Analyzing the impact of moral ideology on tendency toward spirituality amongst the sportsmen of Isfahan Province

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Abstract
The aim of this study was to analyze the impact of moral ideology on tendency toward spirituality among the province’s sportsmen. The present research was in terms of purpose applied and descriptive-correlational one. The population of this research is all Premier League sportsmen in Isfahan Province. Number of sportsmen has been estimated 400 individuals. Based on Cochran sampling, 196 individuals as a statistical sample were randomly selected. Karami and Shaeeri’s religiosity questionnaire (2008) and Forsyth’s questionnaire of moral ideology (1990) were used as the research tools. Formal and content validity of the questionnaires was confirmed by experts in sports management. The reliability of questionnaires (0.88 and 0.93) was calculated through Cronbach’s alpha statistic and test-retest. For analyzing data, descriptive and inferential statistics and the statistic software package of social sciences version 22 were used. The findings showed that the moral ideologies can justify 50 percent of sportsmen’s changes of tendency toward spirituality. Due to the results on the influence of moral ideology on tendency toward spirituality among sportsmen of Isfahan Province, it is recommended that the responsible organizations endeavor to strengthen the moral ideologies and morals in general for tendency toward spirituality among Isfahan’s sportsmen.

Keywords: Ideology, Ethics, Spirituality, Religiosity, Sportsmen.

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Introduction

Today on the one hand, Iranian youth are influenced by the religious culture of their society, a culture that is respected by families and the local communities and on the other hand they are influenced by educational institutions, mass media and modern world structural elements and the younger generation has suffered from some economic and social problems that are resulted from the specific instability before and after the war (6). Investigating the created changes in the amount of religiosity can show us the successes and shortcomings of the implemented programs in the field of religious issues. By the religion we can strengthen the social control and cohesion and social unity. Without a doubt the society plays a key role in shaping the religious imagination of its own members and this is the members of society who accept the inductions of society and give the desired shape to it (2). The human force as the most valuable human resource is the axis of organizational approaches and activities and plays a fundamental role in promoting the goals and ideals of the organization. Human resources give meaning to the organization and provide preliminaries of realization of the organizational goals (7). It seems that the spirituality in work can be considered as one of the influential factors in promoting the effectiveness of organization. In a quite comprehensive definition, the spirituality is known as an attempt to foster sensitivity to oneself own, others, non-human creatures and God or an investigation oriented to what is required for being human and seeking to achieve complete humanity (9).

A successful organization changes its activities quickly and consistently. In this regard, performing better the responsibility in the organization depends on a high source of spirituality. Spirituality in work is a basic variable that leads to the development of educational domains, mental and public health and social health (10). So it can be acknowledged that one of the important variables in working life is spirituality in the work environment. Due to the integration between work and spiritual life of employees, this variable causes that they behave in a more ethical way in their relations and their work (14).

The moral ideology or individual moral philosophy is a conceptual system of the individual morality that acts in the form of instructions and decision guide in the moral difficult conditions and different environments (15). It is obvious that the high attention to ethical behavior shows its importance and impact on efficiency and effectiveness, as well as the mediation role in achieving the organizational objectives and transcendence (16). Most of studies support the importance of moral behavior in organizational performance and the organizations that emphasize on the morality, associate the better image, credibility and long-term benefits for them. The organizational good morality has a positive and tremendous impact on the organization's activities and results (1). The phenomenon of tendency toward the spirituality or religiosity is a significant issue whose importance can be perceived from the multitude of efforts that in recent years have been spent for the construction and use of criteria of religiosity. These efforts have come out from the needs and the understandably requirements that could not be remained unanswered. The necessity of these studies is derived in general from the influence and authority that yet the religion has for man and society (8).
According to the opinions of experts, every behavior has consequences and the young people grow up in a culture influenced by the media, where they see lie, profane, obscene behavior by sportsmen, coaches and other people involved in their favorite sport are normal and the morality is considered as hindrance of progress in professional environments (12). Moral ideology is a conceptual system of individual morality that acts as the instructions and guide of decision-making in the moral dilemmas particularly in the sport environments (3). Ethical decision-making is an organized form of moral reflection in order to solve moral conflicts and is considered as an essential element in the sport field (13). Professional sportsmen need to the ability to recognize ethical dilemmas and proper decision-making; they are responsible for the ethical decision-making, either in the society environment or during the competition. The sportsmen as social pattern and the well-known personalities making media mainstream should be aware of the ethical decision-making and respect the moral rights without risking one’s conscience, although the studies show that sportsmen’s awareness of their ethical responsibilities results from increasing emphasis of society on sport morality; they are faced with problems in identifying ethical dilemmas and determining the appropriate method to resolve these dilemmas (5).

