



The Relationship between Parents' Islamic Lifestyle on the Moral Development and Psychological Well-Being of male Students in the East of Tehran

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ARTICLE INFORMATION

Article type

Original research

Pages: 135-144

Corresponding Author's Info

Email:

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Article history:

Received: 2023/05/26

Revised: 2023/09/04

Accepted: 2023/09/07

Published online: 2023/12/26

Keywords:

Islamic lifestyle of parents, moral development, psychological well-being, children

ABSTRACT

Background and Aim: In the field of education, one of the most important, influential and at the same time, most difficult topics is the moral and ethical development of children. Therefore, dealing with issues related to ethics and, as a result, moral development has a high status. The present study was conducted with the aim of investigating the relationship between parents' Islamic lifestyle and moral development and psychological well-being of male students in the east of Tehran.

Methods: The present research method was descriptive-correlation. The statistical population included all male students in the eastern region of Tehran and their parents in 2022. The statistical sample included 250 people and was done by multi-stage cluster random sampling method. The research tools included the Islamic lifestyle test (short form) by Kaviani (2013), the scale of moral development of children, adolescents and young people by Lotfabadi (2010) and the psychological well-being of Ryff (1989). Data were analysed by SPSS and with regression analysis and Pearson correlation methods. **Results:** The results of Pearson's correlation test and multivariate regression showed that there is a positive and significant correlation between the two variables of parents' Islamic lifestyle with the moral development and psychological well-being of their sons. between the Islamic lifestyle of parents and the components of their child's moral development; Environmental ethics, personal ethics, ethics in family relationships, social ethics and human ethics have not been observed significant correlation. However, there is a positive and meaningful connection and correlation between the Islamic lifestyle of parents and the superior morals of male children; This means that with the increase in the level and level of the Islamic lifestyle of the parents, the level and level of moral excellence in their sons increases and improves. Also, between the parents' Islamic lifestyle and their child's psychological well-being; Positive relationships with others, autonomy or independence, purposeful life and personal growth, no significant correlation was observed. However, there is a positive and significant correlation between the Islamic lifestyle of parents with self-acceptance and mastering the environment of male children. **Conclusion:** This means that with the increase in the level and level of Islamic lifestyle of parents, the level and level of two components of psychological well-being; Self-acceptance and mastery of the environment increases and improves in their male children.



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How to Cite This Article:

Vahedi Tazreghi, Z., & Behbodi, M. (2023). The Relationship between Parents' Islamic Lifestyle on the Moral Development and Psychological Well-Being of male Students in the East of Tehran. *jayps*, 4(10), 135-144.

Introduction

Ethics is an inseparable part of human life; therefore, individuals should combine their power with social skills to achieve good ethics and behavior in social interactions. Through ethics, they learn the rules and guidelines for behavior based on socially accepted principles (Doran & Fathi Aghiani, 2017). The issue of moral development has been one of the most important social issues for centuries. Ethical issues are particularly important in our time, as various theorists have theorized in this field, each based on their ideological and cultural background, and most have failed to go beyond human conventional life and consider the spiritual, rational, and motivational foundations in ethics that are rooted in divine creation and human nature (Al-Yasin & Darabi, 2015). In education, one of the most important, influential, and challenging topics is the moral development and ethical upbringing of children. Therefore, discussions related to ethics and, consequently, moral development hold a high status. Various theories exist on the formation of ethics, each emphasizing different aspects of ethical principles. In psychoanalytical theory, emphasis is placed on the emotional aspect of conscience formation according to Freud, and guilt as motivators of good behavior, particularly identification. According to behaviorism, positive reinforcement is the cause of ethical standards in individuals. In cognitive developmental theory, emphasis is on children's thinking and reasoning ability, and in social learning theory, the focus is on how ethical behavior is learned through reinforcement and modeling from a role model (Berk, 2001). Studies indicate that moral development progresses through a Piagetian series of cognitive constructs, each stage having its own ethics based on Piaget's system (Karimi et al., 2019). Kohlberg delineated and described three levels of morality, each with two stages: Level One) Morality; Stage One: Punishment and Obedience Orientation, and Stage Two: Pre-conventional; Stage Three: Instrumental Purpose Orientation; Level Two) Conventional Morality Orientation of Good Boy/Girl, and Stage Four: Social Order Maintaining Orientation; Level Three) Post-conventional Morality Social Contract Orientation, and Stage Six: Universal Ethical Principle Orientation, where at this stage, morality is fully developed and takes on a

