

Investigating the Extent of Spirituality among the Students at the Level of the Islamic Revolution in the Mazandaran University

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Abstract

Spirituality is considered one of the prominent components of Islam, to the extent that without it, a person will not find the path to happiness. The educational role of spirituality is one of its functions, and given the country's need for faithful elements, educating students based on this component is essential at the level of the Islamic Revolution. The present study aims to answer the question of 'How the level of spirituality among students at the Islamic Revolutionary University of Mazandaran is?' The research method is descriptive-survey and its approach is practical. There are about 4,500 postgraduate students at the University of Mazandaran, and based on the sample size formula, 354 students were selected as the research sample using random sampling. The questionnaire was the data collection tool, and its validity was confirmed by several faculty members before the research. The Cronbach's alpha coefficient for the overall reliability of the questionnaire was 0.963. The collected data were analyzed using descriptive and inferential statistical indices in the SPSS software version 24. The research findings indicate that among the research sample, as a statistical population, there is a significant and positive relationship between the Islamic Revolution and the spirituality of students, and spirituality indices such as belief in God, understanding of metaphysical phenomena, self-sacrifice, sincerity, and perseverance have grown. However, it is necessary to reform the education system in a way that strengthens their spiritual mindset, and officials must take serious steps to realize the Islamic University.

Keywords: Spirituality, Revolution, Islamic Revolution, Students.

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Introduction

In all educational systems and curricula of different countries, the growth and development of a complete human being has always been emphasized as an educational ideal or goal. In fact, "The most distinct line of human thought in the field of educational purpose has been reaching the stage of perfection in daily life." (Moeiri, 1985 AD/1364 SH: 32) Naturally, because of the attention to the growth and development of students' God-given talents and abilities and providing the necessary groundwork for their flourishing as the main orientation of all legitimate educational systems has been established. In this regard, the duty of teaching and educating is the growth and creation of complete human beings; in a way that a person can approach their true idea, which is the epitome of humanity. Therefore, attention to the flourishing and actualization of the spiritual and religious dimensions and capacities of students is highlighted and emphasized as one of the areas and manifestations of a complete human being.

According to a saying from the Prophet of Islam (PBUH) "If someone seeks knowledge but does not seek divine guidance, the more knowledge they gain, the further they will be from God," distancing oneself from religion and spirituality creates social, ethical, moral, corruption, war, and conflict problems. In a way that science and technology without spirituality are only used to fight against humanity (Dianat, 1982 AD/1361 SH: 35).

The phenomenon of the Islamic Revolution of Iran has many characteristics, and undoubtedly spirituality is one of them. The Islamic Revolution brought spirituality from seclusion to the center stage of social life, whereas before it was considered personal and individual matters, and thus it is recognized as a newly emerging phenomenon in today's world (Foucault, 2000 AD/1379 SH: 56-61).

During these four decades, the Islamic Revolution has had numerous achievements and progress in various scientific, cultural, social, economic, political, military, and health fields. Undoubtedly, any other political system can also outline and present achievements in these areas for it, but the distinctive aspect of the Islamic Revolution is the religious, ethical, and spiritual achievements that it has brought to Iranian society. "One of the aspects of the greatness of the revolution... which makes this revolution, the Islamic Revolution, completely different from other revolutions... is the presence of spirituality in this revolution." (14/3/1401)

To achieve the ideals of the Islamic Revolution, efforts and activities in accordance with it are expected from all sectors of society. Students are one of the distinguished sectors of society, considered as the warriors in the field of knowledge and culture. Students, who are among the future

generation of the country, receive professional training or, in other words, specialized education in knowledge and skills at universities and higher education centers. Vocational training or mere learning, which leads to the development of specialized capabilities, is not sufficient to fulfill the entrusted responsibilities on the forefront of the Islamic Revolution, especially in the second phase.

