantitative analyses were conducted using SPSS-21 and LISREL-8.

Findings: Confirmatory factor analysis revealed that the Quran-based model contained 33 indicators grouped into 6 significant components with excellent model fit ($RMSEA=0.066$, $CFI=0.97$, $GFI=0.94$). Similarly, the model grounded in the Fundamental Transformation Document included 41 indicators organized into 8 components with strong fit indices ($RMSEA=0.070$, $CFI=0.95$, $GFI=0.93$). One-sample t-tests indicated that the final model significantly met criteria of alignment, comprehensibility, generalizability, and theoretical control.

Conclusion: The results confirmed that a coherent and validated student-teacher education model—grounded simultaneously in Quranic principles and the Fundamental Transformation Document—can effectively guide the enhancement of teacher education processes in Farhangian University, offering a reliable framework endorsed by experts and supported by robust statistical evidence.

Keywords: Education model, student-teachers, Farhangian University, Holy Quran, Fundamental Transformation Document, model validation

1. Introduction

The increasing complexity of contemporary educational systems, coupled with rapid sociocultural transformations and the rising expectations placed on teacher education institutions, has heightened the need for designing curriculum models that are simultaneously spiritually grounded, pedagogically robust, and responsive to global developments. In many countries, especially those with deep religious and cultural traditions, higher education institutions responsible for teacher preparation are increasingly expected to integrate spiritual, ethical, and value-based frameworks into professional training. This expectation arises from the recognition that teachers are not merely transmitters of information but moral agents, cultural guides, and shapers of identity who influence the intellectual and ethical development of future generations. Scholars have consistently emphasized that meaningful teacher education must incorporate holistic developmental approaches that integrate cognitive, affective, ethical, and spiritual growth dimensions (Bolehrey et al., 2013; Ghasempour Dehaqani & Nasr Esfahani, 2012). Within this context, Farhangian University, as Iran's central institution for preparing future teachers, faces the strategic imperative of redefining its curriculum in ways that reflect both the Fundamental Reform Document of Education and core spiritual principles rooted in Islamic teachings.

International literature highlights the importance of incorporating spirituality into education in a structured, evidence-based manner, noting that spiritual training strengthens ethical sensitivity, enhances resilience, and supports learners' internal motivation while guiding them toward positive personal and social transformation (Dumayas II & Dura, 2024; Puchalski et al., 2024). In the same vein, spiritual education has become a foundational driver of professional development in educational organizations, where spiritual values influence workplace behavior, teamwork, organizational citizenship, and ethical decision-making (Sadeghian & Fatemi, 2024). Particularly in teacher education programs, spiritual and moral frameworks are increasingly recognized as essential components of empowering teachers to respond to new societal challenges (Celik et al., 2025; Cinantya et al., 2025). These factors together underscore the need for holistic curriculum models that combine theoretical foundations, applied competencies, and spiritual-ethical development for future educators.

In parallel with global developments, educational policymakers in Iran have long emphasized that the transformation of the national education system requires cultivating teachers who embody religious, moral, and spiritual virtues alongside professional teaching competencies. The Fundamental Reform Document of Education, which outlines the philosophical foundations of Iran's educational transformation, identifies "spiritual excellence" and "moral cultivation" as central pillars of teacher preparation (Haji Babaei, 2012). The document requires teaching universities—particularly Farhangian University—to redesign curriculum structures in ways that foster character formation, spiritual maturity, social responsibility, and ethical leadership. This vision aligns closely with Islamic pedagogical traditions, where education is understood as a process of nurturing the whole human being—intellectually, emotionally, spiritually, and socially (Karimullah et al., 2022). Studies in the field of Islamic education also emphasize that contemporary challenges such as digitalization, globalization, and identity fragmentation make spiritually grounded teacher training programs even more vital (Kosim et al., 2023; Moslimany et al., 2024).

Despite extensive theoretical discussions, however, there remains a significant gap in operationalizing spirituality within teacher education curricula. Scholars argue that although spirituality is widely regarded as an essential dimension of holistic education, many institutions lack concrete models, measurable indicators, and validated frameworks that can guide curriculum developers (Sabouri Khosroshahi, 2010; Sanjari et al., 2014). Moreover, spirituality is often treated as an abstract, implicit concept rather than an explicit pedagogical domain, resulting in fragmented or inconsistent educational practices. As a result, the absence of coherent models hinders teacher education institutions from systematically incorporating spiritual values into instructional design, assessment, and professional development (Pahlavan Sharif et al., 2016). The need for a scientifically validated model is particularly urgent in institutions like Farhangian University, which have a national mandate to produce teachers who embody moral character, professional competence, and spiritual integrity.

Contemporary global trends have further intensified the need for developing spiritually grounded curriculum models. For instance, global modernization has pushed educational systems toward technological integration, digital pedagogy, and industry-oriented competencies, but scholars warn that such advancements sometimes overshadow spiritual and ethical education (Broo et al., 2022). Industry 5.0

conceptualizations, for example, emphasize human-centeredness, well-being, and sustainability as core features, pointing to a renewed global interest in integrating humanistic and value-based frameworks into educational innovation and teacher training. This human-centered philosophy aligns closely with Islamic education principles, which advocate the cultivation of balanced individuals who are intellectually capable, morally disciplined, and spiritually enlightened. Thus, Farhangian University's move toward developing a spiritually aligned curriculum reflects broader global shifts in redefining educational quality beyond technical competencies (O'Dowd & Dooly, 2022).

Scholarly discourse also highlights the importance of teacher empowerment as a necessary component for implementing spiritually grounded curricula. Empowered teachers are those who possess agency, reflective capacity, and ethical responsibility, enabling them to translate spiritual principles into pedagogical practice (Celik et al., 2025). Recent studies examining teacher empowerment in digital educational environments emphasize that spiritual values foster resilience, commitment, and a deeper sense of professional identity among teachers (Cinanya et al., 2025). These findings resonate with evidence from Iranian studies indicating that spiritual curricula enhance teachers' professional motivation, ethical conduct, and interpersonal sensitivity (Adib Manesh, 2022). Together, this body of literature suggests that designing a spiritual curriculum for teacher education is not only theoretically valuable but also practically necessary for preparing empowered educators capable of managing contemporary challenges.

Another important dimension in developing spiritual curriculum models is the role of organizational culture, particularly in higher education institutions responsible for teacher preparation. Studies show that the perception of an ethical organizational climate significantly influences workplace spirituality, employees' ethical values, and their sense of purpose (Sadeghian & Fatemi, 2024). A spiritually supportive institutional environment enables faculty members and student-teachers to internalize moral principles, engage in reflective practice, and foster meaningful interpersonal relationships. This perspective is consistent with Islamic pedagogy, which emphasizes spiritual role modeling (qud wah) and the importance of embedding spiritual values within the institutional culture of learning environments (Karimullah et al., 2022). Additionally, research on the dynamics of Islamic education policy shows that policy implementation is effective only

when institutional culture supports the underlying values and intended transformations (Kosim et al., 2023).

