

Comparison of the Effectiveness of God oriented Multidimensional Spiritual Parenting and Positive Parenting on Mothers with High Stress

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Abstract

Background

Today, the connection between spirituality, religion, and parenting are unquestionable. The aim of this study was to compare the effectiveness of God oriented multidimensional spiritual parenting and positive parenting on mothers with high stress.

Materials and Methods: The present study was a quasi-experimental study. The statistical population was all mothers of 8-11year-old boys and girls who were studying in schools of Tehran, 15th district in the academic year of 2019-2020; among the mothers of these students, 45 were selected by convenient sampling method and were randomly assigned to three experimental and control groups (15 each). Subjects in the God oriented Multidimensional Spiritual Parenting experimental group (12 sessions of 120 minutes), and the positive parenting group (10 sessions of 120 minutes) were trained weekly and the control group received no training. The results were analyzed using an Analysis of covariance (ANCOVA).

Results: Based on the results, the mean and standard deviation of the age of mothers spiritual multidimensional parenting group ($M = 34.2$; $SD = 3.19$); the positive parenting group ($M = 33.8$; $SD = 7.14$); and the control group were equal ($M = 36.3$; $SD = 6.16$). Parental satisfaction ($P < 0.001$, $F = 10.66$), parenting style ($P < 0.01$, $F = 5.19$), and parental self-efficacy ($P < 0.05$, $F = 3/70$), in God oriented Multidimensional Spiritual Parenting group is significantly higher than the scores of the positive parenting group and the control group ($P < 0.05$).

Conclusion

According to recent research and that achieving spiritual transformation and growth can facilitate the mental and physical health of mothers and children. The role of parents in moderating children's development, especially children's spiritual development, needs more attention.

Key Words: God oriented Multidimensional Spiritual Parenting, Mothers, Self-efficacy, Stress.

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1- INTRODUCTION

The role of parenting is an important category because parents directly determine the physical and social environment of children and indirectly influence children's behavior, habits, and attitudes through socialization and modeling (1). Although all people are usually trained for their profession, parenting is almost always done without any education or guidance. Therefore, in order to ensure a more effective parenting, it is performed through trial and error, and it seems necessary to teach parenting skills (2). According to many studies, parenting skills help parents to better interact with their children. These skills reduce conflict in the use of parental skills as well as behavioral problems in children, and increase parental satisfaction (3). Religious beliefs and spirituality have been considered as key human needs that are related to the search for meaning and purpose in life (4). The family is the most basic context for the formation of spiritual and religious beliefs, and many beliefs are formed in families during childhood (5).

Many religious views consider parenting to be full of sanctity and invite parents to imitate divine love, mercy, kindness, forgiveness, and patience (6). Today, the goal is to identify the links between religion and normal or abnormal parenting practices, a process that includes the relationship of religion to all of these practices and their subsequent effects on children (7). Recent research has shown that religious parents are more involved and invest in their children than non-religious parents. For example, parents who frequently attend religious services with their children spend more time with their children outside of these services (8). Religious parents spend more time on family leisure activities such as eating or playing (9). Mothers who perceive their parenting role as sacred invest more in their children (10). Religious parents are

more likely to engage in authoritative parenting practices, including induction, supervision, discipline, positive reinforcement, and intimacy (11). Positive parenting correlates to inner religious motivations, the power of faith, and symbolic interpretation rather than the literal interpretation of religion (12-13). The symbolic religious orientation of parents is related to the goal of internal goals (such as self-development) instead of external goals (such as wealth) for children (13). Considering the sanctity of parenting, parents who believe that parenting is a manifestation of God's love are more likely to praise their children and use positive socialization techniques and inductive disciplinary strategies that instill a sense of empathy and conscience in their children (14). The belief that parenting is intertwined with sanctification leads to less verbal aggression and more stable parenting (15). Findings show that human beings instinctively have two dimensions, natural and spiritual, but balanced and monotheistic (15).