One of the essential requirements for every Muslim and school at every stage of life is religious upbringing. Students, who are in one of the most sensitive and formative periods of their lives, are no exception to this rule. They need it to cultivate their spiritual powers, and considering the country's need for faithful and religious elements; the education of students at the level of the Islamic Revolution is necessary and essential based on this influential component. In the thought of Imam Khomeini, the role and position of the university in creating and educating individuals with a spiritual and worshipful perspective are very important. "The university should create a human being and bring out a human being from within it..." (Khomeini, 2000 AD/1379 SH: 13, 417)

Today, regarding the extensive anti-religious propaganda by enemies aimed at destroying the religious identity of the youth, it is necessary to evaluate the spiritual situation among young people, especially students, and provide appropriate solutions to enhance spirituality. Undoubtedly, neglecting evaluation using scientific methods can lead to deviation in the policymaking of the authorities and the creation of unrealistic prospects for their future activities. Therefore, the present research is strategically and practically necessary.

Main objective: This research emphasizes the overlooked role and position of spirituality and how to pay attention to it among students.

In this regard, the present study aims to determine the necessary changes for the promotion of spirituality among postgraduate students at Mazandaran University by examining spirituality among them. It can be hypothesized that the Islamic Revolution has increased the standard of spirituality in the public sphere, especially among the youth.

So far, there have been few studies on the effects of spirituality among young people, especially students. Although useful content has been written in this area, there is a lack of research. For example, a study titled "Investigating the Level of Spiritual Health and Related Factors among Students of Sanandaj Universities in 1394" shows that in the dimensions of the ethical system and lifestyle, the average score of students was lower compared to other dimensions, which could be somewhat concerning (Sayyadi et al., 2019 AD/1398 SH).

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1. Theoretical Framework (Determining the Conceptual Model of Spirituality)

One way that helps a researcher to understand and comprehend research concepts and keywords, and to provide practical guidance for advancing research objectives, is to determine the dimensions of concepts and their semantic boundaries within the framework of research. With this assumption, the authors will also refer to the factors influencing the growth of spirituality, in addition to explaining the concept of spirituality and spiritual theories and revolutions.

1.1. Spirituality Concept

It is important to emphasize that throughout human history, spirituality has manifested in various forms, and much has been said about it. Each person has looked at it from a different perspective and defined it by emphasizing certain aspects or dimensions (Barzanuni, 2000 AD/1379 SH: 79). However, in particular, the attention and emphasis on spirituality in educational organizations have been influenced by the increasing role and position that this phenomenon has gained among educational theorists in recent years.

Spirituality is derived from the word "Spiritual." Spiritual is attributed to the world of meaning, the inner self, and truth as opposed to the outward and material (Moein, 2007 AD/1386 SH: 2, 1776). Spirituality means highlighting spiritual values such as sincerity, sacrifice, trust, and so on. The more spiritual awareness expands within a society, the more divine blessings will also expand within that society (Vali Abarghoui, 2019 AD/1398 SH: 70).

A group of researchers (D. N. Elkins, et al, 1988: 5-18) has provided the following definition of the concept of "Spirituality." "Spirituality" in Latin comes from the word "Spiritus," meaning "Life" or a "Way of being" and "Experiencing," which arises from becoming aware of a non-material aspect and determines its discernible values. These values are related to others, oneself, nature, and life. Comparing this definition of "Spirituality" with what Alister Hardy has presented is noteworthy. Hardy believes that the main features of spiritual and religious experiences in humans are manifested in their longing for a transcendental reality, and this longing often shows itself in early childhood; the feeling that something (a presence) "Beyond Oneself" is perceivable and knowable, and the desire to personalize this presence in the form of a kind of divinity and a form of the relationship of "I-Thou" through prayer and worship.