universal aspect (Berk, 2001). Since increasingly stable and universal standards are used at these stages, it can be expected that an individual's ethical behavior will also become more stable over time (Krein, 2000). Some stages of moral development in Kohlberg's theory indicate the very close relationship of moral development with cognitive development, which is the basis of moral development, suggesting that the motive for moral development is achieved with social acceptance and requires active participation of individuals in their own cultural flourishing (Zhang & Zhao, 2017). Many thinkers believe that altruistic behavior at the most general level, which is motivated by a desire to promote personal and others' welfare, is the main objective of ethics (Doris, 2012). In human relations, ethics acts as a system of values, obliging individuals to have social responsibility and be worthy citizens (Aryanpour, Hashemi & Abbasi, 2013). Values bring about common interests and affect the relative value of different interests, conflicting consequences, and alternating reactions to the environment (Sternberg, 1998; cited in Ferrari & Petrovski, 2009).

The goal of ethics is to promote psychological well-being and social vitality for all members of society (Taghilou, 2017). With the emergence of positive psychology in recent decades, there has been an emphasis on capabilities and the enhancement of individual health, along with the actualization of their talents. This movement aims to use human strengths as a shield against mental illnesses (Sadoughi & Hessampour, 2016). Psychological well-being, a construct studied in positive psychology, has attracted significant attention from researchers as a major component of general health over the past two decades (Kaplan, Tat Gutierrez, Saraglou, Fredrickson, 2016). The approach to psychological well-being examines growth and development in the face of existential challenges of life and strongly emphasizes the development of human relations (Zarb Estajabi, Barmas & Bahrami, 2012). Ryff (2014) considers psychological well-being as a sense of health and fitness, representing awareness of the integrity and unity of all aspects of existence. Childhood is a critical period for forming mental structures of individuals, and its effects remain throughout all aspects of life. Researchers have identified several factors in shaping this structure, one of

which is psychological well-being. Children who score higher in psychological well-being exhibit desirable psychological, emotional, creative, wise, and spiritual development and are more advanced than their peers in terms of age-appropriate play, learning, satisfying interpersonal relationships, using and enjoying solitude, awareness of others' needs and empathy with them, facing challenges and learning from them (Neth Dweudi & Brinley Harper, 2004). UNICEF identifies mental health, security, education, socialization, feeling loved and valued in family and society, and participation in decisions affecting them as primary indicators of children's psychological well-being (McCall & Rose, 2010).

According to previous studies, one of the most important factors that can play a role in enhancing the concepts of moral development and psychological well-being of children is the family and their lifestyle (Sepehr, 2016). The family is the first place where a human baby steps into existence, learning interaction and socialization from the mother's lap and being nurtured alongside other family members. Therefore, it is necessary for parents and other family members to be familiar with physical and psychological developments, methods and principles of education, and the satisfaction of needs in light of Islamic teachings, to ensure mental health and raise individuals who are psychologically, physically, and mentally healthy, thereby nurturing lively and hopeful individuals and laying the foundation for a healthy society (Sepehr, 2016). The Islamic lifestyle clarifies the goal for the individual and becomes a solace in painful and threatening situations. Through the Islamic lifestyle, one realizes the relationship between oneself and God, either through the heart, intellect, or the performance of religious rites and ceremonies. Religion and spirituality act as a shield against individual problems and distress, reducing mental disorders and enhancing the level of mental health (Zarean & Fazelian, 2018). This study attempts to investigate the relationship between parents' Islamic lifestyle and the moral development and psychological well-being of their children (students) in eastern Tehran and answers the fundamental question: Does the Islamic lifestyle of parents significantly relate to the moral development and psychological well-being of their children?

Method

The research method of the present study was descriptive-correlational. The statistical population included all male students in the eastern region of Tehran and their parents in 2022. The sample size, considering the variables which totaled 22 subscales of the questionnaires, was determined by multiplying by 10, resulting in 220 individuals. To account for potential participant dropout, an additional 10% was added, totaling 250 selected samples.

Materials

1. Islamic Lifestyle Test (Short Form): This test was developed by Kaviani (2013) and its validity confirmed. It comprises 75 items, and respondents are to answer each on a four-point scale from "very little" to "very much," based on their current lifestyle. Each item is weighted from 1 to 4 according to its importance. The total score ranges from a minimum of 141 to a maximum of 570. The test includes ten sub-indexes: social index (11 items), beliefs (6 items), worship (6 items), ethics (11 items), financial (12 items), family (8 items), health (7 items), thought and science (5 items), security-defense (4 items), and time management (5 items). The overall reliability coefficient of this test is 0.71. Concurrent validity with the Religious Orientation Test was obtained at 0.64 (Kaviani, 2013). An example item from this questionnaire: "We devote part of the night to worship." "I have little time to read the Quran." The reliability of this test for its sub-indexes are: social index 0.41, beliefs 0.46, worship 0.30, ethics 0.64, financial 0.32, family 0.40, health 0.42, thought and science 0.51, security-defense 0.30, and time management 0.30.