The development of spiritual curriculum models has also been influenced by interdisciplinary perspectives. Medical humanities research, for example, provides evidence that incorporating spiritual approaches into curricula enhances learners' empathy, ethical sensitivity, and sense of professional responsibility (Bolehrey et al., 2013). Similarly, workplace studies demonstrate that spirituality plays a mediating role in fostering organizational citizenship behavior, collaboration, and value-based performance (Dumayas Li & Dura, 2024). These insights underscore that spiritually enriched curricula are not limited to religious education but have far-reaching implications for organizational behavior, leadership development, and professional ethics—all of which are essential domains in teacher training.

Despite the broad theoretical support for integrating spirituality into teacher education, scholars emphasize that curriculum development must be evidence-based, aligned with national educational policy, and tailored to the specific cultural context (Ghasempour Dehaqani & Nasr Esfahani, 2012). This aligns with the argument that Islamic education in the modern age must balance fidelity to religious principles with openness to scientific, technological, and pedagogical advancements (Moslimany et al., 2024). Moreover, the digital age requires teacher education institutions to cultivate spiritual literacy that prepares teachers to navigate ethical challenges underlying digital spaces, media exposure, and virtual interpersonal interactions (Karimullah et al., 2022). As digitalization reshapes learning environments, teachers must be capable of guiding students in maintaining moral integrity and critical awareness within complex technological ecosystems.

At the same time, globalization poses challenges that must be addressed through culturally and spiritually grounded curricula. Research on educational challenges in an era of globalization argues that educational institutions must develop strategies to maintain cultural identity, moral values, and spiritual coherence amid global homogenizing forces (Sabouri Khosroshahi, 2010). This insight directly relates to Farhangian University's mandate, which requires preserving the Islamic-Iranian identity of teacher education while equipping learners with the professional competencies required in contemporary educational contexts. Islamic perspectives on moral and spiritual development emphasize that education must guide learners toward a balanced identity that integrates faith, reason, social responsibility,

and personal growth (Pahlavan Sharif et al., 2016). Therefore, any curriculum model designed for teacher education must incorporate elements that strengthen spiritual literacy, ethical discernment, and cultural rootedness.

Additionally, the evolution of professional development practices in higher education offers essential guidance for designing spiritual curricula. Virtual exchange programs, professional learning communities, and reflective practices promote teacher growth and help integrate values-based approaches into modern pedagogy (O'Dowd & Dooly, 2022). These global practices provide conceptual support for designing curriculum components that strengthen reflective thinking, collaborative inquiry, and value-based instructional design at Farhangian University.

Overall, the convergence of theoretical scholarship, policy mandates, and global educational trends indicates a pressing need for developing a validated and comprehensive model of spiritual curriculum for student-teachers. While existing studies offer valuable insights, few have proposed empirically grounded, systematically validated frameworks tailored to Farhangian University's unique mission and aligned with both the Holy Qur'an and the Fundamental Reform Document of Education. Therefore, building a scientifically robust and contextually appropriate model is essential for ensuring that the university fulfills its transformative national role.

Based on the theoretical foundations, empirical evidence, and policy requirements reviewed above, the present study aims to design and validate a comprehensive, operational model for a spiritually grounded teacher-education curriculum at Farhangian University with full alignment to the Holy Qur'an and the Fundamental Reform Document of Education.

2. Methods and Materials

The research is applied in terms of purpose, aiming to solve problems and ultimately provide information for decision-making and addressing administrative and even individual needs. In terms of data, this study is mixed-methods and, by engaging experts in the field, examines the dimensions, components, and indicators of the comprehensive training and education system for student-teachers at Farhangian University with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education. Regarding implementation, the researcher relied on thematic analysis (expert interviews) and survey-based

models, collecting data in two qualitative and quantitative phases.

Since the present study concerns the design of an operational model for the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education, it is mixed-methods based on the nature of its data. In summary, all stages undertaken to implement the study are as follows:

1. Reviewing the theoretical and empirical background of the study
2. Designing in-depth interviews based on the research questions and objectives
3. Examining Qur'anic verses and the Reform Document
4. Identifying and categorizing the dimensions, components, and indicators constituting the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education through expert interviews
5. Identifying and categorizing the dimensions, components, and indicators influencing the model of the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education through expert interviews
6. Developing the questionnaire using the dimensions, components, and identified indicators extracted from the in-depth interviews
7. Forming focus groups with faculty members and obtaining their feedback (5 individuals) and preparing the final questionnaire
8. Administering the questionnaire to the population of student-teachers at Farhangian University units
9. After transcription and formatting of interview audio files, analyzing data using MAXQDA12 software to obtain clear categories and groups of responses
10. Developing an operational model for the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education
11. Validating the operational model of the comprehensive training and education system of

student-teachers at Farhangian University with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education

The statistical population in the qualitative section included experts in teacher education, experts from Farhangian University, and experts in higher education. Eligibility criteria included holding at least a PhD degree and an executive or educational position in university planning, either currently or in the past. These individuals, referred to as "informed experts," participated in the interviews. The second group in the quantitative section consisted of all managers, deputy managers, faculty members, and student-teachers of Farhangian University.

Number of Farhangian University faculty members: 840
Number of central administrators and campus officials: 380
Number of undergraduate student-teachers: 50,000

In the qualitative section, purposive non-random sampling was used, and based on the saturation principle, 20 individuals were selected as the sample size. Interviewees included 7 higher education administrators, 8 Farhangian University administrators, and 5 faculty members. The interview process was conducted in late spring 2020. For determining the quantitative sample size, Cochran's formula was used, whereby 260 faculty members, 181 central administrators and campus officials, and 380 student-teachers were selected as the research sample. Cluster sampling was used due to the geographical distribution of Farhangian University units. The country's geographical regions were divided into five zones—north, south, east, west, and center—and Farhangian University campuses in all provinces were evaluated. Ultimately, managers, deputy managers, faculty members, and student-teachers were selected using convenience sampling.

In the qualitative section, semi-structured, in-depth interviews were employed. Five main questions were used in preliminary individual interviews. After 20 interviews, repetition of primary and secondary factors was observed, and saturation was achieved, meaning new data did not differ from previously collected data; thus, interviews were discontinued. In the quantitative section, data were collected using a researcher-made questionnaire derived from interview codes. The questionnaire contained 74 items using a 5-point Likert scale: 33 items measuring components based on the Holy Qur'an and 41 items measuring components based on the Reform Document.

