Sociological Analysis of Love Styles and Its Relation with Religiosity among Tehran's Citizens

Khadijehsadat. Masomizadeh[1], Mohamadreza. Pouyafar*[2] & Asemeh. Ghasemi[3]

1. Doctoral student of Cultural Sociology, Science and Research Branch, Islamic Azad University, Tehran, Iran
2. ***Corresponding author:** Assistant Professor, Department of Social Sciences, Amin University of Police Sciences, Tehran, Iran.
3. Assistant Professor, Department of Social Sciences, Science and Research Branch, Islamic Azad University, Tehran, Iran

ABSTRACT

Background and Aim: romantic relationships have a long history of human life because benefiting from a healthy life combined with love and intimacy is one of the basic needs of every social person. In the context of a religious society, this need takes on forms that are appropriate to religious and Shariah laws. On the other hand, having a religious approach and complying with its requirements can determine the love style of people. This research aimed to explain sociologically love styles and their relationship with religiosity among Tehrani citizens. **Methods:** The method of this research is descriptive-correlation, the sample size includes 300 people who were selected from the north, center, east, west and south parts of Tehran by multi-stage cluster method. The data collection tool included a questionnaire made by the researcher. Data analysis using descriptive and inferential tests was done. The analysis of mediating variables relationships between independent and main dependent variables is done using Spss software. In addition, structural equation analysis with the help of Amos software has been used to analyse the structural equations governing the relationships between variables. **Results:** The research findings showed that the research model has a good fit and the degree of religiosity of people is effective on their love making style. **Conclusion:** The results related to the fit indices of the model of the relationship between the level of religiosity and the love style of people show that this model has a good fit with the data.

Introduction

Love and sincere emotional relationships, as one of the most important needs of a person, play an important role in the mental health of people and society. Therefore, "it can be said that the need to love and be loved has deep roots in human nature and is something that we personally create rather than simply receiving or finding instinctively" (Zaraan & Ameri, 2017).

Sternberg has presented a theory based on psychometric principles to understand the nature and components of love. In Sternberg's theory, love is a continuum of motivation, emotion, thought, and intimacy. "Intimacy is the emotional component of love and includes participation, mutual understanding and emotional support. This category creates warmth and emotional connection. Lust is the motivational and stimulating component of love and includes physical attraction, sexual desire, and the feeling of being in love. Although sexual needs are very important in lust, other needs, including the need for self-confidence and dependence, may also be involved. Commitment is the cognitive component of love and includes short-term decisions that love creates momentarily and long-term commitment that makes love last. It is possible that the components of love can be combined and create the seven types of love shown in Table 1" (Vali Begi, 2017). According to Robin, love has three elements. The most important of these elements is emotional intimacy. "This element is completely synonymous with the emotional element in the process of attitude and has been modeled exactly the same way. The second element of love is trust. Trust in the metacognitive beliefs and beliefs of people is aimed at what perception the audience adopts. Since trust has a completely cognitive aspect, it is compatible with the cognitive element in attitude. The third element of loving is respectful and polite behaviors, and as is well evident, respect is only behavioral and visible" (Kamkari, 2011).

Kazemi and Faraji (2016) have used seven dimensions to measure religiosity, which are: Religious beliefs: including things such as belief in God, belief in the Prophet, belief in the Qur'an, belief in the existence of Satan, belief in the justice of God, belief in heaven and hell, belief in the Day of Judgment, belief in Shia imams and belief in the appearance of Hazrat Mahdi.