Emmons states that "Spirituality" is a quest to find sacred elements, meaning, high consciousness, and transcendence. Abraham Maslow also considered spirituality as one of the most important elements of humanistic attitudes. Maslow believed that "Spirituality" is a public

responsibility that rests on the shoulders of all human beings. He believed that spiritual experiences elevate us from the conventional realm of consciousness to a superior realm of existence and enable us to give meaning to our supreme values, such as truth, beauty, art, and love, which Maslow called "Being-values." (Abdollahzadeh et al., 2009 AD/1388 SH: 18-19)

Some psychologists (Shahriyari, 2000 AD/1379 SH) have defined "Spirituality" as the continuous effort of humans to answer the "Whys" of life. In clearer terms, optimal use of creativity and curiosity to find existing reasons related to survival, living, and consequently, growth and development, is an important part of spirituality. Therefore, it can be said that spiritual growth begins when a child seeks reasons and questions the phenomena around them. From the perspective of Ghobari Bonab and his colleagues, "Spirituality" is defined as: An association with the transcendent existence, belief in the unseen, belief in human growth and elevation in the field of transcending the twists and turns of life, and organizing personal life based on the connection with the transcendent existence and understanding the constant presence of the transcendent existence in a meaningful, organized, and purposeful life (Ghobari Bonab et al., 2005 AD/1384 SH: 129).

According to the Quran and Islam, "Spirituality" also has a special and particular definition: The Islamic view of human beings is that they have come to this world to achieve a specific goal through their behavior and will. Every thought, belief, and behavior, even mental imagery has an external and real effect that leads humans in a certain direction. In general, in Islam, spirituality is the perception of a connection with a transcendent existence that, with the help of acting according to a specific plan during one's lifetime on earth, intensifies day by day, creating a special presence that has intrinsic desirability in the world of existence and is manifested in remembrance of God (Naruyi Nosrati, 2011 AD/1390 SH: 264).

Imam Khomeini defines spirituality as: "A set of qualities and actions that create a strong and intense state of being, consciousness, and attraction in a person to lead them admirably towards the unique and beloved God of the universe. This inner state arises in humans through various backgrounds and, depending on its intensity and weakness, manifests the speed and degree of proximity to Allah. The predominant aspect of spirituality is attention to God and acting for Him. Both in intention and action, spirituality are about acknowledging the presence of God." (Khomeini, 2010 AD/1389 SH: 44)

Considering the discussions and perspectives presented by various experts and thinkers, it can be said that spirituality, as an essential part of human experience, pertains to those attitudes, experiences, behaviors, and

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states that, with conscious acceptance and simultaneous knowledge of the ultimate source (deep awareness and intuition of a transcendent and non-material origin), encompass compassion (life accompanied by gratitude, appreciation, love, and affection towards God and fellow beings), meaningfulness (living a meaningful life based on sublime religious and ethical values), transcendence and elevation (going beyond oneself, feeling connected to a unified whole through empathy, compassion, and kindness), faith (living with deep belief and love for all phenomena of existence), submission (acceptance of divine will and decree), and inner guidance (the integration and combination of inner freedom with responsible action).

Given the mentioned elements and components, it is evident that spirituality is manifested through various behavioral manifestations such as consciously and sincerely performing religious experiences and duties, using rational behaviors dedicated to problem-solving and coping with life's challenges, intellectual and practical efforts to address fundamental and foundational questions in life, shaping and regulating ethical relationships with other humans and even all phenomena of existence, empathy, sacrifice, altruism, and being in service to other humans, and so on.

1.2. Theory of Spirituality and Revolution

Spirituality is not a concept that evolves in detachment and lack of social responsibility. Rather, sincerity and devotion manifest when a person, in the company of others and through righteous actions, purifies and elevates themselves step by step, and through the refinement of their psyche, enhances spirituality and strengthens their mysticism. Therefore, considering the mission that revolutions set for themselves, they can be divided into two general categories: Revolutions that focus on material conditions and revolutions that focus on spiritual conditions. While the former type of revolutions aim to improve the political, social, economic, or cultural conditions of citizens, the latter adopts a different approach, defining transcendent goals such as the expansion of specific values or the realization of specific patterns of life and qualitative concepts, paying attention to the matter of revolution. However, this typology is related to "Ideal Types," and in the external world, there is usually mixed types where either "Materialism" or "Spiritualism" predominates. Accordingly, a logical relationship between these two concepts can be evaluated in general and specific terms. In this sense, some revolutions emerge with motivations and a mission of "Spirituality-oriented," and others with motivations and a mission of "Materiality-oriented." In some cases, a combination of both concepts can be observed. It can also be said that spirituality-oriented or materiality-oriented do not necessarily lead to