During several decades the physical and psychological benefits of sport have been researched; while the spiritual benefits of sport are not considered serious; however there is a deep relation between the sport and spirituality. In order to understand the relationship between sport and spirituality, it should be paid attention to the great events such as Olympic plays (18). It seems that if the sport society as a society that has affected the entire society, especially the sportsmen who have the media reputation, observes the value principles, can have an important contribution on the path to society’s transcendence. In this regard Heydari, Keshtidar and Mir-Kazemi (2015) have indicated that sportsmen need to learn the sport sciences and technics, as much as they need to the moral teacher; because the art of championship for getting success and its continuity requires a full course of intellectual and physical development. If sport could adapt itself with these lines, then we can induce to the sportsman that along with sport, he must look for a healthy lifestyle along with good morals (1). Attention to moral teachings for coaches and also compilation of courses as applied ethics seems necessary in sports. For Sazarin et al (2014) the necessity of attention to moral teachings seems necessary for athletes. While in view of Smite et al (2015) the female sportsmen have higher spirituality and morals than male ones. The women have higher hope of success in the competition (17, 18). Hence the sport fields require several important psychological factors which originate somehow from human spiritual issues: relaxation and lack of anxiety, power of enduring hardships, realism and optimism and reliance on internal real powers to which sportsmen are in need (4).

It should be noted that the spirituality and having relationship with God in the first step give to individuals a tranquility and assurance. The tranquility is a prerequisite for successful sport performances. It seems that the idealism in the sport appears when regardless the outcome the players attempt entirely to play fairly and in all times give importance to fairness and respect for the rival. There is a tendency for respect to any sport environment, laws and participants. In contrast to this view, relativism doubts the general principles of moral and emphasizes that the moral performance in the sport environments can be changed in respect to conditions. One of the functions of morality in sport is the instruction that it provides during the intervention of
individuals’ interests. The moral decision makes the sportsman, coach and manager to involve in choosing an option among two or more options each of which is good in an ideal condition (3).

The conducted researches in the field of religion and social values have importance, because our society suffers from a duality in different dimensions of individuals’ life; this has had an impact in formation of individuals’ value system, particularly that of the young. On the other hand, the religion has mingled with different aspects of individuals’ life and we can see its impact in all respects. That the present Iranian society has been governed by a religious government, the combination of religion, values and politics can influence the different fields of individuals’ life, particularly the life of young generation. The worldview is the basis on which the ideology relies intellectually; because the ideology is a school that specifies the ought and not-ought, calls human to an objective and for that provides a way. In this regard, we can acknowledge that the moral ideologies can be considered as an effective strategy for promoting the religious culture indicators among sportsmen as an influential community. Therefore, the researcher looks for identifying the latent circles of relationship between the moral ideology and tendency toward spirituality among the reference community, namely sportsmen. Accordingly, the researcher tries to answer the question whether the moral ideology has any effect on tendency toward spirituality among the sportsmen in Isfahan Province. It seems that the results of present research can provide some effective strategies for cultural and sport managers in order to institutionalize the approaches and attitudes influencing the tendency toward spirituality among the sportsmen and facilitate the conditions of preventing the social damages among the young through performing the provided strategies and recommendations.

Methodology

In terms of purpose, the research is an applied and descriptive-correlational one. The statistical population in the present research is all league sportsmen in Isfahan Province. According to the statistics of General Administration of Sport and Youth of Isfahan Province, the number of sportsmen has been estimated 400 individuals. 196 randomly accessible statistical samples were selected based on Cochran sampling method. The questionnaire of tendency toward spirituality of Karami and Shaeeri (2008) and Forsyth’s questionnaire of classification of moral ideologies (1990) were used as the research tools that included the components of idealism and moral law relativism. The formal and content validity of questionnaires was confirmed by experts in sport management. Through Cronbach's alpha statistic and retest, the reliability of the questionnaires in a preliminary study was calculated as equal to (0.88 and 0.93). Collecting data in this research was based on field research. For collecting data, we referred to league sportsmen of Isfahan Province and distributed the questionnaire of data collection. For analyzing data, the descriptive and inferential statistics was used by applying a statistical software package of social sciences version 22.