Religious ethics include: The prevalence of lying, gossiping, slandering, pretending, betraying trust and not respecting the rights of others. Religious collective rituals include: The amount of attendance in congregational prayers, Friday prayers, Quran meetings, revival night ceremonies and religious programs of mosques, Itikaf, prayer meetings, votive tables and religious delegations. Obligatory religious behaviors include: The amount of performing obligatory prayers, fasting, performing ghusl, giving fitria, enjoining good and forbidding evil, and giving khums and zakat. Religious prohibitions include such things as: Consuming alcoholic beverages, performing abortions, taking interest on money and attending mixed parties. Recommended behaviors: Things like how much people give in charity, how much they pray mustahab, night prayer, and early morning prayer, how much they read Quran and supplications, how much prayer they perform, how much they do istikhara, how much they make vows and make sacrifices. Then feelings, emotions and religious experience to themes such as: Feeling fear of God, repenting, being punished by God, feeling close to God, feeling God's presence, feeling bad because of sinning, hating those who insult the Prophet and the Qur'an, being killed in the way of Islam, interest in the spread of Islam, and so on. .. (Kazemi & Faraji, 2016). On the other hand, in our society today, there are many questions regarding a religious society and its behaviors; One of the questions is that in the Iranian society, where Muslim people see themselves constantly exposed to changes, a major part of these changes happen through the media; Considering their religious values and beliefs, how do these people establish romantic relationships and what is their attitude towards emotional and romantic relationships? What effect does their religious beliefs and attitude have on their outlook and behavior in romantic relationships? Firstly, it is very important to solve an important part of the problems of sociology in the analysis of religion and its developments in today's society; Because explaining the pattern of religiosity and its effects on all kinds of romantic relationships, which is one of the issues of our society, can reveal many untold complications of love that have a direct and indirect effect on the Iranian Muslim family. Second, from the practical point of view, more appropriate policy making and governance for the religious community is

possible only by considering the social and cultural changes and the correct understanding of the mechanisms of social changes in it. Therefore, it is essential to know the social changes related to religion and its impact on an important area of daily life, romantic relationships between men and women in Iranian Muslim society. The purpose of this research is to investigate the relationship between dimensions of religiosity and love style.

Method

The present method is descriptive-correlation in which the data is analyzed using descriptive and inferential tests. The sample size includes 300 people who were selected from the north, center, east, west and south parts of Tehran using a multi-stage cluster method. Data analysis from the questionnaire was done using descriptive and inferential tests. Descriptive tests were used to present a picture of the demographic characteristics and to describe the indicators of religiosity and love pattern of the citizens. Inferential tests were used to analyze the relationships between variables, especially the effect of religiosity dimensions on types of lovemaking. Data analysis was done at this level using Spss software. In addition, to analyze the structural equations governing the relationships between the variables, structural equation analysis was used with the help of Amos software. A questionnaire created by the researcher was used to collect data.

Materials

1. Researcher-made questionnaire: The questionnaire of the current research was the result of the operationalization of Kazemi and Faraji's religiosity measurement model and Sternberg's three-dimensional love questionnaire. According to the preliminary qualitative study and the use of the interview technique, a number of questions were selected in each of the questionnaires for examining the dimensions of religiosity and love style, taking into account the analysis of the conducted interviews. The final questionnaire of the research, which was made after the face validity test and also a pre-test stage for the final evaluation before the main implementation and the reliability test of the scale, included 70 items. Out of this number, 37 items were for measuring different dimensions and components of religiosity, 27 items were for measuring love styles and 6 items were related to background variables. In this questionnaire, 9 items are designed for the intimacy component, 9 items for the desire component and 9 items for the decision/commitment component. The scoring of the questions is based on the maximum score of religiosity and love styles. Items 1 to 27 are scored using a 9-point Likert scale with responses from "strongly agree" to "strongly disagree". 7 items were designed for the dimension of feelings, emotions and religious experiences, 5 items for the dimension of religious beliefs; 4 items for the dimension of religious ethics; 4 items for the aspect of collective religious rituals; 8 items for obligatory religious behaviors; 4 items for religious taboos; 5 items for the dimension of recommended religious behaviors. The scoring of the questions is based on the maximum score of religiosity and love styles. It should be noted that the codes related to the 5 answer options of items 28 to 53 and 58 to 62 have been entered into the scoring scale without change or reversal; Items 54, 55, 56, and 57 are related to the dimension of religious taboos and are designed with 3 answer options. For the final scoring, the codes of the items 54, 55, 56, 57 were changed as follows: Option 1: score 1; Option 2: score 3; Option 3: Score 5. The face validity method was used to validate the measurements in this research. For this purpose, the preliminary scale was presented to the supervisors and advisors. After completing the theoretical studies along with the implementation and analysis of the data of the preliminary study qualitatively and using in-depth semi-structured interviews, the measuring model of religiosity and love style was prepared. Based on that, the preliminary criterion was prepared for implementation in the research. This preliminary measure was the foundation of the initial research questionnaire, which included 70 items. Out of this number, 37 items were related to religiosity measure, 27 items were related to love styles, and the rest were related to individual characteristics. Cronbach's alpha values of 0.947 and 0.994 showed that 37 items related to religiosity index and 27 items related to love styles had high reliability and in other words high internal consistency to measure the variables of religiosity and love.