The fact that spirituality is considered as a genuine dimension in human beings can also be traced in the psychological scientific text, but this monotheistic and balanced nature can be changed. In short, first, studies show that the biological and psychological dimensions without considering the dimension of spirituality will not lead to proper performance and a person will not be able to flourish his/her talents (16). Second, spirituality and religion are directly and indirectly very effective in reducing parental stress and improving parental performance. Third, there is much evidence in recent research on the relationship between religion and spirituality with parenting processes and the quality of parenting with children's behaviors, feelings and spiritual attitudes (self-concept, God- concept, etc.) (16). Therefore, according to the multidimensional spiritual perspective that

has been proposed in the last decade and a perspective based on the Quran and Islamic traditions to explain the human psychological system; God-oriented multidimensional spiritual parenting can be designed. The God-oriented multidimensional spiritual perspective assumes that the psychological dimension of man has four perceptual domains and psychologists have paid less attention to its two dimensions, namely origin and resurrection and their role in processing problems. By activating the perceived origin and resurrection and demystify them, the possibility of self-transcendence, materiality and position that is necessary for education is provided for human beings. Demystification means correcting perceptual and cognitive errors of God as the origin of existence, and life after death is perceived as resurrection and, subsequent self and existence. It is assumed that with this demystification, the individual's relationship with him/herself and other people, including his/her child, becomes more real and man's responsibility in relation to the child changes. Parents will look at their children differently when they see them as an opportunity for excellence or when they see them as their possession. The value and meaning of parenting and communication with the child is activated moment by moment for the parents by activating the origin and resurrection in the realm of perceived existence (17). Examples of the results of perceived activation of origin and resurrection are found in studies that deal with the process of sanctification of parenting, imitation of love and mercy and divine patience in parenting, reducing stress and personal depression of mothers (7, 15, 17). Since the effect of sacred and important moments experienced in childhood is with the person throughout his/her life (18), the necessity and importance of having an integrated spiritual parenting program, which pays attention to the psychological

and social characteristics and needs of Iranian Muslim parents and children, knows the authenticity of the human spiritual dimension, increases the effectiveness of parenting education to parents and also promotes the spirituality of children, is quite clear. Therefore, according to the foregoing, the aim of the present study is to compare the effectiveness of God-oriented multidimensional spiritual parenting and positive parenting on parental satisfaction, parenting styles and self-efficacy of high stress parents and to answer the following two questions:

1. God-oriented Multidimensional spiritual parenting and positive parenting are effective in changing the parenting styles of stressed parents and there is a difference between the effectiveness of these two methods.
2. God-oriented Multidimensional spiritual parenting and positive parenting are effective in increasing the self-efficacy of stressed parents and there is a difference between the effectiveness of these two methods.

2- MATERIALS AND METHODS

2-1. Study design and population

This study was a quasi-experimental three-group study. The study population included all mothers of 8 to 11-year-old male and female students who were studying in schools of Tehran, district 15, during the academic year of 2019-2020. Among the mothers of these students, 45 were selected based using convenience sampling method in G-Power software. They were randomly placed in three experimental and control groups (each group, n=15).

2-2. Methods

First, all mothers of second to fifth grade elementary students were invited to school and 124 of them completed the parenting

stress index (Abidin, 1999). They participated in the initial screening, 64 of whom had higher parental stress scores above the cut-off point. After explaining the research purpose and method, 45 of the eligible mothers (having at least a diploma, no major mental illness, having faith in God) also agreed to enter the research and then were randomly assigned to three groups, i.e. God oriented multidimensional spiritual parenting (GOSP), triple P-positive parenting and control group (n=15). All three groups of mothers responded to the following questionnaires: parenting self-agency measure (Dumka et al. 1996), Parenting Scale, 1993, and Kansas Parental Satisfaction Scale, 1985. Then God oriented multidimensional spiritual parenting (12 sessions of 120 minutes) was taught to the GOSP group, positive parenting education program (ten 120-min sessions according to the Saunders parenting protocol; (1992) was taught to the triple-p group one session per week in the primary school by the first author. However, the control group did not receive any education.