To ensure the validity of the qualitative research instruments and the accuracy of findings from the

researcher's perspective, feedback from faculty members familiar with the field and academic experts was used. Participant assistance in data interpretation was also employed. Reliability in the qualitative section was confirmed using test-retest reliability and intra-coder agreement, indicating stable findings.

To determine questionnaire validity in the quantitative section, face, content, and construct validity were used. For face validity, questionnaires were reviewed by members of the sample and academic experts before distribution. For content validity, CVR and CVI forms were completed by ten experts, including interviewees, academic experts, and several respondents. CVI results showed that all items related to the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education and its influencing factors and outcomes were appropriate in terms of simplicity, clarity, and relevance (all coefficients > 0.79). CVR values for all items were above 0.62; thus, no items required removal.

Construct validity was evaluated using convergent and discriminant validity through SmartPLS 2 software. Findings on convergent validity showed all factor loadings had significant t-values greater than 2.58 at the 99% confidence level; all loadings exceeded 0.5; average variance extracted (AVE) values exceeded 0.5; and composite reliability values were higher than AVE values, confirming convergent validity (Borg & Gall, 2019). For discriminant validity, the Fornell-Larcker test (evaluating discriminant validity of latent variables) and cross-loading test (evaluating discriminant validity at the level of observed variables) were used. The Fornell-Larcker results showed that the square root of AVE for each latent variable exceeded its correlations with other latent variables. Cross-loading results indicated that each item's loading on its corresponding construct was at least 0.1 higher than its loadings on other constructs, confirming discriminant validity.

Reliability in this study was assessed using Cronbach's alpha and composite reliability. Both coefficients for all variables exceeded 0.70, demonstrating the reliability of the measurement instrument. Reliability and validity coefficients for the questionnaire on the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education are shown in the table below.

Table 1*Average Variance Extracted and Composite Reliability Coefficients*

Component	Number of Items	Cronbach's Alpha	CR	AVE	MSV	ASV	1	2	3	4	5
Emphasis on the Qur'an – Educational	23	0.72	0.800	0.65	0.40	0.26	0.78	—	—	—	—
Emphasis on the Qur'an – Organizational	10	0.76	0.825	0.63	0.43	0.31	0.53	0.76	—	—	—
Emphasis on the Reform Document – Educational Factors	16	0.81	0.869	0.59	0.40	0.29	0.47	0.52	0.82	—	—
Emphasis on the Reform Document – Organizational Factors	15	0.78	0.871	0.63	0.38	0.33	0.39	0.44	0.36	0.75	—
Emphasis on the Reform Document – Group Factors	10	0.82	0.847	0.59	0.28	0.26	0.48	0.53	0.45	0.51	0.77

Given the above table, reliability of all dimensions is confirmed because Cronbach's alpha and composite reliability exceed 0.70, and AVE > 0.5. Convergent validity is confirmed because CR > 0.7; CR > AVE; AVE > 0.5. Discriminant validity is confirmed because MSV < AVE and ASV < AVE. Also, according to the Fornell-Larcker criterion, the square root of AVE for each latent variable must be greater than its highest correlation with other latent variables, which is confirmed.

Data analysis in the qualitative section followed theoretical coding derived from thematic analysis. Open coding, axial coding, and selective coding were applied to analyze interview data and theoretical foundations.

In the quantitative section, descriptive and inferential statistical methods were used based on the research questions. For describing demographic characteristics obtained from the questionnaire, percentage, frequency, tables, figures, and charts were used. To describe research variables, mean, standard deviation, skewness, and kurtosis were used. Descriptive analyses were conducted using SPSS 21. In the inferential section, confirmatory factor analysis

was applied to answer the research questions using LISREL v8.

3. Findings and Results

Given that the research is mixed-methods, data analysis consists of two parts: qualitative data analysis and quantitative data analysis.

How is the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an?

To answer this research question, the responses collected from expert interviews, as well as the theoretical foundations and empirical background of the study, were analyzed.

In the tables below, the checklist related to the results of content analysis of the interviews using open, axial, and selective coding is presented. Data analysis began with the extraction of concepts and categories (open coding), and irrelevant and repetitive concepts and categories were eliminated. The results of open coding, as well as interviewee codes, frequencies, and sources related to each category, are shown in the table below.

Table 2
List of all concepts extracted from the semi-structured interview technique, theoretical foundations, and empirical background

Selective coding	Component	Basic units	Qur'anic sources	Interviewee code
Educational factors	University management	Ability to manage university affairs based on upstream documents	“Huwa alladhi ba'atha fi al-ummiyyina rasulan minhum yatlu 'alayhim ayatihim wa yuzakkihim wa yu'allimuhum al-kitaba wa al-hikmata wa in kanu min qablu lafi dalalin mubin” – “He it is who has sent among the unlettered a Messenger from themselves, reciting His verses to them, purifying them, and teaching them the Book and wisdom; and indeed they were previously in manifest error” (Surat al-Jumu'ah, 2, Qur'an).	I1, I9, I13
		Ability to communicate with faculty members and other colleagues	“Hal attabi'uka 'ala an tu'allimani mimma 'ullimta rushda” – “Shall I follow you so that you teach me of what you have been taught of right guidance?” (Surat al-Kahf, 66, Qur'an). Learning is a form of communication and following of the student from the teacher and colleagues.	I2, I6, I10, I4
		Ability to create necessary changes in the university based on Qur'anic principles	“Inna Allaha la yughayyiru ma bi-qawmin hatta yughayyiru ma bi-anfusihim” – God does not change the condition of a people until they change what is in themselves (Surat al-Ra'd, 11, Qur'an).	I11, I9, I10, I5
		Providing effective strategies based on upstream documents and Qur'anic teachings	“Innama tuwaffawna ujurakum yawma al-qiyamah” – “You will only be given your full rewards on the Day of Resurrection” (Al 'Imran, 185, Qur'an).	I6, I7, I5, I7
		Ability to create educational and instructional situations based on Qur'anic teachings	“Walakinna Allaha yuzakki man yashā'u wa Allahu sami'un 'alim” (Surat al-Nur, 21) and “Innama yuridu Allahu liyudhibba 'ankumu al-rijsa ahla al-bayti wa yutahhirakum tathira” (Surat al-Ahzab, 33) – regarding validity, education is also described as a divine and God-given gift.	I10, I18, I2
		Having forbearance (expansiveness of the chest)	“Faman yuridi Allahu an yahdiyahu yashrahu sadrahu lil-islam” – “So whomsoever Allah wills to guide, He opens his breast to Islam” (Surat al-An'am, 125, Qur'an). The relation between divine guidance and openness of the breast in this verse clearly indicates the great importance and value of this trait.	I7, I5, I1, I7
		–	–	I11, I8, I4, I9
	University faculty	Having attitudinal competence based on Qur'anic teachings; possessing moral competence	“Huwa alladhi ba'atha fi al-ummiyyina rasulan minhum yatlu 'alayhim ayatihim wa yuzakkihim wa yu'allimuhum al-kitaba wa al-hikmah” (Surat al-Jumu'ah) – “He it is who has sent among the unlettered a Messenger from themselves, reciting His verses to them, purifying them, and teaching them the Book and wisdom.”	I2, I6, I10, I4
		Cognitive competence based on the goals of upstream documents	–	I11, I9, I10, I4, I5
		Possessing the required job-related skills	–	I6, I7, I5, I7
		Emotional competence based on religious teachings	–	I10, I18, I2
		Spiritual education	“Walakinna Allaha yuzakki man yashā'u wa Allahu sami'un 'alim” (Surat al-Nur, 21, Qur'an). The Holy Qur'an considers a specific kind of teaching and learning, as well as a type of knowledge, as a divine gift.	I7, I1, I7
	Evaluation of training and education	Ethical orientation	“La'allakum tuflihu” – “So that you may prosper” (Surat al-Baqarah, 189, Qur'an). This indicates the compatibility of Qur'anic ethics with teleology.	I2, I6, I10
		Subject-matter and content knowledge based on upstream documents	–	I11, I9, I14, I5
		Proper use of summative evaluation based on Qur'anic goals	–	I4, I2, I6
		Formative evaluation based on Qur'anic teachings	–	I4, I15, I9
		Observing justice in evaluation	“Wa la yajrimannakum shana'anu qawmin 'ala alla ta'dilu i'dilu huwa aqrabu li-t-taqwa” – “Let not the hatred of a people cause you to avoid justice. Be just; that is nearer to piety.” (Surat al-Ma'idah, 8, Qur'an). On this basis, one of the main aims of the	I19, I1