Implementation

5 interviewers were used to implement the questionnaire in the main stage of data collection. First, a busy square or thoroughfare was selected from each of the areas of Greater Tehran. The questioner appeared at the appointed place and randomly selected a sample of passers-by. The completion of the questionnaire was done in the form of a face-to-face interview with the respondent and after ensuring the respondent's readiness to answer the questions - according to the preliminary introduction of the plan by the questioner. According to the estimate made in the pre-test stage, completing each questionnaire in this way took an average of 15 minutes. Questionnaires have been implemented with a sample size of 300 people. During the implementation of the questionnaires, each interviewer established a balance of gender and age among the selected samples in his work area. In addition, it was emphasized to the interviewers that the appearance and clothing of the people should not affect their sampling and its randomness.

Results

Demographic findings showed that 51% (154 people) of respondents are women and 49% (146 people) are men. In terms of age distribution, the highest frequency is related to the age group of 38 to 45 years and 30 to 37 years; which respectively accounted for 35.0 and 32.0 percent of the sample volume; However, only 2.0% of the respondents are in the age group of 62 years and older. The average age of the respondents is 39 years. In terms of education level, the highest frequency was related to respondents whose education level was diploma (91 people; 30.33%) and bachelor's degree (81 people; 27%). The lowest frequency was related to the respondents with doctoral education (1 person; 0.33%) and illiterate respondents (5 people; 1.67%), respectively.

Table 1. Descriptive characteristics of research variables				
Variable	Mean	SD	Skewness	Kurtosis
Intimacy	63/41	6/19	0/123	-0/723
Desire	70/83	7/82	1/29	0/120
decision/commitment	65/65	6/39	-0/789	-0/104
Religious feelings and emotions	70/79	6/62	0/293	-0/231
Religious beliefs	82/35	7/81	0/802	-1/002
Religious ethics	75/72	5/92	-0/621	0/128
Religious collective rituals	55/53	5/16	-1/120	0/231
Wajid's religious behaviors	66/32	5/24	-0/023	0/721
Religious taboos	60/55	5/73	0/335	0/121
Recommended religious behaviors	52/92	4/48	-0/540	-0/420

The above table shows the average and standard deviation of love styles and different dimensions of religiosity. Also, in order to check the normality of data distortion, skewness and kurtosis indices were used. For all variables, this value was obtained between -2 and +2, so the obtained data follow a normal distribution.

Before testing the hypothesis, there is a significant difference between the different dimensions of religiosity (beliefs, behaviors, religious experience and emotions) in terms of their influence on the love style; It is necessary to analyze the wholeness of the model using general fit indices. For this purpose, at first, the general indices of fit were examined in the form of a table. The results related to the fit indices of the model of the relationship between different dimensions of religiosity and the love style of people show that this model has a good fit with the data.

Table 2. Goodness indices of fitting the model of different dimensions of religiosity with lovemaking style			
Index	Full name	Acceptable criteria	Structural model
CMIN/DF	Relative chi-square model	≤ 3	37.2
CFI	Model adaptive fit index	≥ 90.0	89.0
PCFI	parsimonious (simple) model fit index	≥ 50.0	86.0
RMSEA	The second root of the mean square of the model estimation error	≤ 08.0	07.0