revolution. In the case of the Islamic Revolution in Iran, we witness a "Synthetic Model." In this synthetic model, the relationship between the two areas of interest is established in a satellite form. The structure of the Islamic Revolution can be divided into two main constructs: A central structure consisting of high Islamic values and a peripheral structure consisting of political, economic, and cultural considerations and goals.

Therefore, the primary goal of the Islamic Revolution is the elevation of human spirit and divine education, so that the desired Islamic spiritual atmosphere can be created. At this level, "Islam" is the focus, and nothing else is given attention besides it.

The architect of the Islamic Revolution, Imam Khomeini, analyzed this level of the Islamic Revolution by stating: "We rose up for Islam. Our republic is an Islamic republic... The movement for Islam is the same as the movement of the prophets." (Khomeini, 2000 AD/1379 SH: 10. 446)

In the political discourse of Imam Khomeini, it can be observed that power is criticized and its value is challenged. This is understandable because, according to him, the people did not rise up for the sake of economy or power, but they rose up so that Islam could govern. Imam Khomeini explicitly states in his criticism of the central government: "Assuming power in itself is not an honor or position, but it is a means to perform duties, implementation of the commandments, and establishment of a just Islamic system." (Khomeini, 1977 AD/1356 SH: 59)

Undoubtedly, this is just one aspect of the Islamic Revolution that is defined by "Spirituality-oriented" and as we contemplate its nature, another aspect becomes apparent to us, one that pertains to material considerations. Accordingly, it can be argued that Imam Khomeini was not an extremist idealist who solely focused on spiritual concepts and disregarded the realities of life. This is why he emphasized the organization of political, economic, and social affairs as another dimension of the Islamic Revolution and criticized the Pahlavi regime for social corruption, unfavorable economic conditions, lack of independence and political power, and the continuous humiliation of Muslim dignity and honor.

Imam Khomeini's emphasis on the idea that Islam will restore dignity, power, progress, and order to society speaks to the material mission of the Islamic Revolution. In this regard, he stated: "I hope that an Islamic government will be established in Iran and the benefits of an Islamic government will become clear to humanity so that they understand what Islam is like... how justice is implemented... this type of government has no precedent." (Khomeini, 2000 AD/1379 SH: 4, 407)

In other words, the Islamic Revolution encompassed both the material and spiritual dimensions. The reason for this lies in Imam Khomeini's

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interpretation of Islam, which did not view it solely as a religion focused on the afterlife, but believed that Islam had come to "Humanize" people and that this could not be achieved without considering the "World." From this perspective, the Islamic Revolution has a dual mission (compared to other revolutions), which is to reform and build both the worldly and spiritual aspects of its followers. Therefore, although the Islamic Revolution holds "Spirituality-oriented" at its core and in this sense resembles the model of "Spiritual-oriented Revolutions," it should not be forgotten that it aims to reform the "Material Condition" in order to expand spirituality, thus holding "Spiritual Elevation" and "Material Reform" simultaneously within itself. A general comparison of the slogans of various contemporary revolutions and the Islamic Revolution can reveal a deep and fundamental difference. The material goals were a common slogan of contemporary revolutions, to the extent that the mindset was formed that revolution and complete transformation of the governmental structure and the creation of a new system were actually for the purpose of economic improvement, welfare, and services.