		prophets is considered to be the establishment of justice and equity.	
		–	I6, I9, I3, I5
		–	I2, I1, I10, I7
	Educational facilities	Teaching self-evaluation as a factor in self-purification	
		Teaching peer evaluation as a factor in enhancing the level of colleagues and oneself	
		Availability of technological facilities in accordance with what is expected in the Qur'an	The continuity of the miracle is closely linked with scientific progress: "Sanurihim ayatina fi al-afaqi wa fi anfusihim" – "We will show them Our signs in the horizons and within themselves" (Surat Fussilat, 53, Qur'an).
		Availability of a prayer room and a place for supplication and performing religious practices	"Innani ana Allaha la ilaha illa ana fa'budni wa aqimi as-salata li-dhikri" – "Indeed I am Allah; there is no deity except Me, so worship Me and establish prayer for My remembrance" (Qur'an).
		Possibility for all student-teachers to use the electronic library based on Qur'anic ethical orientation	
		Possibility of having a place in the university for promoting Qur'anic teachings	
Organizational factors	Organizational structure	The university structure is founded based on Qur'anic objectives	I10, I6, I5, I1, I7
		Low level of centralization in the university with regard to problem-solving	I13, I14, I15
		Participatory structure based on religious teachings	I2, I6, I10, I14
		The mission of the educational system is clearly reflected in the university structure and performance transparency	I1, I9, I13
		The scope of authority of each individual in the university is clearly specified	I8, I7, I11
	Organizational culture	Emphasis on spiritual culture	I7, I3, I9, I12, I17
		Attention to preserving religious cohesion within the university	I1, I10, I14
		Aligning religious principles with our contemporary world in the university	I11, I9, I10, I14, I5
		The flow of Islamic societal values within the university	I6, I7, I5, I7
		Support for the budget allocated to the university	I3, I18, I2
			I7, I5, I1
			I11, I8, I4, I9
			I8, I2, I1

How is the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Fundamental Reform Document of Education?

In the tables below, the checklist related to the results of content analysis of the interviews using open, axial, and selective coding is presented. Data analysis began with the extraction of concepts and categories (open coding), and

irrelevant and repetitive concepts and categories were eliminated. The results of open coding, as well as

interviewee codes, frequencies, and sources related to each category, are shown in the table below.

Table 3

List of all concepts extracted from the semi-structured interview technique, theoretical foundations, and empirical background

Selective coding	Component	Basic units	Interviewee code
Educational factors	University management	Ability to manage university affairs	I1, I9, I13
		Ability to communicate with other colleagues	I2, I6, I10, I14
		Ability to create necessary changes in the university	I11, I9, I10, I14, I5
		Effective strategy	I6, I7, I5, I7
		Ability to create educational and instructional situations	I10, I18, I2
	Educational evaluation	Having forbearance (expansiveness of the chest)	I7, I5, I1, I7
		Having professional competence	I11, I8, I4, I9
		Proper use of summative evaluation	I4, I2, I6
		Formative evaluation	I4, I15, I9
		Observing justice in evaluation	I19, I1
Organizational factors	Educational facilities	Teaching self-evaluation	I6, I9, I3, I5
		Teaching peer evaluation	I2, I1, I10, I7
		Availability of technological facilities in the university	I10, I6, I5, I1, I7
		Availability of modern laboratories in the university	I13, I14, I15
		Possibility of using the electronic library	I1, I9, I13
	Organizational structure	Possibility of holding essential conferences	I2, I6, I10, I14
		University structure based on consultation	I8, I7, I11
		Low level of centralization in the university with regard to problem-solving	I7, I3, I9, I12, I17
		Participatory structure	I1, I9, I13
		The mission of the educational system is clearly reflected in the university structure	I2, I10, I14
Group factors	Organizational culture	The scope of authority in the university is clearly specified	I11, I9, I10, I14, I5
		Emphasis on research	I6, I7, I5, I7
		Participation as a codified and observable principle in the university	I3, I18, I2
		Compatibility of university factors with change	I7, I5, I1
		The flow of societal values within the university	I11, I8, I4, I9
	Organizational support	Support of management for student-teachers	I4, I2, I6
		Support of the manager for student-teachers' research and educational activities	I4, I2, I8, I15
		Support for the budget allocated to the university	I8, I2, I1
		Systematic planning for improving university quality	I6, I3, I5
		Mutual support among student-teachers	I2, I1, I10, I7
Social communication	Trust	Support in terms of physical and technological equipment used in the university	I6, I5, I1, I7
		Trust among all university actors	I13, I15
		Everyone's effort to institutionalize trust	I1, I9, I13
		Building trust through daily training	I2, I6, I10, I14
		Acceptance of changes and adaptation to conditions due to trust in the educational planner	I8, I7, I11, I18
	Social communication	Gaining students' trust in all aspects	I7, I3, I9, I12, I17
		Close interaction between the university and its surrounding environment	I1, I9, I13
		Student-teachers helping to solve social and academic problems	I2, I6, I10, I14
		Forming working groups in the university to improve training and education and evaluating feedback	I11, I9, I10, I5
		Communication between university members (faculty and students) through social networks	I6, I5, I7
		Holding joint reflection and dialogue sessions	I3, I18, I2

The results of the analysis indicate that, among the 41 existing indicators (items), 8 main components can be identified.