2-3. Measuring tools

2-3-1. Parenting Stress Index: Parenting stress index is a questionnaire developed by Abidin (1990) to assess the level of stress in the parent-child system (20). This index consists of 101 items and the questions are scored based on a six-point Likert scale ranging from 1 = strongly disagree to 5= strongly agree. The overall score of this scale provides an estimate of the amount of parental stress in raising children and dealing with parenting requirements. The questionnaire has two domains, i.e. childhood (47), and the parent domain (54) (20). Cronbach's alpha coefficient in a sample of normal mothers (n = 2633) whose children aged 1 month to 12 years old for the total score in the realm of parenthood and childhood is 0.93 to 0.9, respectively (20). Dadsetan et al. also reported in their research that the internal

consistency for the whole scale was 0.88 and its test-retest reliability coefficient (with a ten-day interval) was 0.94 (21). In this study, Cronbach's alpha value for parenting stress index (PSI) was 0.92.

2-3-2. Parenting Scale (PS): This scale was developed by Arnold et al. (1993). This is a 30-item scale that assesses parents' responses and reactions to child misbehavior based on a seven-point Likert scale (22). This scale has three sub-scales and a total score. A total score and factor score are considered for each sub-scale. Factor score means the total score of each sub-scale divided by the number of items evaluated for each index. The sub-scales of the coefficient are obtained. The questions are scored as follows: the test taker chooses his / her answer from the various options of a 7-point scale (1-7), on the both sides of which two behavior samples are described. The higher scores indicate the lower parenting quality and vice versa. The internal consistency coefficient of the whole scale was obtained 0.84. Also, the internal consistency coefficients for, laxiness, overreaction, and verbosity subscales was reported to be 0.82, 0.83, and 0.63, respectively (23). Also, the test-retest reliability coefficient for the whole scale and its subscales has been reported to be 0.82, 0.83, 0.84, and 0.79, respectively.

2-3-3. Parenting self-agency measure (PSAM): This questionnaire was developed by Dumka et al. (1996) to assess overall levels of parental self-efficacy. This is 10-item scale scored based on a seven-point Likert scale, and its 5 questions, i.e. questions 1, 3, 5, 6, 8, are scored in reverse. Based on this method, the scores obtained are added and scores 10, 40, and 70 indicate low, moderate, and high parental self-efficacy. Note that the following scores are for a questionnaire. If, for example, you have 10 questionnaires, you must multiply the following scores by 10. The possible score range is 10 and 70. Scores 10-20, 20-40, and above 40 indicate

low, moderate, and high parental self-efficacy, respectively. The researchers reported that internal consistency of this scale was ($\alpha = 0.7$) among English-speaking mothers with moderate economic status (24). In a study (25), Talei et al. reported that Cronbach's alpha coefficient of this questionnaire was 0.70 and its validity was desirable. The Cronbach's alpha reliability of the questionnaire was calculated above 80%.

2-3-4. Kansas Parental Satisfaction Scale: This scale was developed by Walter R. Scham and Justin Hall in 1985. This scale consists of 3 items that are used to measure and evaluate parental satisfaction. Parents should rate their satisfaction based on a 7-point Likert scale from extremely satisfied (7) to extremely dissatisfied (1). In their research, James et al. reported that the reliability of this scale was acceptable ($\alpha = 0.78-0.85$). Also, this scale has a good correlation with the marital satisfaction scale and the Rosenberg self-esteem scale (19).

2-4. Intervention

2-4-1. God oriented Multidimensional Spiritual Parenting

In order to design a God oriented Multidimensional Spiritual Parenting protocol (**Table.1**), a search was made in Quranic verses, hadiths and authentic narrations about parenting and child issues, and all the relevant verses, narrations and hadiths were coded. Afterwards, psychological theory related to the subject, content related to the spiritual approach to psychology and parenting was coded by searching in research literature and background. In the next step, the spiritual parenting protocol was designed in the form of basic concepts of the first two stages of this treatment (activating the

internal diagnostic system) and (perceived source area) directly (for parents), and indirectly (for children) using open source, pivotal, and core code and modeling the theory of multidimensional spiritual healing (15). Content validity of the protocol was assessed using content validity ratio (CVR), and content validity index (CVI).