At the same time, with the prevalence of this culture in the world, the Islamic Revolution, with its own characteristics and qualities, disrupted all the common equations, calculations, and predictions of the world. "Revolution in the Name of God," "Spiritual Revolution," "Religious Revolution," and "Revolution of the Oppressed" are among the titles that foreign observers and theorists have given to this revolutionary movement in the contemporary world.

The individual and social spirituality of people can be realized and strengthened by certain factors, as spirituality is an optional reality that individuals can reinforce through these factors. Some factors that contribute to the growth of spirituality include:

A) Attention and contemplation on the origin of creation: Humans are created with a particular nature and disposition. This disposition is the source of their constant movement towards perfection. Unlike instinctive tendencies, these natural inclinations do not have roots in the physical body and are inherent and fundamental spiritual characteristics. These inclinations are not conscious and the blossoming of these natural talents can be nurtured and developed.

Spiritualism is also a natural reality that God has embedded in human beings. Therefore, the Noble Quran states: "So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." (al-Rum: 30)

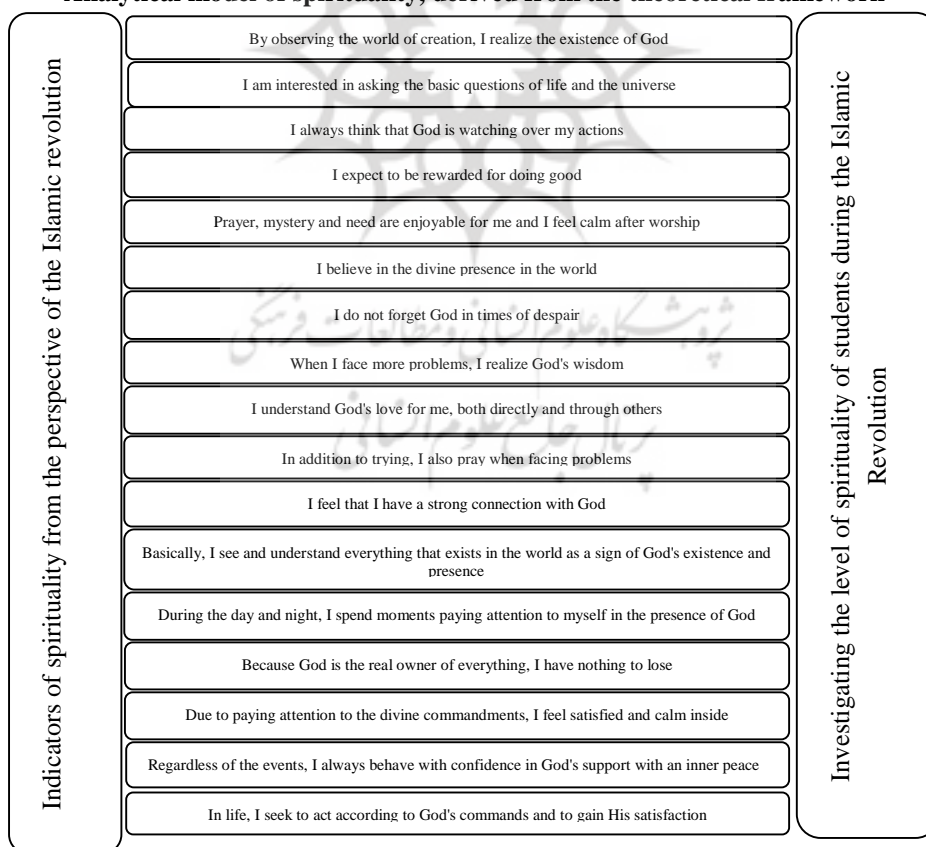
However, this natural inclination may be misused and influenced by the whispers of Satan as a result of human neglect and inattention to the origin of creation. The most effective factor in strengthening spirituality is attention and contemplation in the face of neglect.