What is the practical and applicable model of training and education for student-teachers at Farhangian University with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education?

To answer the above question, confirmatory factor analysis was used, as presented below.

In the methodology of structural equation modeling, it is first necessary to examine construct validity in order to determine whether the selected items for measuring the intended variables have sufficient accuracy. For this

purpose, confirmatory factor analysis is used in such a way that the factor loading of each item on its respective variable has a t-value greater than 1.96; in this case, the item has the necessary accuracy to measure that construct or latent variable. In the tables below, the factor loadings for the items of each latent variable are presented. The model of the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an is measured by 33 items. The estimates of standardized parameters in the figure below show that all indicators are statistically significant and their factor loadings are at a high level. Examination of the model fit indices indicates an acceptable fit for the model.

Table 4

Confirmed items of the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an

Dimension	Label	Item	Item label	Factor loading	t-value	Item status
Educational	Educational	Question 1	QK1	0.70	16.04	Confirmed
		Question 2	QK2	0.75	17.86	Confirmed
		Question 3	QK3	0.78	18.91	Confirmed
		Question 4	QK4	0.75	17.93	Confirmed
		Question 5	QK5	0.78	18.78	Confirmed
		Question 6	QK6	0.79	19.16	Confirmed
		Question 7	QK7	0.81	19.98	Confirmed
		Question 8	QK8	0.76	18.30	Confirmed
		Question 9	QK9	0.78	18.84	Confirmed
		Question 10	QK10	0.76	18.20	Confirmed
		Question 11	QK11	0.81	19.80	Confirmed
		Question 12	QK12	0.78	18.99	Confirmed
		Question 13	QK13	0.83	20.63	Confirmed
		Question 14	QK14	0.80	19.38	Confirmed
		Question 15	QK15	0.76	18.30	Confirmed
		Question 16	QK16	0.75	17.69	Confirmed
		Question 17	QK17	0.76	18.23	Confirmed
		Question 18	QK18	0.79	19.14	Confirmed
		Question 19	QK19	0.80	19.42	Confirmed
		Question 20	QK20	0.65	14.65	Confirmed
		Question 21	QK21	0.73	17.10	Confirmed
		Question 22	QK22	0.64	14.29	Confirmed
		Question 23	QK23	0.72	16.83	Confirmed
Organizational	Organizational	Question 24	QK24	0.69	15.64	Confirmed
		Question 25	QK25	0.84	20.89	Confirmed
		Question 26	QK26	0.80	19.44	Confirmed
		Question 27	QK27	0.74	17.44	Confirmed
		Question 28	QK28	0.77	18.47	Confirmed
		Question 29	QK29	0.73	18.55	Confirmed
		Question 30	QK30	0.80	19.54	Confirmed
		Question 31	QK31	0.81	19.63	Confirmed
		Question 32	QK32	0.77	18.25	Confirmed
		Question 33	QK33	0.62	13.70	Confirmed

All items have a t-statistic greater than 1.96; therefore, none of the items are removed from the model. As a result, the analysis continues with all items (questions), and the model is further examined. On the other hand, regarding factor loadings, the indicator with the highest loading contributes more to measuring the corresponding variable, whereas an indicator with a smaller loading has a smaller contribution in measuring the respective construct. The figure below represents the final model of the

comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Holy Qur'an. The chi-square to degrees of freedom ratio for the present model is 2.50, and the RMSEA value is 0.066.

In the table below, the most important and common fit indices are reported. As can be seen, almost all indices have acceptable statistical adequacy. Therefore, with very high confidence it can be concluded that the researcher has achieved an overall good fit for these indices.

Table 5

A selection of important fit indices of the specified model

Index type	Index name	Abbreviation	Value	Acceptable fit
Absolute fit indices	Covered area (chi-square)	—	1235.39	—
	Goodness-of-Fit Index	GFI	0.94	Greater than 0.90
Incremental fit indices	Adjusted Goodness-of-Fit Index	AGFI	0.91	Greater than 0.90
	Comparative Fit Index	CFI	0.97	Greater than 0.90
Parsimonious fit indices	Root Mean Square Error of Approximation	RMSEA	0.066	Less than 0.10

Comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Fundamental Reform Document of Education

The model of the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Fundamental Reform Document of

Education is measured by 41 items. Confirmatory factor analysis was conducted on this model. The estimates of standardized parameters in the figure below indicate that all indicators are statistically significant and their factor loadings are at a high level. Examination of the model fit indices indicates an acceptable fit for the model.

Table 6

Confirmed items of the comprehensive training and education system of student-teachers at Farhangian University with an emphasis on the Fundamental Reform Document of Education

Dimension	Label	Item	Item label	Factor loading	t-value	Item status
Educational	ST_Educational	Question 1	ST1	0.75	17.79	Confirmed
		Question 2	ST2	0.82	20.44	Confirmed
		Question 3	ST3	0.77	18.34	Confirmed
		Question 4	ST4	0.83	20.79	Confirmed
		Question 5	ST5	0.77	18.60	Confirmed
		Question 6	ST6	0.79	19.18	Confirmed
		Question 7	ST7	0.83	20.64	Confirmed
		Question 8	ST8	0.73	16.99	Confirmed
		Question 9	ST9	0.76	18.13	Confirmed
		Question 10	ST10	0.79	18.99	Confirmed
		Question 11	ST11	0.79	19.28	Confirmed
		Question 12	ST12	0.81	19.80	Confirmed
		Question 13	ST13	0.79	19.13	Confirmed
		Question 14	ST14	0.80	19.65	Confirmed
		Question 15	ST15	0.81	19.71	Confirmed
		Question 16	ST16	0.77	18.35	Confirmed
Organizational	ST_Organizational	Question 17	ST17	0.79	19.22	Confirmed
		Question 18	ST18	0.83	20.62	Confirmed
		Question 19	ST19	0.81	19.76	Confirmed
		Question 20	ST20	0.84	21.15	Confirmed
		Question 21	ST21	0.82	20.27	Confirmed
		Question 22	ST22	0.86	21.82	Confirmed

Group	ST_Group	Question 23	ST23	0.80	19.56	Confirmed
		Question 24	ST24	0.82	20.25	Confirmed
		Question 25	ST25	0.77	18.41	Confirmed
		Question 26	ST26	0.82	20.10	Confirmed
		Question 27	ST27	0.77	16.40	Confirmed
		Question 28	ST28	0.72	16.75	Confirmed
		Question 29	ST29	0.75	17.89	Confirmed
		Question 30	ST30	0.75	17.75	Confirmed
		Question 31	ST31	0.78	18.74	Confirmed
		Question 32	ST32	0.80	19.46	Confirmed
		Question 33	ST33	0.79	18.99	Confirmed
		Question 34	ST34	0.80	19.53	Confirmed
		Question 35	ST35	0.81	19.64	Confirmed
		Question 36	ST36	0.84	20.75	Confirmed
		Question 37	ST37	0.74	17.34	Confirmed
		Question 38	ST38	0.79	18.20	Confirmed
		Question 39	ST39	0.78	18.58	Confirmed
		Question 40	ST40	0.76	18.03	Confirmed
		Question 41	ST41	0.79	19.09	Confirmed