Findings

Based on information, among the statistical samples 32 percent were in age range of 25 to 30 years, while the statistical sample constituted 26% over 30 years old, 18% between 17 and 20 years. 58 percent of sportsmen who have participated in the research, had a bachelor degree, 15 percent of them have the master degree, while 27% of the sample individuals had a diploma and
high school education. Among the statistical samples, 22 percent of the sportsmen had a history of 5 to 7 years, while the history of 7 to 10 years constituted 14% of the samples and finally 27% have 1 to 3 years history as the highest frequency. 68 percent of participants were male and 32% of sportsmen were female.

First we assured from the data normality and homogeneity of variances. For this purpose, Kolmogorov-Smirnov and Levin’s statistic tests were used. The obtained significance level for all variables is not significant in level of 95%. This means that the research variables follow a normal distribution and have the homogeneity of variances.

Table 1: Pearson correlation test for determining the relationship between two components of moral ideology and tendency toward spirituality

<table>
<thead>
<tr>
<th>Variables</th>
<th>Significance level</th>
<th>number</th>
<th>R²</th>
<th>R</th>
</tr>
</thead>
<tbody>
<tr>
<td>idealism and tendency toward spirituality</td>
<td>0.001</td>
<td>196</td>
<td>0.446</td>
<td>0.668</td>
</tr>
<tr>
<td>Moral laws and tendency toward spirituality</td>
<td>0.001</td>
<td>196</td>
<td>0.501</td>
<td>0.708</td>
</tr>
</tbody>
</table>

For determining the relationship between idealism and moral laws on the one hand and tendency toward spirituality of sportsmen on the other, the Pearson correlation test was used. According to the above table, the achieved significance level is less than 0.05; thus there is a relationship between idealism and moral law on the one hand and tendency toward spirituality of sportsmen on the other. This means that by increasing the level of idealism and moral laws the variable of tendency toward spirituality of sportsmen increases.

Table 2: Regression statistics of predicting the tendency toward spirituality according to moral ideology components

<table>
<thead>
<tr>
<th>Options</th>
<th>Sum of Squares</th>
<th>Degree of Freedom</th>
<th>Mean of Square</th>
<th>sig</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>1456/810</td>
<td>1</td>
<td>1456/810</td>
<td>0/001</td>
<td>100/4835</td>
</tr>
<tr>
<td>Remaining</td>
<td>1420/812</td>
<td>195</td>
<td>14/498</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>4877/622</td>
<td>196</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>R</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>R² Watson-Durbin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Due to the sig amount in Table 11, that is 0.001 and is less than the accepted error of 0.05, so the total regression is significant. As a result, the first hypothesis is confirmed; it means that the moral ideologies have an effect on sportsmen’s tendency toward spirituality in the Isfahan Province. According to the value of Durbin-Watson statistic that is 1.76 and it is 1.5 to 2.5, the linear regression is appropriate for the data. Since the value of R2 is 0.505, the moral ideologies can explain 50 percent of the changes of sportsmen’s tendency toward spirituality.

Table 3 regression coefficients

<table>
<thead>
<tr>
<th>Model</th>
<th>sig</th>
<th>t-value</th>
<th>Beta</th>
</tr>
</thead>
<tbody>
<tr>
<td>constant amount</td>
<td>0.001</td>
<td>17/460</td>
<td>74/16</td>
</tr>
<tr>
<td>Components of moral ideologies</td>
<td>0.001</td>
<td>16/680</td>
<td>0/71</td>
</tr>
</tbody>
</table>

Given the value of beta that is 0.71, it represents amount of influence of the moral ideologies on tendency toward spirituality among league sportsmen of Isfahan Province.

Tendency toward spirituality = 74.16 +0.71* Idealism and ratio of moral laws

Table 4- t-test of the variables difference based on gender

<table>
<thead>
<tr>
<th>Variable</th>
<th>significance level</th>
<th>Degree of freedom</th>
<th>T-statistic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moral ideology</td>
<td>0.25</td>
<td>195</td>
<td>1.14</td>
</tr>
<tr>
<td>tendency toward spirituality</td>
<td>0.88</td>
<td>195</td>
<td>2.14</td>
</tr>
</tbody>
</table>

Due to the findings of the above table, there was not observed any significant difference between the moral ideology and tendency toward spirituality among men and women athletes.