B) Rational and logical knowledge: Philosophical and rational spirituality also significantly contributes to strengthening religious spirituality. Those who have rational conviction about the necessity and possibility of the existence of God and the existence of human poverty through logical reasoning, gain intellectual conviction and strengthen religious spirituality.

C) Adherence to religious duties and ethics: Undoubtedly, performing religious obligations and recommended acts is a condition for piety and spiritual life. God has emphasized the role of righteous deeds in strengthening religious spirituality in numerous verses (al-Bagarah: 25, 62, 82, 121, 137, 177, 186, 254, 256, and 186).

D) Suitable religious environment and culture: Believers should strive to create a suitable religious environment for themselves and their families and distance themselves from non-religious and secular culture. They should also avoid irreligious friends who have a negative influence.

Analytical model of spirituality, derived from the theoretical framework



2. Research Method

The research method used in this study is quantitative and of the survey type. Simple random sampling was utilized. The data collection tool was a researcher-made questionnaire. The questionnaire scale was designed based on a five-point Likert scale, with a range of scores from 1 to 5 for the questions. The validity and reliability of this questionnaire were assessed, and subsequently, the data were analyzed using SPSS software.

The statistical population of the research consisted of postgraduate students at Mazandaran University in the second half of the academic year 1401-1402. The sample size was determined to be 354 questionnaires based on Cochran's sample size estimation formula, with a 0.05 margin of error and 95% confidence level.

In order to validate the conceptual framework of the components of spiritual growth, the developed framework was made available to experts familiar with the literature of spiritual growth. They were asked to examine the framework in terms of the alignment of its components with the literature of spiritual growth. After reviewing the conceptual framework, the experts provided their perspectives on revising and eliminating some of the components.

Based on the experts' feedback, suggested revisions were made, and the revised framework was once again made available to the experts for their approval. The experts approved the final framework based on its alignment with the literature of spiritual growth and the research objectives.

To assess the reliability of the questionnaire, Cronbach's alpha coefficient was used. After evaluating the reliability of the questionnaire with a random sample of 30 individuals, some items were revised, removed, or added. According to the alpha coefficient values, the spirituality inclination indicators demonstrate sufficient internal consistency and reliability, with a coefficient value of 0.963 for these 30 individuals in the realm of spirituality.

3. Research Findings

3.1. Description of Demographic Characteristics

A) Gender: According to the table below, out of a total of 354 people in the research sample, 60.7% of the students were male and 39.3% were female.

Table no. 1: Gender

		frequency	Relative frequency percentage	Valid relative frequency percentage	Cumulative frequency percentage
Valid	Male	139	39/3	39/3	39/3
	Female	215	60/7	60/7	100
	Total	354	100	100	

B) Marital status: According to the table below, 27.7% of the students were married and 72.3% were single from the total of 354 people in the research sample.

Table no. 2: Marital status

		frequency	Relative frequency percentage	Valid relative frequency percentage	Cumulative frequency percentage
Valid	Single	256	۷۲/۳	۷۲/۳	۷۲/۳
	Married	98	۲۷/۷	۲۷/۷	100
	Total	354	100	100	

3.2. Analytical Review of Data

In this section, we compare the impact of the Islamic Revolution on the strengthening of spirituality among two groups of male and female postgraduate students. In the examination of the tests, the issue of data normality is first raised. According to the extracted data from the questionnaire and the application of the Kolmogorov-Smirnov and Shapiro-Wilk tests, there is evidence of non-normal distribution, as the significance level in tables 3 and 4 is less than 0.05.

Table No. 3: Data normality check test

Y	Kolmogorov-Smirnov			Shapiro-Wilk		
	statistics	Degrees of freedom	The significance level	statistics	Degrees of freedom	The significance level

More precisely, even the same test with gender separation also shows that the data is not normal.

