The Relationship between Islamic Life Style and Happiness among the Students in Saveh, Iran

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Abstract

This study was conducted with the aim of representing the relationship between Islamic lifestyle and happiness in male and female students of Islamic Azad University in Saveh branch in 2015. The research population consisted of 5000 male and female students of Islamic Azad University in Saveh branch and among them, 350 people were considered as sample by using Cochran formula and Stratified random sampling method. Data collection tool was standard questionnaire of Islamic lifestyle of Kavyani (2009) and standard questionnaire of Oxford happiness (1990). The reliability of Islamic lifestyle questionnaire by using Cronbach's alpha method was more than 0.79% and for questionnaire of happiness was more than 0.84%. Also to measure the questionnaires' content validity, they confirmed by specialists. Data analysis was carried out through SPSS 20 software in two aspects of descriptive (frequency, frequency percentage, mean, standard deviation) and inferential (K-S Test, Pearson correlation coefficient, Ranking Fridman test, Simple and Spearman). The results showed a significant positive relationship between Islamic lifestyle and happiness of students. In other words, by increasing the life style of the students, their happiness will also be increased. There is a significant positive relationship between Islamic lifestyle and elements of happiness (positive cognitive, social commitment, positive mood, a sense of control over life, physical health, self-satisfaction, mental alertness). In other words, the increase in Islamic lifestyle factors increases students' happiness.

Keywords: Islamic lifestyle, happiness, Students

Introduction

Life style has an important role in human life because it is intertwined with some pivotal and sensitive issues as consumption, social and personal identity (discrimination), potentiality of discrimination power and the strength of selection or at least the formation of freedom sense; the issues that state the most substantive aspects of human-being.

Thus, the importance of life style is that it can intertwine the minor layers of life to its deepest layers (Mahdavi Kani, 2007, as cited in Seyedi and Beyraghi, 2012). According to its nature, it cannot be irrelevant to emotions and recognition accordingly, each behavior with Islamic basis should undergo at least some types of Islamic emotion and recognition. In life style, based on psychology, social science and medicine, the only important thing that should be considered is behavior; but intention, recognition and humans sense are not account here. Islamic life style is not unconcerned about intention. As praying, that if it does not put Gods reliance in its base, it cannot be considered as an Islamic behavior (Kavyani, 2012).

Therefore, it can be said that the ideal degree of Islamic lifestyle is the potent for supplying balance and mind sublimation for human-being, a kind of safety and health that bring happiness sense with itself. In Recent decades, some researcher in psychology science have a kind of dare to change the dark territory of mental illness to happiness and psychological recuperation. For example, Hilgen in some of his research focuses on optimism, an adjective that is related to good

physical health, depression, less psychological illness, more long lasting life and more happiness (Desmond et al, 2008). This movement named positive psychology and it wants to change damages and harms to makeover the quality of life (Diner et al, 2000). The above mentioned movement tries to use positive points of human as a shield against some mental illness. In fact, positive psychology studies strengths and competencies and also something that are applicable for human scientifically (McCullough and et al, 2009). The aim is to have scientific and balanced perception of high experiences. Low experiences and the thing that is between these two levels.

Positive psychologists believe that the science and complete practice of psychology should percept suffering and happiness and cover their interactivity and valid intervention that decrease both suffering and increase happiness (Peterson et al, 2003).

One of the most constructive concepts posed in positive psychology movement is the concept of happiness. Based on Aristotle's idea, there are at least three types of happiness; in lowest level, we can consider common persons' opinion that they consider happiness as like as joy, in upper level, high-valued people believe that happiness is equal to success and victory. The third type of happiness, as mentioned by Aristotle is the happiness that originated from spirituality (Wallis et al, 2004). Thus, the life style can cover spirituality especially the meaningful combination of Islamic lifestyle that is prosperous source for making internal and constructive happiness in a person.

Hereof Kim et al (2004) concluded that there is a connection between religion and positive excitements as joviality, kindness, self-confident, attention and peace. Desmond and et al (2008) found that piety, even after sex control, age, race, social and economic situation, parent's education, family construction and parent's fondness has a positive and meaningful connection with self-control.

On the other side, the role of Islamic life style and religious beliefs is considered and emphasized in controlling mental damage as well as in theories and psychological researches (Boll et al, 2010).

Azmoodeh et al (2007) did a research about the relationship between religious orientation with persistence and happiness. The results showed that those with internal religious orientation have more persistence and happiness rather than those with external religious orientation. Karbalaei Harfteh and Jana Abdi (2007) in their research showed that there is a meaningful connection between mind health and students religious beliefs. They also mentioned that there is a higher average among boys student according to health variable statistically. Thus, according to researches done before hand, the researchers of this study try to investigate the relationship between Islamic life style and happiness, a main factor that has never investigated technically among researches up to now.