Discussion and conclusion

Two important concepts that have a close relation with morality and spirituality, are the concepts of ideology and worldview. Ideology is a form of self-consciousness. Another definition is that ideology is a system of clear and explicit and generally organized ideas and judgments that justify and interpret the position of a group or society. Worldview is the human attitude to the
existence and explaining it in relation to human; in other words, a general view that a human has of the universe and based on which he interprets it, is called worldview; in general the worldview is the overall interpretation of universe. Findings showed that moral ideologies can justify 50 percent of sportsmen’s changes of tendency toward spirituality. The results of this research are consistent with the results of Heidari et al (2015) and Mir-Kazemi et al (2012). In their research they have reached to a direct relationship between the moral ideologies and the amount of tendency toward spirituality among sport organizations. Accordingly, we can say that by strengthening the athletic ethics and moral ideologies among sportsmen we can increase the spirituality among them. So it seems the authorized organizations of the sport especially clubs and sport delegations must endeavor for strengthening the moral ideologies and morality in general among sportsmen. In order to determine the relationship between the idealism and variable of sportsmen’s tendency toward spirituality, the Pearson correlation test was used. According to the above table, the achieved significance level is less than 0.05. So the null hypothesis is rejected. This means that there is a relationship between the idealism and the variable of sportsmen’s tendency toward spirituality. Considering that the amount of statistic is positive, the relationship between the variables is direct; namely by increasing the idealism the spirituality tends to increase. The results of present research are consistent with a part of the results of Shajie et al (2014); the sportsmen need to learn the sport sciences and technics, as much as they need to moral teacher; because the art of championship for getting success and its continuity requires a full course of intellectual and physical development. If sport could adapt itself with these lines, then we can induce to the sportsman that along with sport, he looks for a healthy lifestyle along with good morals. Attention to moral teachings for coaches and also compilation of courses as applied ethics seems necessary in sports. Therefore, it seems that the more the sportsmen have a dynamic mind and idealism, the more the level of spirituality in them will be profound and institutionalized; it leads to create a strong man for society as a pattern for the young.

For determining the relationship between moral laws and the variable of sportsmen’s tendency toward spirituality, Pearson correlation test was used. According to the above table, the achieved significance level is less than 0.05. So the null hypothesis is rejected. Namely, there is a relationship between the moral law and the variable of sportsmen’s tendency toward spirituality. Considering that the amount of statistic is positive, the relationship between the variables is direct. This means that by increasing the moral law the variable of tendency toward spirituality increases. The results of present research are consistent with a part of Sazarin et al (2014). The attention to moral teachings seems necessary for sportsmen. According to the findings, there was not observed any significant difference between the moral ideology and tendency toward spirituality among athlete men and women. The results of this section of research are not consistent with achievements of Smite et al (2015) that indicated that the female sportsmen have the higher spirituality and morals than male ones. The women have higher hope of success in the tournaments. It seems that this lack of difference is caused by the existing cultural differences in two societies, because due to live in an ideological society, the male and female sportsmen are influenced by the current value foundations of society and tend toward spirituality.

Regarding the results of research on the influence of the moral ideologies on amount of tendency toward spirituality among sportsmen, it is recommended that the authorized organizations
endeavor for strengthening the moral ideologies and also morality in general in tendency toward spirituality among sportsmen; also in line with the institutionalization of idealism in sportsmen and sport managers they must attempt to hold the spiritual psychology workshops and in line with the institutionalization of lawfulness in sportsmen encourage the coaches and sport managers to respect for law. Generally it can be acknowledged, there is a strong and direct relationship between moral ideologies and tendency toward spirituality among sportsmen; so the sportsmen need to learn the sport sciences and technics, as much as they need to the moral teacher; because the art of championship for getting success and its continuity requires a full course of intellectual and physical development. If sport could adapt itself with these lines, then we can induce to the sportsman that along with sport, he looks for a healthy lifestyle along with good morals. Attention to moral teachings for coaches and also compilation of courses as applied ethics seems necessary in sports. Therefore, it seems that the more the sportsmen have a dynamic mind and idealism, the more the level of spirituality in them will be profound and institutionalized; it leads to create a strong man for society as a pattern for the young. The attention to the moral teachings for athletes seems necessary.
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