Table no. 4: Testing the normality of the data by gender

Gender	Kolmogorov-Smirnov			Shapiro-Wilk		
	statistics	Degrees of freedom	statistics	Degrees of freedom	statistics	Degrees of freedom
Boy	.133	215	.000	.930	215	.000

Due to the non-normality of the data, the use of parametric t-tests is not permissible, and the non-parametric equivalent Mann-Whitney test should be utilized.

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Expressing the significance or insignificance of the difference in the impact of the Islamic Revolution on the enhancement of spirituality between two groups of male and female postgraduate students

In interpreting the results of the Mann-Whitney test, based on the value of 0.008, which is less than 0.05, it can be concluded that the test is significant. This means that the level of impact of the Islamic Revolution on the enhancement of spirituality between the two groups of male and female postgraduate students is different.

Table no. 5: Statistical assumption test	
Mann-Whitney U	Spirituality 12345/500
Wilcoxon W	35655/500
Z	-2/667
Asymp. Sig. (2-tailed)	.008

Expressing the different quality of the impact amount of the Islamic Revolution on the enhancement of spirituality between the two groups of male and female postgraduate students

In interpreting the results of the Mann-Whitney test, in addition to examining the significance of the difference in the impact of the Islamic Revolution on the enhancement of spirituality between the two groups of male and female postgraduate students, considering the average rank of spirituality among females at 195.54 compared to males at 165.84, it can be inferred that the level of spirituality among females is higher than among males.

Table no. 6: Mean rank in the Mann-Whitney test			
Gender	Number	average rank	Total ranks
Girl	139	195/54	27179/50
Boy	215	165/84	35655/50
Total	354		

Expressing the significance or insignificance of the difference in the impact of the Islamic Revolution on the enhancement of spirituality between married and single students

In interpreting the results of the Mann-Whitney test, based on the value of 0.0, which is less than 0.05, indicates the significance of the test. This means that the level of impact of the Islamic Revolution on the enhancement of spirituality between the two groups of married and single postgraduate students is also different.

	Spirituality
Mann-Whitney U	7828/000
Wilcoxon W	40724/000
Z	-5/476
Asymp. Sig. (2-tailed)	0/000

Average	Very low	Low	Medium	much	Very much	Spirituality
4/20	4/0	6/5	11/3	21/8	56/5	By observing the world of creation, I realize the existence of God
4/04	4/0	5/9	16/7	28/8	44/6	I am interested in asking the basic questions of life and the universe
3/93	5/9	9/9	14/1	25/7	44/4	I always think that God is watching over my deeds
3/14	12/1	18/1	31/1	20/6	18/1	I expect to be rewarded for doing good
3/74	8/8	9/3	18/1	26/6	37/3	Prayer and speak with God are enjoyable for me and I feel calm after worship
3/93	5/9	۲/۸	15/8	27/4	42/7	I believe in the divine presence in the world
3/89	۹/۵	9/0	15/3	29/7	40/1	I do not forget God in times of despair
3/75	6/2	9/3	21/5	28/8	34/2	I realize God's wisdom more when I face problems
3/93	5/1	8/8	16/1	28/5	41/5	I understand God's love for me, both directly and through others
۳۳/۳	8/2	11/3	17/5	24/9	38/1	In addition to trying, I also pray when facing problems
3/62	7/6	9/9	24/9	28/2	29/4	I feel that I have a strong connection with God
3/81	6/5	8/2	20/1	28/0	37/3	Basically, I see and understand everything that exists in the world as a sign of God's existence and presence
3/54	9/6	15/8	23/4	26/6	24/6	During the day and night, I spend moments paying attention to myself in the presence of God
3/43	11/3	14/1	22/9	23/4	28/2	Because God is the real owner of everything, I have nothing to lose
3/58	7/9	9/6	25/4	30/8	26/3	In life, I seek to act according to God's commands and to gain His satisfaction
3/63	6/5	12/1	24/0	26/8	30/5	Regardless of the events, I always behave with confidence in God's support with an inner peace
3/56	8/8	13/0	19/8	30/2	28/2	Due to paying attention to the divine commandments, I feel satisfied and calm inside

Expressing the quality of the difference in the impact of the Islamic Revolution on the enhancement of spirituality between married and single students

In interpreting the results of the Mann-Whitney test, considering the average rank of the impact of the Islamic Revolution on the enhancement of spirituality among singles at 159.08 compared to the average rank of the impact of the Islamic Revolution on the enhancement of spirituality among married individuals at 225.62, it can be inferred that the level of spirituality among married students is higher than among single students.