For this purpose, a form was prepared in which the subject of the study and the objectives were explained. Later, 12 psychologists in the field of spirituality, religion and child were asked to describe each activity and technique based on a three-part spectrum in terms of necessity: (Necessary; Useful but unnecessary; Unnecessary) as well as relevance (Relevant; Relevant but in need of revision; Need for serious revision; Irrelevant) in a questionnaire designed for this purpose. CVR was calculated using the following formula in which n is the number of experts who have answered the question using the Necessary Option, and N is the total number of experts.

$$CVR = \frac{n - \frac{N}{2}}{\frac{N}{2}}$$

According to the Lawshe table, activities with CVI =56% were included in the study. Also, considering the acceptable value of CVI (0.79) (15), and the values of CVI and CVR obtained from the experts' evaluation in the present study, 5 of its activities and techniques needed to be reviewed.

2-4-2. Positive parenting protocol

The 10 sessions of implementing the protocol are shown in **Table.2**.

Table-1: God oriented Multidimensional Spiritual Parenting.

Session	Objectives	Activity	Homework
Session 1	Preliminary examination of mothers and children, introduction; Targeting and introductory activating the internal diagnostic system.	Completion of questionnaires; Establish initial communication or warm-up, articulate workshop rules, facilitate and specify goal setting, homework.	Prepare a personal questionnaire.
Session 2	Activation of the parent internal diagnostic system and familiarity with its mechanisms.	Report the exercises of the previous session.	Worksheets of common parenting patterns; Worksheet A day of walking with wisdom.
Session 3	Introducing God oriented multidimensional spiritual parenting Activating natural intellect in the child.	Report the exercises of the previous session.	Worksheet Activation and intellectual stimulation of the child; Rational stimulation as a way to solve the problem with the child.
Session 4	Proof of God through the system of internal discernment; finding God images; Receive spiritual support in parenting.	Island technique, understanding God in parenting, knowing and discovering God images.	What is the best way to get to know God as he really is?
Session 5	God concept with the revelatory concepts in the parents, monotheistic feedback for the child, paving the way for monotheistic feedback in the child.	Report the exercises of the previous session.	Read stories to the child.
Session 6	Receiving spiritual support in parenting means meaningful parenting in the presence of God.	Perception of God's creation, perception of God's Lordship, connection of parents' credit Lordship to God's true Lordship, characteristics of the original and non-original Lord, homework..	Record more examples of God's true Lordship than the non-original Lordship.
Session 7	Discovering and learning the rules embedded in the human and child mental system; Responding to needs as an important principle of Lordship.	The rationale for the role of father and mother: what is the need for two representatives in childcare?	Perform techniques to respond to existential needs and take care of yourself at home.
Session 8	Overview of the child's growth calendar up to the age of 12, review of the cognitive transformation line, developmental tasks of the child at the age of 6-12 (objective operation).	Child development calendar and the role of parents, different lines of physical, cognitive, psychosocial, moral, friendship, competition and participation.	Playing balloon memorization games, newspapers with music, hand tied etc. participatory games at home, worksheets to respond to social needs and social issues of children.
Session 9	Increasing the quality of parenting in relation to the child (creating a sense of competence and empowerment, moral development).	Competence is the most important task of transforming primary school age Completion the action of a path to feel competence.	Practice laying the groundwork for moral growth based on relevant techniques, creating opportunities for action at home.
Session 10	Increased self-control in the parent, rebirth of the child from the mental existence of the mother, preparation for servitude in the child, homework.	Mechanism and how the child's mental system is affected by the parents The need for self-control in the parent, the need to have a pattern, the challenge of demarcation for the child, the challenge of changing from thermometer to thermostat in parents.	Worksheet Conversation with the child.
Session 11	Informing parents about the concept of guardianship etc. Commitment to a valid guide / God, strengthening the child's commitment to parents as a valid guide).	Report the exercises of the previous session.	Worksheet on ways to increase children's commitment to a valid guide, etc. Complete a personal questionnaire related to the goals.
Session 12	Review topics from previous sessions, address parenting questions (sexuality, sibling relationships, and media, management). Completion of end-of-course celebration, post-test questionnaires.		

Table-2: Positive parenting protocol (Triple P).