From the figure below, it can be seen that the different dimensions of religiosity with a standard coefficient of 0.91 and a determination coefficient of 0.84 in the statistical population have a strong effect on the love style variable.
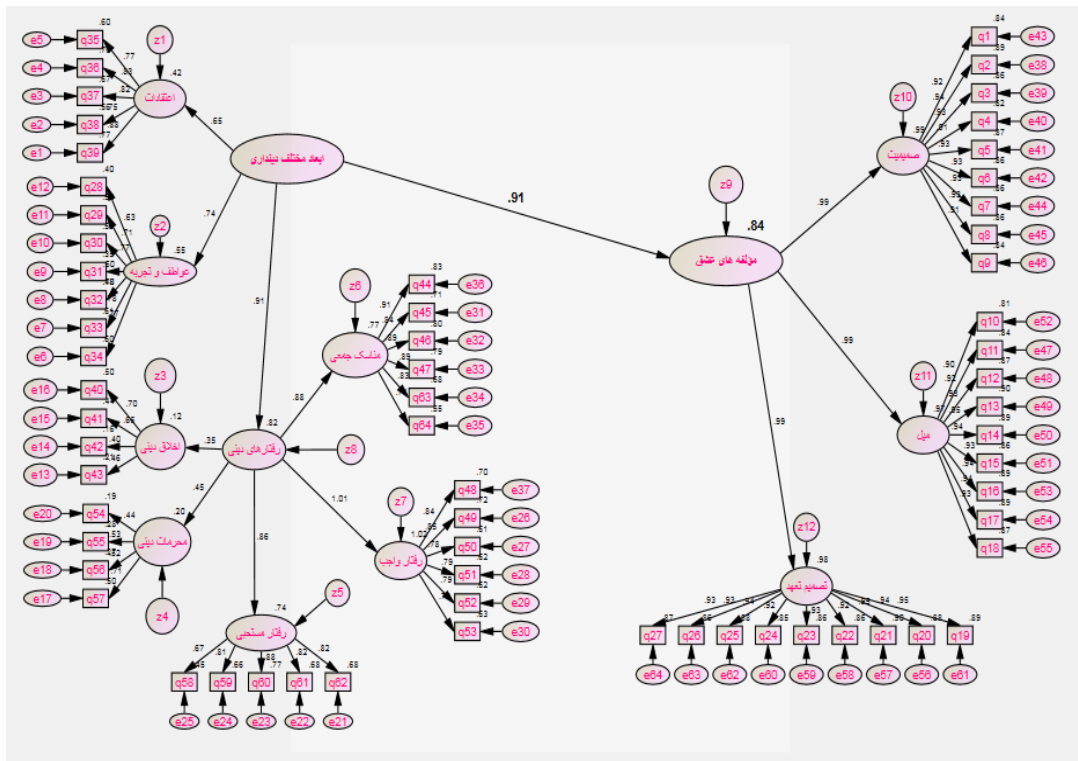
Figure 1. Structural equation model of different dimensions of religiosity and lovemaking style along with regression weights

According to the results of the table below and its critical ratio value, which is greater than 1.96 and the significance level is less than 0.05, it can be concluded that the estimated regression weight has a significant difference from zero.

Therefore, the hypothesis that there is a significant difference between the different dimensions of religiosity (beliefs, behaviors, experience and religious emotions) in terms of the effect on lovemaking style is confirmed.

Table 3. The results related to estimating the regression weight of the default model					
	Unstandardized regression coefficient	Standard regression coefficient	S.E	C.R	P
Different dimensions of religiosity---> love style	1.75	0.91	0.09	18.69	0/001

Conclusion

The purpose of this research was to explain sociologically love styles and its relationship with religiosity among Tehrani citizens. The results obtained in this research were consistent with the findings of Hosseini and Alavi Langroudi (2017), Kanani and Mohammadzadeh (2016), Villani et al. (2019) and Kim and Hatfield (2004). Hosseini and Alavi Langroudi (2017) conducted a research titled "The role of attachment styles and sexual satisfaction in marital satisfaction through the mediation of love". The purpose of this article was to investigate the role of attachment styles and sexual satisfaction in marital satisfaction through love mediation of married students of Azad University of Yazd and it was done by random sampling method. They came to the conclusion that considering that sexual satisfaction is one of the important factors of happiness in married life. If it is not satisfactory, it will bring a feeling of failure, so paying attention to the compatibility of women's attachment styles and love styles should be at the top of pre-marriage counseling programs. Sabouri (2016) conducted a research titled "Prediction of criteria for choosing a spouse based on the attitude towards love and the characteristics of narcissistic and dependent personality". The purpose of this research was to predict the criteria for choosing a spouse based on the styles of attitude towards love and narcissistic and dependent personality traits.