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This analysis indicates that the promotion of the culture of marriage, especially during the time of studying, can have a significant impact on the enhancement of spirituality among students.

Gender	Number	average rank	Total ranks
Single	256	159/08	40724/00
Married	98	225/62	22111/00
Total	354		

3.3. Description and Explanation of Research Variables

The research findings and data analysis results, considering the last column of Table 9 regarding the average level of spirituality assessment, indicate a number above 3. Additionally, in all cases, the highest frequency percentage of respondents corresponds to the high and very high levels. In other words, the majority of respondents has a higher level of spirituality than average and tends towards high levels.

Conclusion

Efforts to foster and develop the spiritual and religious capabilities of students are one of the most important areas and indicators of the movement of any educational system towards achieving its main goal, which is the growth and upbringing of a cultured and complete human being. However, in the curriculum, there is not enough space for intuitive and emotional experiences, contemplation, and reflection. Therefore, the existing educational content, which is mostly devoid of emotional and affective burdens, does not have the expected positive impact on the students' souls and minds. From this perspective, predicting and providing teaching-learning opportunities that primarily focus on nurturing the spirituality and growth of learners' capabilities and spiritual qualities becomes particularly important. It is evident that this role should be addressed by the responsible institution, namely the Ministry of Science, Research, and Technology, through educational policies and programs, and implemented by universities.

The Islamic Revolution has had a significant impact on the preservation and promotion of spirituality among students by incorporating Islamic teachings into the undergraduate curriculum. Spiritual indicators such as belief in God, selflessness, sincerity, and perseverance have grown as a result. However, the complete realization of spirituality among students is directly related to the inclusion of Islamic teachings in postgraduate education and the realization of the Islamic University document, which unfortunately has not yet seen positive steps

taken by the relevant authorities for its implementation. The current atmosphere in the country's universities indicates that there is still a considerable distance to cover before achieving the desirable state of what is referred to as the Islamization of universities.

Based on the points raised in this article and in line with a greater focus on the spirituality of students, the following suggestions are proposed:

- 1) Paying more attention to the sensory perceptions and exploratory thinking of students as one of the main ways of knowing and acquiring knowledge, in the form of teaching various university courses;
- 2) Encouraging students to contemplate, engage in deep thinking, and meditate on various phenomena of the world as a tool for gaining deep religious and spiritual insight and knowledge;
- 3) Recognizing the role and place of art and deep artistic activities in the university curriculum and extracurricular programs, which can itself be a place for the expression and manifestation of many sensory, spiritual, and mystical perceptions, and play a significant role in the spiritual growth and nurturing of students;
- 4) Providing opportunities and necessary platforms in university classes for raising and discussing fundamental and existential questions of epistemology and deep exploration of the events and phenomena that occur in the wondrous order of the universe;
- 5) Employing experienced, committed, and knowledgeable professors to address the most important ambiguities, concerns, and religious, spiritual, and moral preoccupations of students;
- 6) Efforts to introduce and familiarize students with the life, teachings, ups and downs of life, and the positive and constructive roles and influences of spiritual leaders and pioneers in various societies;
- 7) Efforts to incorporate concepts and topics related to spirituality into the content of university textbooks, especially in Islamic studies courses at the postgraduate level;
- 8) Serious and scientific attention to the ethical upbringing of students and the development of ethical qualities and virtues (such as empathy, kindness, selflessness, etc.) as one of the main areas for the emergence and manifestation of spirituality.

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Holy Quran

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