Session	Objectives	Activity	Homework
Session 1	Preliminary examination of mothers and children, introduction; target homework, end the session.	Completion of questionnaires, introduction, expression of workshop rules, facilitation and specification of goal setting.	Smart targeting practice.
Session 2	Familiarity with the principles, goals and main concepts of positive parenting.	Principles of positive parenting (safe environment, having realistic expectations, self-care as a parent) Positive parenting goals Home practice, end of session.	Observe desirable behaviors.
Session 3	Increasing parents' insight into the types of behavioral problems of children and its causes.	The range of children's problems / challenges of raising children, common problems in raising children, homework, closing the session.	Behavioral description table.
Session 4	Misconceptions about parenting / livestock in which parents are caught, ways and techniques to communicate positively with children.	Correcting wrong attitudes in parenting Improving the parent-child relationship, homework.	Practice effective communication skills with children at home.
Session 5	Increase children's desirable behaviors.	Ways to reinforce children's desirable behaviors: specific and meaningful time, informing about desirable behaviors, modeling, fun homework activities.	Practice techniques to reinforce children's desirable behaviors at home.
Session 6	Reducing undesirable behaviors Familiarity with the principles of legislation Familiarity with the logical and natural consequences of undesirable behavior.	Ways to prevent undesirable behavior Legislative instructions, homework, end of meeting.	Use legislation for those problems that result from a lack of legislation.
Session 7	Reduce undesirable behaviors. Familiarity with effective ways to deal with some undesirable behaviors.	Review of some ineffective behaviors about undesirable behaviors Ways to prevent undesirable behaviors: time of silence (up to 9 years), deprivation (up to 10 years). Homework, end of session.	Practicing silence time techniques and depriving the child of behaviors that are examples of this type of outcome.
Session 8	Learn how to order correctly.	Types of commands (beginning and ending) Commanding problems (ordering too much, ordering too little).	Have you been successful every time you try to instruct your child this week? Write the reason.
Session 9	Familiarity with elementary school children, familiarity with different types of parents, recognizing and managing difficult situations.	Problems of primary school children: (non-compliance with school rules, issues related to homework, etc.) and ways to deal with it.	
Session 10	Reviewing the topics of the previous sessions, addressing parental questions (sexual issues, sibling relationships, media management); completing post-test questionnaires and celebrating the end of the course.		

2-5. Ethical consideration

Ethical considerations in the current study included students' informed consent to complete the questionnaires, maintaining confidentiality of personal details and information of the participants. This article is taken from the doctoral dissertation of the first author in the field of psychology with confirmation number 1568691/98 from the Vice Chancellor for Research, Faculty of Psychology and Educational Sciences, Payame Noor University of

Tehran. Also, all the authors of this article played the same role in design, conceptualization, methodology, data collection, statistical analysis, drafting, editing and finalization of the article.

2-6. Inclusion and exclusion criteria

Considering that the exclusion criterion included being absent in more than 3 sessions of educational sessions; accordingly, five participants of the multi-dimensional spiritual-religious parenting group and 5 participants of the positive

parenting group were excluded. Moreover, five people from the control group were excluded from the study due to non-cooperation in completing post-test or follow-up questionnaires. Finally, 10 people remained in each of the three groups. After the education course, post-test was performed for all three groups.

2-7. Data Analyses

Inferential statistical methods / univariate analysis of covariance (ANCOVA) were used to analyze the results after the intervention and in one-and-a-half and three-month follow-up. In order to observe the ethical principles for the control group, while giving gifts to mothers and their children to participate in the research, they

were informed that if they wish, they can participate in parenting education sessions for free after completing the research.

3- RESULTS

Based on the results, the mean and standard deviation of the age of the mothers of the spiritual multidimensional parenting group (mean = 34.2; SD = 3.19); the positive parenting group (mean = 33.8; SD = 7.14); and the control group were equal (mean = 36.3; SD = 6.16). There is no significant difference between the means of the three groups based on the results of the analysis of variance (**Tables 1, 2**).

Table-3: Mean age of mothers studied by group.

Groups	Mean± SD	F	P-value
God oriented Multidimensional Spiritual Parenting, n=10	34.2±3.19	0.54	0.58
Positive parenting, n=10	33.8±7.14		
Control, n=10	36.3±6.16		

SD: Standard deviation.