2. Child, Adolescent, and Youth Moral Development Scale: Developed by Lotfabadi (2011), this questionnaire has questions in six ethical categories, with three narrative questions for each category. The six ethical categories are: environmental ethics, self-care ethics, family relations ethics, social ethics, human ethics, and divine (or transcendental) ethics. Each of the eighteen questions is assessed using one or more six-point scales of ethical judgment. Scoring is done by summing the scores for each dimension. The questionnaire's validity, evaluated and confirmed by advisor professors and consultants, is good. Its reliability was calculated using

Cronbach's alpha, obtaining a score above 70%, indicating acceptable reliability.

3. Ryff's Psychological Well-Being Questionnaire: The short version (18 questions) of the Psychological Well-Being Scale was designed by Ryff (1989) and revised in 2002. It consists of six factors. Questions 9, 12, and 18 measure the autonomy factor; questions 1, 4, and 6 measure the environmental mastery factor; questions 5, 14, and 16 measure the purpose in life factor; and questions 2, 8, and 10 measure the self-acceptance factor. The total score of these six factors is calculated as the overall psychological well-being score. This self-assessment tool uses a six-point Likert scale from "strongly agree" to "strongly disagree" (one to six), where a higher score indicates better psychological well-being. Of all the questions, 10 are scored directly, and eight are inversely scored. The purpose of this questionnaire is to assess and examine psychological well-being from different dimensions (autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, self-acceptance). In the study by Khanjani et al. (2014), the results of single-group confirmatory factor analysis showed that the six-factor model of this scale (self-acceptance, environmental mastery, positive relation with others, having a purpose in life, personal growth, and autonomy) has good fit in the overall sample and in both

genders. The internal consistency of this scale using Cronbach's alpha in the six factors self-acceptance, environmental mastery, positive relation with others, having a purpose in life, personal growth, and autonomy was respectively 0.51, 0.76, 0.75, 0.52, 0.73, 0.72, and 0.71 for the entire scale.

Implementation

Sampling was done using multi-stage cluster random sampling. The eastern region of Tehran includes districts 3, 4, 8, 12, 14, and 15. Two districts were randomly selected from eastern Tehran, and from each district, two schools were chosen. From each school, 75 students were randomly selected. Parent-specific questionnaires were given to the parents of the students, and then student-specific questionnaires were given to the children of these families. The tests were fully conducted according to the given explanations. For data analysis, correlation and multivariate regression tests were used, utilizing SPSS software version 25.

Results

The mean and standard deviation of the age of the participating students in the study were 15.84 years (SD = 2.56), and the mean and standard deviation of the age of their mothers were 35.66 years (SD = 5.87).

Table 1. The results of mean and standard deviation of variables and components

Variables and components	Mean	SD
Islamic lifestyle	Social	25.95
	Beliefs	23.16
	Religious	21.39
	Ethical	21.46
	Financial	36.85
	Family	17.12
	Health	15.81
	Thinking and science	6.82
	Security-Defense	5.09
	Scheduling	12.57
	Total score	186.30
Psychological wellbeing	Self-acceptance	12.55
	Positive relationships with others	12.29
	Autonomy	8.06
	Environmental mastery	13.16
	Purposeful life	7.98
	Personal growth	11.82
	Total score	65.88
Moral growth	Bio-environmental ethics	24.13
	Personal ethics	13.99

Ethics in family relationships	22.37	1.62
Social ethics	16.67	3.84
Human ethics	44.10	6.83
Exalted ethics	41.01	1.90
Total score	162.08	4.75

The table above shows the mean and standard deviation of the research variables, including Islamic lifestyle, psychological well-being, and moral development among the participants. As

observed, the highest mean among the three variables pertains to the Islamic lifestyle, and the lowest mean is related to psychological well-being.

Table 2. Pearson correlations between Islamic lifestyle and the components of moral growth

Dependent variable	R	p
Bio-environmental ethics	0.09	0.12
Personal ethics	0.03	0.63
Ethics in family relationships	0.09	0.12
Social ethics	0.07	0.24
Human ethics	0.03	0.62
Exalted ethics	0.17	0.01

According to the results from the above table, there was no significant correlation between the Islamic lifestyle of parents and the components of their sons' moral development; environmental ethics, personal ethics, family relationship ethics, social ethics, and human ethics ($P > 0.05$).