They conducted a cross-sectional survey among unmarried university students in Tehran. They showed that people's personality traits and their attitude towards love play a significant role in determining their expectations from marriage. That is, since people's personality is formed in childhood and in relation to their parents, it creates a loving style in a person that is strengthened until adulthood and forms their expectations from the opposite sex like a model. Kanani and Mohammadzadeh (2016) conducted a research entitled "Network calls and liquid love experience: a qualitative study of female students of Gilan University". This research was conducted with the aim of investigating the characteristics and consequences of relationships between the two sexes in virtual space using Zygmont Bauman's theory of fluid love, and with a qualitative approach and focused group discussion. They found that the thinness, simplicity and anonymity of network calls, as well as the freedom they get in the virtual space, have caused young people to be more inclined to the Internet and internet friendships. While they are aware of the negative consequences of these contacts, such as lack of trust, lack of commitment, and the instability of these types of relationships, they often had a positive attitude towards online relationships and friendships. Even the desire to get married through these relationships is seen among them. Villani and his colleagues (2019) conducted a research entitled, The role of spirituality and religiosity in the mental well-being of people with different religious status. This research aims to investigate the relationship between spirituality and religiosity with mental well-being (operationalized as life satisfaction and balance between positive and negative emotions) and to investigate whether the difference is based on the religious status of people (religious, non-religious, and unclear). The data of this study were collected from 267 Italian adults. In order to test the role of spirituality (operationalized as goal, interiority, mutual connection, and transcendence) and religiosity (operationalized as three dimensions of religious identity: commitment, deep exploration, and reconsideration of commitment) in mental well-being, two path analysis models were implemented. To test the invariance of two models in the religious status of people, two multi-group models were implemented. The models related to spirituality were tested on the whole sample and found that spirituality has a positive effect on mental well-being (except for the dimension of mutuality) and this relationship is not affected by the individual's religious status. Models for religiosity were instead tested only on religious and uncertain, and found that the relationship between religiosity and subjective well-being varied across religious status. Specifically, the main difference we found was that religious identity commitment positively predicted life satisfaction among the religious, but not among the uncertain. The results of Kim and Hatfield's (2004) research titled, Types of Love and Mental Well-Being: A Cross-Cultural Study, showed that partnership love was the strongest predictor of life satisfaction, while passionate love was the strongest predictor of positive emotions. Also, based on the results of this research, there is a positive relationship between the components of love (intimacy, passion and commitment) with the continuation of the romantic relationship.

According to the results of the present research, religiosity has a strong effect on the love style. Despite the fact that the institution of religion in Iran today is under the shadow of secularization, it has still maintained its influence on the strength of the family foundation and love between couples, and the degree of religiosity of people has a great influence on their love style. This means that the more religious people are, the stronger and more stable their romantic relationships with their spouses are in their lives together. In addition, in this research, it was shown that religious beliefs (belief in God, the Prophet, the Qur'an, the Day of Judgment, and divine justice), despite the process of secularization of religion, have a significant effect on the love-making style of today's families in our society; So that those families who have moderate and upward religious beliefs, this level of beliefs has a positive effect on their love and the strength of their common life. In this research, it was found that religious emotions and experiences have a strong effect on love style; So that people with higher religious feelings have more love in their life together. Among other results obtained, there is a high influence of adherence to religious rituals and behaviors (congregation prayers, Friday prayers, religious programs of mosques, Quran meetings, prayer meetings, participation in religious delegations) on love style. Despite the fact that it was expected that modernity and social changes of

the new age and the secularization of religion will cause this dimension of religiosity to decrease. However, the present research proved that despite the process of globalization and secularization of religion in our society, the presence of people in collective religious rituals strengthens the foundation of the family and expresses love for the spouse.

It is suggested that the results of this research be used in the design of training workshops before and after marriage in order to strengthen the foundation of the family. With the increase in the divorce rate in recent years and the social damage caused by it, it is necessary to provide practical solutions in order to strengthen the family foundation, and the lack of appropriate policies in this regard is noticeable. Due to the high impact of religious beliefs, emotions and feelings on the style of love, it is suggested to pay more attention to the awareness of this category of dimensions of religiosity among teenagers and young people through education institutions, media and other institutions of society.

Usually, in social research, there are always certain limitations that are less observed in other sciences. These problems and limitations come from the fact that one side of the problem is always human. In addition, as we know, collecting information about humans and their behaviors creates problems for the researcher due to the complexity of affairs and the sensitivity of the human species to attitude questions and surveys. Moreover, conducting any type of applied research creates limitations for the researcher that cannot be controlled due to the existence of influencing conditions.

Conflict of Interest

According to the authors, this article has no financial sponsor or conflict of interest.

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