Table-4: Frequency and percentage of educational base of the subjects by group.

Groups	Level of education	Frequency	Percentage	Chi-square	P-value
God oriented Multidimensional Spiritual Parenting, n=10	Diploma	6	60	2.39	0.88
	Bachelor of Art	1	10		
	MA	3	30		
Positive parenting n=10	Diploma	7	70		
	Bachelor of Art	1	10		
	MA	2	20		
Control n=10	Diploma	6	60		
	Bachelor of Art	1	10		
	MA	2	20		
	Diploma	1	10		

The mean and standard deviation of the scores related to the research variables, namely parental satisfaction, parenting styles and parental self-efficacy in both pre-test and post-test stages are measured and presented for three groups (**Table.5**). The results indicate no significant difference between the mean scores in the three groups in the pre-test stage. However, the mean scores in the two experimental groups increased compared to the control group in the post-test stage. Therefore, to determine the significance of

the difference between the means, the parametric univariate analysis of covariance (ANOVA) test was used. However, firstly, the results of Levin test were checked to check the assumption of equal variances in ANCOVA test before using this test. Based on the results of Levin test and its significance level, the assumption of equality of variance has been observed for all three variables of parental satisfaction, parenting styles and parental self-efficacy ($p > 0.05$).

Table-5: Mean and standard deviation of parental satisfaction scores, parenting styles and Parenting Self-agency of groups in pre-test and post-test.

Variables	Group		Mean	SD	Mean	SD	Mean	SD
Parental satisfaction	God's spiritual oriented multidimensional parenting	Pre-test	11.20	4.82	12.30	4.85	13.70	2.21
		Post-test	17.50	3.43	12.93	3.80	12.80	2.97
Parenting styles	Positive parenting	Pre-test	126.00	14.74	120.90	14.86	119.80	5.53
		Post-test	134.00	19.78	127.00	10.54	111.50	13.50
Parenting self-agency	Control	Pre-test	40.20	9.57	40.00	5.71	40.00	7.28

SD: Standard deviation.

The results of ANCOVA (**Table.6**) show that the group had a significant effect on the parental satisfaction variable after controlling the pre-test scores ($p < 0.001$, $F = 10.66$). The results showed that the parental satisfaction scores of the multidimensional spiritual parenting group were significantly higher than the scores of the positive parenting group ($p < 0.01$), and the control group ($p < 0.001$). However, there was no significant difference between the positive parenting group and the control group in terms of the parental satisfaction scores ($p > 0.05$). Also, the results of ANCOVA are significant for parenting styles ($p < 0.01$, $F = 5.19$). The test results showed that only the scores of parenting styles of the multidimensional spiritual parenting group were significantly higher than the scores of the control group ($p < 0.01$). However, there was no significant difference between the positive

parenting group and the control group as well as the two experimental groups in terms of the parenting styles scores ($p > 0.05$). Regarding the parents' self-efficacy variable, the results of ANCOVA indicate that there is a significant difference between the three groups in term of post-test scores of parents' self-efficacy after controlling the pre-test scores of this variable, ($p < 0.05$, $F = 3.70$). For this variable, the results of Bonferroni test showed that only the self-efficacy scores of the parents of the multi-dimensional spiritual parenting group were significantly higher than the scores of the control group ($p < 0.05$). However, there was no significant difference between the positive parenting group and the control group as well as the two experimental groups in terms of the scores of this variable ($p > 0.05$).

Table-6: Results of univariate analysis of covariance related to parental satisfaction scores, parenting styles and parenting self-agency.

Variables	Source	Sum of Squares	df	Mean Square	F	P- value	Eta
Parental Satisfaction	Pre-test	87.34	1	87.34	9.90	0.004	0.27
	Group	188.26	2	94.13	10.66	0.001	0.45
	Error	229.39	26	8.82/8			
Parental Style	Pre-test	1288.52	1	1288.52	6.87	0.01	0.20
	Group	1949.42	2	974.71	5.19	0.01	0.28
	Error	4875.97	26	187.53			
Parenting Self-agency	Pre-test	205.08	1	205.08	1.68	0.20	0.06
	Group	902.07	2	451.03	3.70	0.03	0.22
	Error	3169.51	26	121.90			

df: Degree of freedom.