All items had a t-statistic greater than 1.96; therefore, none of the items were removed from the model. Consequently, the analysis proceeds with all items (questions), and the model is further examined. Moreover, in relation to factor loadings, an indicator with a higher loading contributes more to measuring the corresponding variable, whereas an indicator with smaller coefficients contributes

less to measuring the respective construct. The chi-square to degrees of freedom ratio of the present model is 2.56, and the RMSEA value is 0.070. As the table shows, nearly all indices demonstrate statistical adequacy. Therefore, with very high confidence it can be concluded that the researcher has achieved an excellent model fit for these indices.

Table 7

A selection of important fit indices of the specified model

Index type	Index name	Abbreviation	Value	Acceptable fit
Absolute fit indices	Covered area (chi-square)	—	1986.30	—
	Goodness-of-Fit Index	GFI	0.93	Greater than 0.90
Incremental fit indices	Adjusted Goodness-of-Fit Index	AGFI	0.91	Greater than 0.90
	Comparative Fit Index	CFI	0.95	Greater than 0.90
Parsimonious fit indices	Root Mean Square Error of Approximation	RMSEA	0.070	Less than 0.10

How valid is the obtained model with an emphasis on the Holy Qur'an and the Fundamental Reform Document of Education?

Next, the model fit was examined based on expert evaluation. To assess the fit of the final model, a model-

assessment questionnaire was developed using a five-point Likert scale and administered to 30 specialists in this field. The collected data were then evaluated using a one-sample t-test, and the results are presented in the table below.

Table 8

Results of the t-test for determining the degree of adequacy of the proposed model for presenting the final model (Expected mean = 3)

Row	Item	Questions	Mean	SD	t	df	Sig.
1	Adaptation	Have the concepts been generated from the analyzed data?	3.68	1.251	9.45	29	0.000
2	Comprehensibility	Are the concepts identifiable and linked together in a systematic structure?	3.84	1.225	11.90	29	0.000
3		Have the categories been well developed?	3.66	1.338	8.62	29	0.000
4	Generalizability	Has the theory been presented in a way that accounts for varying conditions?	3.80	1.257	11.05	29	0.000
5		Have broader contextual conditions that may influence the phenomenon been described?	3.70	1.185	10.27	29	0.000
6	Control	Do the theoretical findings appear significant?	3.64	0.885	12.64	29	0.000

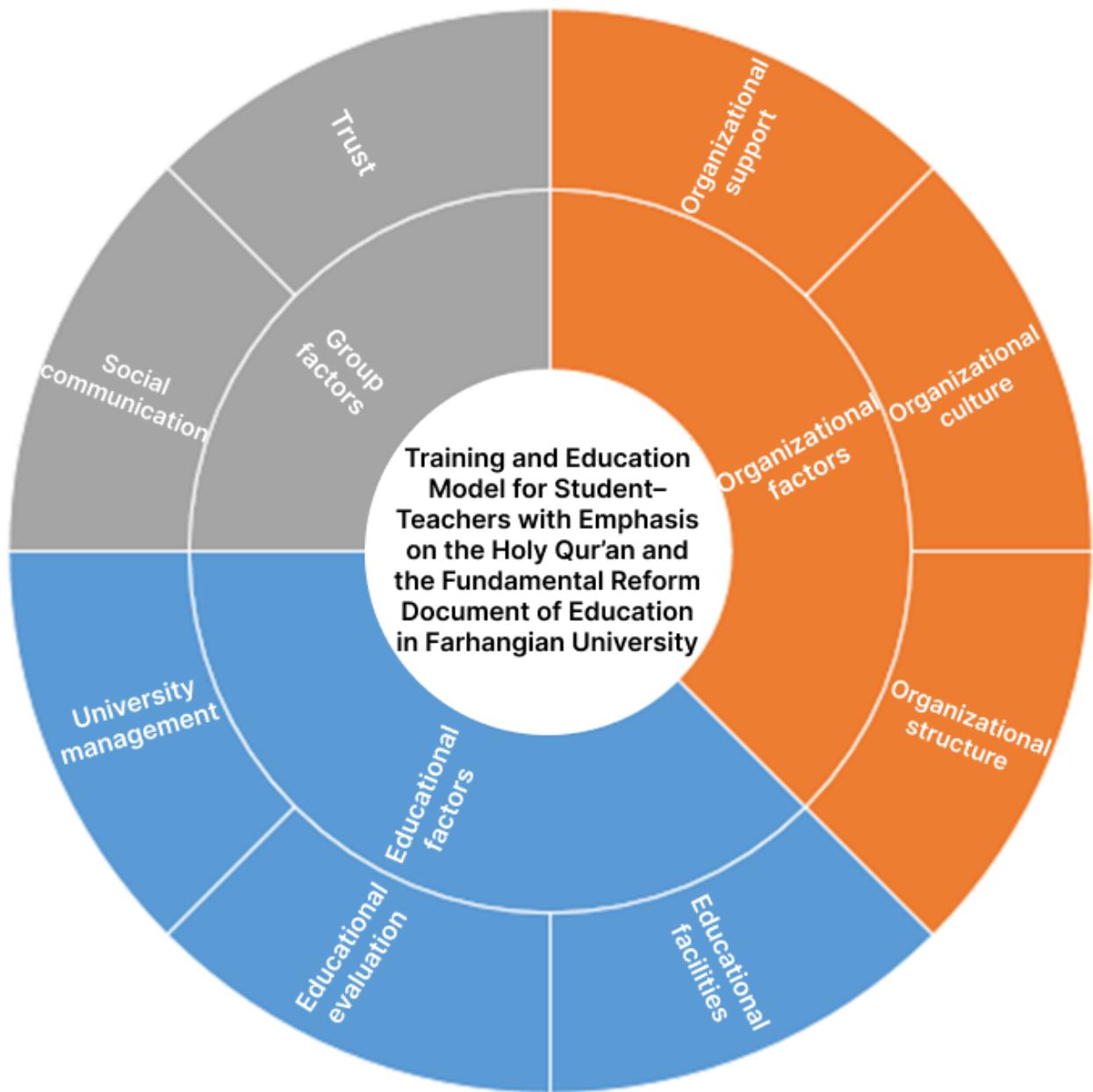
The results in the above table show that, since the significance level of the items related to adaptation, comprehensibility, generalizability, and control is less than 0.01, it can be stated with 99% confidence that the designed

model possesses appropriate validity with regard to the mentioned items.