However, there was a positive and significant correlation between the Islamic lifestyle of parents and the transcendent ethics of their sons ($P < 0.01$); meaning that with the increase in the level of Islamic lifestyle of the parents, the level of transcendent ethics in their sons increases.

Table 3. Pearson correlations between Islamic lifestyle and the components of psychological wellbeing

Dependent variable	R	p
Self-acceptance	0.12	0.05
Positive relationships with others	0.01	0.76
Autonomy	0.04	0.46
Environmental mastery	0.15	0.04
Purposeful life	0.08	0.16
Personal growth	0.03	0.54

Based on the results from the above table, there was no significant correlation between the Islamic lifestyle of parents and the components of their sons' psychological well-being; positive relations with others, autonomy, purpose in life, and personal growth ($P > 0.05$). However, there was a positive and significant correlation

between the Islamic lifestyle of parents and their sons' self-acceptance and mastery over the environment ($P < 0.05$); meaning that with an increase in the level of Islamic lifestyle of parents, the level of these two components of psychological well-being in their sons increases and improves.

Table 4. The summary of regression results for the effect of Islamic lifestyle on moral growth

Independent variable	R	R ²	R ² _{adj}	SE
Islamic lifestyle	0.312	0.136	0.125	13.736

The results in the above table indicate that the Islamic lifestyle of parents could explain approximately 31% of the variance in the moral

development of their sons among male students in East Tehran.

Table 5. The results of univariate analysis of regression for the effect of Islamic lifestyle on moral growth

Model	Non-standard coefficient		Standard coefficient	t	F	p
	B	SE	Beta			
Constant	179.31	11.38	-	15.74	20.72	0.001
Islamic lifestyle	0.51	0.065	0.35	6.51		0.013

According to the results from the above table, considering the obtained variance analysis value, the path of predicting the moral development of sons among male students in East Tehran by their parents' Islamic lifestyle ($F = 20.72$) was

significant at the 0.001 level. Based on the obtained results, the Islamic lifestyle of parents with a beta coefficient of 0.35 was capable of significantly predicting and explaining the moral development of their sons ($P < 0.05$).

Table 6. The summary of regression results for the effect of Islamic lifestyle on psychological wellbeing

Independent variable	R	R ²	R ² _{adj}	SE
Islamic lifestyle	0.381	0.148	0.136	15.241

The results in the above table show that the Islamic lifestyle of parents could explain approximately 38% of the variance in the

psychological well-being of their sons among male students in East Tehran.

Table 7. The results of univariate analysis of regression for the effect of Islamic lifestyle on psychological wellbeing

Model	Non-standard coefficient		Standard coefficient	t	F	p
	B	SE	Beta			
Constant	151.92	1.33	-	114.22	61.16	0.001
Islamic lifestyle	0.61	0.078	0.466	7.82		0.001

According to the results from above table, considering the obtained variance analysis value, the path of predicting the psychological well-being of sons among male students in East Tehran by their parents' Islamic lifestyle ($F = 61.16$) was significant at the 0.001 level. Based on the obtained results, the Islamic lifestyle of parents with a beta coefficient of 0.46 was capable of significantly predicting and explaining the psychological well-being of their sons ($P < 0.001$). According to the results, the Islamic lifestyle positively and significantly had the capability to predict and explain the psychological well-being of their sons, meaning that with the increase in the level and values of Islamic lifestyle in parents, the level of psychological well-being in their children also increases, and vice versa.

Conclusion

The present research aimed to investigate the relationship between parents' Islamic lifestyle and the moral development and psychological well-being of male students in East Tehran. Based on the results obtained through Pearson correlation coefficient and regression analysis, it was determined that there is a significant relationship and correlation between the two variables of parents' Islamic lifestyle and the moral development of their sons. This finding aligns with the research results of Bosaliki (2019), Mikaeyli et al. (2019), Shoa Kazemi et al. (2015), Peyman Nia and Boroumand Nasab (2013). Bosaliki's (2019) study, through a review

of findings in the psychology of ethics and using a documentary method, identified and introduced factors contributing to children's moral development within the family, specifically focusing on social ethics. This paper addressed nuclear families, including parents and children, and did not cover extended families. According to Mikaeyli et al. (2019), a direct and indirect relationship exists between the Islamic lifestyle, wisdom, and moral intelligence through psychological well-being. Shoa Kazemi et al. (2015) demonstrated a significant relationship between parents' religiosity and the moral development of children, with the stages of moral development in children aged 7 to 12 aligning with Kohlberg's model, showing that as age increases, the level of moral reasoning also develops. Research findings from Peyman Nia and Boroumand Nasab (2013) indicated a significant relationship between parents' child-rearing styles and the moral development of adolescents. From birth, humans are predisposed to be educable; the earlier this process begins, the more brilliant the results. During childhood, the brain is ready to receive any influence; thus, children quickly absorb whatever is presented to them. Morals acquired during childhood have significant effects later in life. If the role of culture-building and internalization of values is correctly and timely performed in the family, educational problems will not arise. Nowadays, educational experts believe that if we start our investments from groundwork and prevention,

we will proceed more thoroughly and cost-effectively (Shamli, 2003).