4- DISCUSSION

The aim of the present study was to compare the effectiveness of God-oriented multidimensional spiritual parenting and positive parenting on parental satisfaction, parenting styles and self-efficacy of high stress parents. The results for the variables of parental satisfaction, parenting styles and self-efficacy of high stress parents show that there is a significant difference between the subjects of the three groups in the post-test stage. That is, the average group of mothers with high stress under treatment approaches is higher as compared with non-treated mothers meaning that the approaches are effective in reducing maternal stress. This finding is consistent with other studies (4, 5, 7). Scourfield et al. (2013) taught a religious version of parenting skills education to English Muslim parents. This program was very popular among parents. The results of this program were positive for parents and children, and they concluded that it is necessary to pay attention to the needs of Muslim parents that is education based on faith and religion (26). In another study, multidimensional spiritual parenting education to mothers of overweight children showed that these education have improved the spiritual dimension scores in children as well as faith-based coping and social activities of overweight children (5). Howard et al. (2007) showed in their study that spiritual parenting workshop reduced

parental stress and negative parental mood and increased parental self-efficacy and satisfaction (27). To explain this finding, it can be said that mothers' helplessness and inability to raise children imposes degrees of anxiety and decreased self-confidence on mothers. Numerous studies show that new responsibilities and duties are imposed on parents with the birth of a child, which in turn increases the stress of parents, especially mothers (17, 21, 28). Since mothers communicate and involve with the issue of parenting in our society more frequently, it seems that they experience more responsibility and, consequently, more stress while treating children and solving their problems. Teaching God oriented multidimensional spiritual parenting skills activates mothers' internal diagnostic system and thus helps enhance mothers' problem-solving ability and increases their understanding and recognition of children's behaviors, their behaviors and enables them to trust the internal diagnostic system. It also enables them seek more information to make better decisions and take better positions on children's behavioral issues, which in turn increases the level of satisfaction and self-efficacy of mothers. Besides, it increases their skills in dealing with difficult situations and daily challenges with children, thus enhancing their parenting skills, and their self-efficacy (28, 29). Regarding the role of God-oriented spirituality, it should be said that according

to researchers, God-oriented spirituality, which is most manifested in the original religions far from deviation, is the best answer to the need for spirituality in human beings. God-oriented spirituality refers to the connection with a transcendent being, the belief in the unseen, the belief in growth and development in order to pass through the ups and downs in life and regulate personal life based on the connection with the transcendent being, and the understanding of the permanent and transcendent being. Research shows that religious beliefs can have a positive effect on a person's mental health and ability to tolerate problems. Religion people are happier than others for many reasons, and here are three psychological reasons. First, religion creates a coherent belief system that creates meaning in people's lives (30).

Second, attending religious services provides social support for individuals, and third, engaging in religion guarantees healthier physical and mental lifestyle (31). These three factors can explain a significant difference in parental satisfaction in the God-oriented spiritual approach group. In a study of low-income mothers of school-age children, results showed that religious well-being reduced parental stress and destructive interactions with children (17). Religion seems to help parents maintain emotional connection with their children, even under stressful situations (32).

According to recent researches and that achieving religious transformation and growth can also facilitate mental and physical health (33), to explain this finding, it can be said that religious beliefs typically encourage parents to cultivate positive traits in their children, including prosocial behavior and identity, respect and obedience to power figures, self-control, and resistance to antisocial behaviors, emotional and spiritual connection with others and God (32).

Mothers who rely on positive religious coping also help their children warding off their depression and anxiety through benevolent assessments of life events or participatory religious coping (34). Pairwise comparison of the inter-group differences showed that parental satisfaction, parenting styles and self-efficacy of high-stress parents in the multi-dimensional spiritual parenting group were significantly higher than the scores of the positive parenting group and the control group, which is inconsistent with many previous relevant studies (35).