The final model extracted—based on the findings of the research—is illustrated below.

Figure 1

Final research model



4. Discussion and Conclusion

The purpose of this study was to design and validate a comprehensive model for the spiritual and pedagogical development of student-teachers at Farhangian University, aligned with the Holy Qur'an and the Fundamental Reform Document of Education. The findings of the structural

equation modeling and expert validation revealed a multidimensional framework consisting of educational, organizational, and group-oriented components. The results confirmed that the model demonstrates strong psychometric adequacy, with high factor loadings, significant t-values, and satisfactory fit indices. These findings underscore the necessity and feasibility of integrating spiritually grounded

principles into teacher education, consistent with national educational policy and contemporary pedagogical approaches.

The strong performance of the model's educational dimension reflects the pivotal role of spiritual, cognitive, and ethical competencies in shaping teacher preparation programs. The confirmation of items related to spiritual pedagogy, moral reasoning, and holistic instructional development directly aligns with the literature emphasizing spirituality as a core foundation of effective teaching. For example, research highlights that spiritual infusion in education enhances teachers' ethical orientation, intrinsic motivation, and personal integrity (Bolehrey et al., 2013). This is consistent with the results of the present study in which spiritual competences were recognized as fundamental indicators for evaluating teacher readiness. Similarly, the strong factor loadings of the educational items resonate with findings arguing that teacher education models must merge cognitive mastery with moral, affective, and spiritual development (Ghasempour Dehqani & Nasr Esfahani, 2012). These parallel findings reinforce the validity of the developed model and confirm that spirituality should not be considered an optional or peripheral component of teacher training but rather a foundational element.

Further, the results demonstrated that student-teachers categorized competencies derived from Qur'anic principles—such as moral purification, justice in evaluation, and ethical self-regulation—as essential components of their professional formation. This directly resonates with studies indicating that spiritual education, when rooted in Qur'anic values, significantly strengthens moral decision-making and character development (Karimullah et al., 2022). Likewise, the recognition of justice-oriented evaluation practices in the model is consistent with research suggesting that ethical assessment plays a central role in promoting fairness, self-awareness, and collaborative learning among university students (Pahlavan Sharif et al., 2016). Thus, the empirical structure that emerged in this study harmonizes closely with Islamic educational literature that positions spirituality and ethics as inseparable from academic and pedagogical excellence.

Another noteworthy finding relates to the organizational dimension, which emerged as a major contributor to the model's structure. Items such as participatory management, supportive institutional culture, transparent mission alignment, and collaborative decision-making all demonstrated high factor loadings and statistical

significance. These findings highlight that spirituality in educational systems does not merely operate at the individual level but is deeply shaped by institutional culture, leadership style, and the ethical climate of the organization. This finding is strongly supported by previous research which argues that spiritual climates within organizations promote prosocial behavior, moral responsibility, and enhanced organizational citizenship (Sadeghian & Fatemi, 2024). In the context of teacher education, such organizational support ensures that spiritual curricula are not limited to theoretical instruction but are embodied through administrative practices, professional relationships, and institutional expectations.

The emphasis on organizational culture in the results also parallels global discussions in holistic curriculum development. Research on educational transformation highlights that designing spiritually aligned curricula requires institutional coherence and alignment between mission, culture, and instructional practice (Moslimany et al., 2024). Without such alignment, spiritual and ethical principles risk remaining symbolic rather than operational. The strong empirical emergence of this dimension therefore confirms that Farhangian University's mission—grounded in the Fundamental Reform Document of Education—necessitates a structured, institution-wide commitment to spiritual principles (Haji Babaei, 2012). This finding echoes previous Islamic education research showing that alignment between policy directives and institutional operations significantly enhances curriculum quality and implementation effectiveness (Kosim et al., 2023).

The group-oriented dimension of the model—including trust, social communication, collaboration, and community-building—also emerged as a substantial component, demonstrating high factor loadings and internal coherence. This finding is consistent with global research emphasizing the centrality of interpersonal collaboration and community formation in teacher empowerment and spiritual growth. Previous studies highlight that empowering teachers requires not only individual competencies but also relational and collective capacities cultivated through reflective dialogue, peer support, and shared decision-making (Celik et al., 2025). The present findings reaffirm this perspective, indicating that spiritual curricula must facilitate social and interpersonal processes that nurture trust and collective growth.

Additionally, the emergence of trust as a key construct aligns with evidence that spiritual and ethical educational environments cultivate relational integrity, professional

commitment, and shared responsibility among teachers and learners (Dumayas II & Dura, 2024). The presence of this dimension within the validated model suggests that student-teachers recognize spirituality not only as a personal or individual characteristic but as a shared, lived experience embedded within community interactions. This community-rooted understanding of spirituality is consistent with Islamic conceptions of collective moral development and the social dimension of educational ethics (Sanjari et al., 2014).

The overall model, validated through confirmatory factor analysis and expert judgment, demonstrates broad alignment with international literature advocating for holistic teacher education. Global trends in professional development, including virtual exchange, collaborative learning, and reflective practice, all highlight the need for teacher educators to design programs that integrate ethical, spiritual, and interpersonal competencies into academic curricula (O'Dowd & Dooly, 2022). Furthermore, educational futurists argue that Industry 5.0 transformations require human-centered, value-driven educational models that emphasize moral development, spiritual resilience, and the cultivation of humane competencies (Broo et al., 2022). The confirmed structure of the model in this research directly reflects these global priorities by combining spiritual grounding with professional skills, ethical judgment, and social collaboration.

In examining the model's relevance to contemporary contexts, digital-age challenges are particularly significant. Research indicates that spiritual literacy plays a protective and guiding role in helping learners navigate the ethical complexities of digitalization and global connectivity (Cinanya et al., 2025). The presence of multiple items in the model related to digital ethics, self-regulation, and responsible use of technology indicates that student-teachers perceive spiritual values as essential for maintaining integrity in digital spaces. This perspective resonates with educational research emphasizing that students in technologically saturated environments require spiritually informed ethical competencies for navigating issues of identity, privacy, information ethics, and social media behavior (Sabouri Khosroshahi, 2010).

Moreover, the strong internal consistency of the model across dimensions confirms that spirituality is not a separate or isolated domain but an integrative pedagogical philosophy that permeates curriculum design, instructional practice, and professional behavior. This integrative view is consistent with the argument that spiritual education strengthens holistic well-being, enhances reflective thinking,

and fosters a deeper sense of meaning and purpose in professional roles (Puchalski et al., 2024). The convergence of empirical results and theoretical literature thus provides strong justification for adopting the validated model within teacher education programs at Farhangian University.