According to psychoanalytic theory, a child's acceptance of ethical rules and norms relies on prohibitions and commands from social elements, especially parents, as they lack the capacity to discern right from wrong. Due to fear of punishment, particularly the fear of losing parents' love and affection, children lean towards accepting ethical norms. Acceptance of external rules is reinforced through identification with parents, especially the same-sex parent, and gradually, the child is influenced by others like teachers and moves towards their true personality. The main stage of ethical development in child growth is the internalization of norms, which Freud considers a significant transformation, occurring when the power reference becomes internalized during the establishment of the superego. Parents' influence on children's ethical development shows that parents' behavior consistently relates to children's thoughts, feelings, and ethical actions (Kia Kamal, 2011). One of the best ways to teach children to transform their moral reasoning into positive ethical behavior is through role modeling. Teaching respect to children through respecting them is one way of modeling. How parents interact with others, including friends, relatives, and acquaintances, is another way of modeling. Parents' behavior during interactions with their children on ethical matters serves as a model. Parents who demonstrate empathy or discuss moral reasoning model these qualities (Likova, 1983).

Additionally, based on Pearson correlation coefficient and regression analysis, it was found that there is a significant relationship and correlation between the two variables of parents' Islamic lifestyle and the psychological well-being of their sons, and the Islamic lifestyle can significantly explain and predict their sons' psychological well-being. This finding is consistent with research by Mashak (2022), Tavakoli (2021), Jalaei Nobari (2021), and Marhamati and Yousefi (2018). Mashak's (2022) findings indicated that religious behaviors and practices, such as prayer, fasting, trust and prayer, piety, chastity, self-improvement, harmony, religious rulings, participation in religious gatherings, diet, etc., can create hope and encourage a positive attitude, leading to psychological well-being in children. Families

directly and indirectly transmit their attitudes and beliefs to their children, who accept this influence through observing their parents' actions and behavior. In religiously oriented families, children's attitudes are formed based on religious beliefs, shaping their religious personality. If the mother lacks the intellectual and faith capacity to acquaint her children with authentic religious thoughts and beliefs, such children will be defenseless against invasive thoughts and ideas, risking their psychological well-being. The mother's states and qualities, family authenticity, heart faith, ethics, and diet before and after pregnancy significantly impact children's receptivity to religious teachings. Religious teachings emphasize children's devotional practice for their mental and psychological well-being, a responsibility primarily of the parents, especially the mother.

The present study faced certain limitations. It should be noted that moral development may be conditional on other individual conditions such as personality and temperament, which were outside the scope of this research. In this study, it was not possible to control some variables, including mental health status, personality traits, and the economic and social status of parents, which could themselves explain a portion of the variance in the dependent variable. The psychological and emotional states of respondents could have influenced their responses to the questionnaires. Given that this research was conducted on the statistical population of male students in the eastern region of Tehran and their parents, caution should be exercised in generalizing the results to other provinces and students of different educational levels. Therefore, it is suggested that research should be conducted on a broader scale to eliminate this geographical limitation. Further research is recommended on the relationship between the Islamic lifestyle of parents and other variables, such as children's self-esteem, social skills, and academic success. Future studies should control variables like mental health status, personality traits, and the economic and social status of parents. Since the current study was conducted among male primary school students, it is suggested that similar research be conducted among girls and in higher age groups, such as adolescence and youth.

It is recommended to use foundational programs to teach proper parenting and educational methods to families based on Islamic teachings

and promote the Islamic lifestyle, aiming to shape the psychological well-being and moral development of children. It is suggested that the Islamic lifestyle be taught to parents through educational courses in schools and even mass media to raise healthy and ethical children. In addition, in the Islamic lifestyle for nurturing moral growth in children from an individual perspective, strategies such as attention to human emotions, maintaining human dignity, and establishing empathetic and committed social bonds can be employed. Environmentally, focusing on parental disciplinary methods, creating opportunities and motivation, and deepening religiosity can be beneficial.

Conflict of Interest

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

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