Recent studies on parenting skills education have provided satisfactory results and rational reasons for using this treatment in clinical and educational work, especially in working with children with behavioral problems. For example, in one study, positive parenting education on parental stress and mother-child relationships reduced the severity of parental stress and improved mother-child relationships (35). Positive parenting education was also effective in reducing children's behavioral problems and reducing maternal stress (36). As noted, despite the fact that Triple P has been implemented in more than 25 countries with more than four million children and their families.

The effectiveness of positive parenting (Triple P) on most of the research variables was not significant. This finding is consistent with much of the research evidence on the effectiveness of Triple P. Considering the method of conducting the research and the fact that the facilitator and educator in both groups of multi-dimensional spiritual parenting and positive parenting program was the researcher herself, the first possible and approximate explanation for the mismatch of results is the possibility of the effect of researcher bias as an effect that there is a positive aura in parenting outcomes. In the next step, considering the review of

articles, it was observed that these results are consistent with some review studies that have evaluated the manner and quality of this research evidence. Examples include the studies of Wilson et al. (2012) (37); Coyne and Kwakkenbos (2013) (38), and Marryat et al. (39). Another point is that according to a study by Wilson et al. in 2012 (37), most participants in the Triple P trials were well educated and also had good marital relationships. Contrary to the demographic composition of the participants in the triple group of the present study (70% of whom had a bachelor's degree and 50% of whom reported conflicts with their spouse (37), this may be an underlying difference.

Between the results of the present study and previous research. Another explanation for the ineffectiveness of Triple P on the dependent variables of the present study is that, as George Holden et al. (2017) mentioned in the analytical study of Triple P as one of the positive parenting styles (40), Triple P is a behavioral approach which teaches decisive discipline in which a set of non-physical rules and consequences (such as time out or Taking things away) are considered for deviating from the law and a set of rewards for obeying the law.

Some researchers believe that using more external control than internal control has little effect on children. Because behavioral methods emphasize the shaping of children's behavior instead of monitoring and guiding their development (40), while there is a lot of study evidence on the importance of paying attention to self-regulation, self-strategy, self-development and the child's sense of worth (41, 42), and researches show that repeated use of methods based on external control (reward table, deprivation, etc.) to create desirable behavior or reduce undesirable behavior, destroys children's internal motivations, sense of competence, it degrades self-management and mental

health in them (43). It should be noted that the researcher is an employee of the Ministry of Health and during 10 years, has taught the positive parenting program as one of the main topics of work in the form of seminars, workshops and lectures to mothers and different families in Tehran and Qazvin, Iran; therefore, she has experienced and touched the shortcomings in the positive parenting program, especially in terms of emphasis on external control instead of internal control, low attention to children's existential needs, low attention to the present and psychological motivation of mothers in educational processes, lack of attention to culture and religion. The construct of sanctification is "the perception of things as spiritual, meaningful, or sacred" (44).

Humans may perceive certain aspects of their lives as manifestations of God or something sacred. In addition to cognitive features, these perceptions also have motivational features, that is, they motivate individuals to invest psychologically in that sacred subject and to protect their action in the face of that subject (44). The belief that parenting is intertwined with sanctification leads to less frequent verbal aggression and more stable parenting. Sanctification of parenting or parent-child relationships is significantly related with self-reported parenting experiences. That is, sanctification of parenting is related with lower parental stress, positive parenting strategies, communication satisfaction, investment, parental self-efficacy, parental communication, and spiritual openness (18). Since human beings, in addition to information and skills, need intrinsic and meaningful motivation to perform their actions, to pay attention to intrinsic motivations, semantic system and other anthropological features in all psychological interventions, including parenting education, is absolutely necessary (44).

4-1. Research suggestions

According to the research results, it is suggested that this research be conducted in other regions of Tehran and other cities of the country to evaluate and report its effectiveness and efficiency on different research communities. Use this method more confidently.

5- CONCLUSION

According to the findings, it can be concluded that Since human beings, in addition to information and skills, need intrinsic and meaningful motivation to perform their actions, to pay attention to intrinsic motivations, semantic system and other anthropological features in all psychological interventions, including parenting education, is absolutely necessary (44). Davis et al. (2012), (45) discuss this in detail in an article entitled "Technique is not enough".

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