Finally, the expert panel's evaluation using the single-sample t-test revealed high levels of acceptance regarding the model's clarity, generalizability, and theoretical relevance. These results confirm that specialists perceive the model as theoretically sound, contextually adapted, and practically applicable. This expert validation further supports previous studies suggesting that spiritual curriculum models must align with both academic standards and cultural-religious identities to ensure long-term effectiveness and acceptance (Adib Manesh, 2022). Given that the experts unanimously rated the model above acceptable thresholds, it can be concluded that the validated framework offers a credible, evidence-based foundation for designing a spiritually aligned curriculum at Farhangian University.

This study is limited by its reliance on participants from a single teacher education institution, which may influence the generalizability of findings to broader educational settings. Although confirmatory factor analysis supported the model structure, potential cultural variations or differing organizational climates in other universities may affect its applicability. Another limitation pertains to self-report instruments, which may be influenced by social desirability or participants' interpretations of spiritually related constructs. Additionally, the qualitative phase relied on expert interviews, which, despite achieving saturation, may still reflect subjective biases and contextual assumptions inherent to the participants' professional environments.

Future studies should expand the sample to include multiple teacher education institutions across different cultural, organizational, and religious contexts to assess the model's external validity. Comparative studies could explore how spiritual curriculum components differ across countries or educational systems. Longitudinal designs may also help examine how the implementation of the model influences teacher development over time. Furthermore, experimental studies could evaluate the direct impact of spiritually grounded curricula on learning outcomes, teacher identity formation, and ethical behavior in classroom environments. Finally, future research could integrate advanced analytics or mixed-methods exploratory validation to refine and expand the model.

Teacher education institutions should consider integrating the validated model into their curriculum design processes, ensuring that spiritual, ethical, and professional components are embedded across all instructional activities. Faculty development workshops can be structured to help instructors operationalize spiritual principles in classroom practice. Administrative leaders should also align institutional culture, policies, and support systems with the model's components to foster coherence and sustainability. Program designers may utilize the model to revise assessment systems, strengthen community-building activities, and support student-teachers' reflective and moral growth as part of their professional preparation.

Authors' Contributions

All authors significantly contributed to this study.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

Acknowledgments

We hereby thank all individuals for participating and cooperating us in this study.

Declaration of Interest

The authors report no conflict of interest.

Funding

According to the authors, this article has no financial support.

Ethical Considerations

In this study, to observe ethical considerations, participants were informed about the goals and importance of the research before the start of the interview and participated in the research with informed consent.

References

Adib Manesh, M. (2022). Designing and Validating a Model for a Spiritual Curriculum at Farhangian University. *Biannual Journal of Curriculum Studies in Higher Education*, 13(26), 161-188. https://www.icsa-journal.ir/article_163403.html

Bolehrey, J., Doos Ali Vand, H., & Mirzaei, M. (2013). The Spiritual Approach in Medical and Humanities Education. *Journal of Medical Ethics*, 20(22), 101-126. <https://journals.sbm.ac.ir/me/article/view/3635/3282>

Broo, D. G., Kaynak, O., & Sait, S. M. (2022). Rethinking engineering education at the age of industry 5.0. *Journal of Industrial Information Integration*, 25, 100311. <https://doi.org/10.1016/j.jii.2021.100311>

Celik, O. T., Sari, T., & Karagozoglu, A. A. (2025). A Systematic Literature Review of Research on Teacher Empowerment. *Urban Education*, 60(10), 2728-2763. <https://doi.org/10.1177/00420859241301073>

Cinantya, C., Aslamiah, A., Suriansyah, A., & Novitawati, N. (2025). Teacher empowerment in digitalization of local wisdom-based learning.

Dumayas II, G. R., & Dura, A. P. (2024). The mediating effect of workplace spirituality on the relationship between work values and organizational citizenship behavior of local government unit employees. *European Journal of Social Sciences*, 10(1). <https://doi.org/10.46827/ejsss.v10i1.1743>

Ghasempour Dehaqani, A., & Nasr Esfahani, A. (2012). The Spiritual Approach and Curriculum Planning. *Journal of Research in Issues of Islamic Education*, 19(13), 71-92. https://iej.ihu.ac.ir/article_200812.html?lang=en

Haji Babaei, H. R. (2012). Characteristics of the School I Desire According to the Fundamental Reform Document of Education. *Quarterly Journal of Educational Innovations*, 42(11), 52-74. <https://ensani.ir/fa/article/434545/>

Karimullah, S. S., Amin, M., & Munawwarah, U. D. K. M. S. (2022). Strengthening Spiritual Education Based on the Qur'an in Building Character in the Digital Age. *Devotion: Journal of Research and Community Service*, 3(14), 2785-2794. <https://devotion.greenvest.co.id/index.php/dev/article/view/316>

Kosim, M., Muqoddam, F., Mubarok, F., & Laila, N. Q. (2023). The dynamics of Islamic education policies in Indonesia. *Cogent Education*, 10(1), 2172930. <https://doi.org/10.1080/2331186X.2023.2172930>

Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in Islamic education. *Journal on Islamic Studies*, 1(1), 52-73. <https://doi.org/10.35335/beztg009>

O'Dowd, R., & Dooly, M. (2022). Exploring teachers' professional development through participation in virtual exchange. *Recall*, 34(1), 21-36. <https://doi.org/10.1017/S0958344021000215>

Pahlavan Sharif, M. A., Seyed Javadin, S. R., Pourezzat, A. A., & Lasani Fesharki, M. A. (2016). Characteristics of a Virtuous Mentor in Talent Development and Management; A Qur'anic Research. *Bassij Strategic Studies*, 19(72), 5-30. <https://sid.ir/paper/513441/en>

Puchalski, C. M., Ferrell, B., & Bauer, R. W. (2024). Interprofessional spiritual care education curriculum. *Journal of Pain and Symptom Management*, 67(5), e548-e549. <https://doi.org/10.1016/j.jpainsympman.2024.02.334>

Sabouri Khosroshahi, H. (2010). Education in the Era of Globalization: Challenges and Strategies to Combat It.

Strategic Studies of Globalization, 1(1), 153-196.
https://sspp.iranjournals.ir/article_631.html?lang=en

Sadeghian, S., & Fatemi, S. Z. (2024). Investigating the Impact of Perception of Organizational Ethical Climate on Workplace Spirituality: The Mediating Role of Islamic Work Ethics and Work Values (A Case Study of Khorasan Razavi Regional Water Company).
<https://journals.sbm.ac.ir/be/article/view/40022>

Sanjari, H., Sanjari, M., & Khosravi, S. (2014). Review: Education at the Crossroads of Religious Training or Spiritual Training. National Conference of the Philosophy of Education Association of Iran (Philosophy of Religious and Ethical Training),