Methodology

This research is correlational and descriptive. The samples are all students (boys and girls) of liberal art, basic and technical science in Bachelor of Art and Master Art in Saveh university from 2014 to 2015, the sample selected by using Morgan table and stratified random sampling method that totally was 357 persons (164 boy and 193 girl).

In this research, the oxford happiness standard and Islamic lifestyle questionnaires were used and the data analysis was carried out by descriptive and inferential correlation coefficient function.

Measurement method

In order to measure the research variables, oxford happiness standard questionnaire (1990) was applied that we will describe it below by its detail.

Oxford happiness standard questionnaire: Argyle et al (1998) made a 29 item questionnaire with its results analysis that these 7 below factors gained: positive perception, social responsibility,

positive mood, the feeling of life control, physical health, self-agreement and mental alertness (Kar, 2004,Trans: Pasha Sharifi et al, 2006). The reliability of the test done by splitting method was 92% and its validity done by internal equivalence was 93%. The results showed that the list of oxford happiness for measuring happiness in Iranian community has high and proper reliability and validity.

The reliability of this scale was confirmed in different researches like Alipour and Noor Bala (2002). Argyle and Lu (1998) achieved to alpha coefficient of %99 with 347 samples. In Iran, Alipoor and Noor Bala (2002) with 101 samples achieved to %93 alpha.

Islamic life style questionnaire of Kavyani (2009): Islamic life style questionnaire that is made by kavyani (2009) has got two long lists with (135 questions) and a short list with (76 questions) which in this researcher, short from was used with Cronbach's alpha reliability of 0.79%. The total reliability coefficient in this test is 71%. The results of analysis of factors shows also validity and content validity. Concurrent validty with religious orientation test arrived to 64% (Kavyani, 2009).

Reliability of the questionnaires

Table 1: Cronbach's alpha of Research variables

Cronbach's alpha	Main structures
%79	Islamic life style
%84	Happiness

The results gained from reliability and validity showed that calculated Cronbach's alpha for Islamic lifestyle constructions and happiness is higher than 7%. So we can conclude that this questionnaire has high reliability that is confirmed by this aspect.

Result

Description of Research variables (Happiness and Islamic life style).

Table 2: Mean and standard deviation of happiness and Islamic life style

Factors	Mean	standard deviation	minimum	maximum
Life style	45/54	12/1	11	75
Happiness	2/98	%34	2/07	3/99

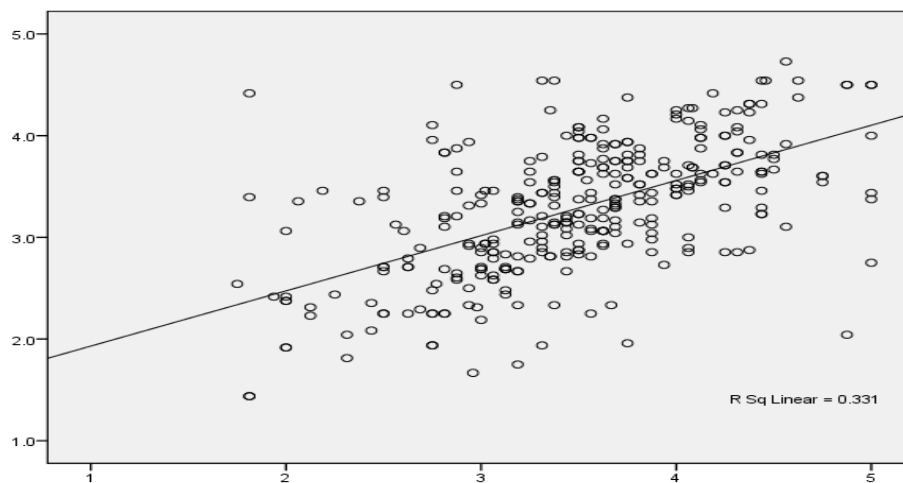There is relationship between Islamic lifestyle and happiness in boys and girls students.
H0=P=0
H1:p≠0

Table 3: Coefficient matrix between life style and happiness (n=350)

Happiness	Islamic life style	
V=%540 P=%1	1	Islamic life style
1	V=%540 P=%1	happiness

According to the above table, the relationship between two variables is so high that rejects null hypotheses in %1 level and arrives to conclusion by 99% certainly that there is a significant relationship between Islamic life style and happiness among students of Azad university in Saveh. In other words, with increasing Islamic life style in student, their happiness experience will increase, too.

In next part, in order to know about the amount of prediction of happiness in students of Saveh University we will use simple line regression. Before doing these calculation, we should consider the test hypothesis.

A: Investigation line relationship between variables

Above diagram shows the line relationship between predicting variable (Islamic life style) and the criterion (happiness) perfectly.

B: Investigating normality of error statement

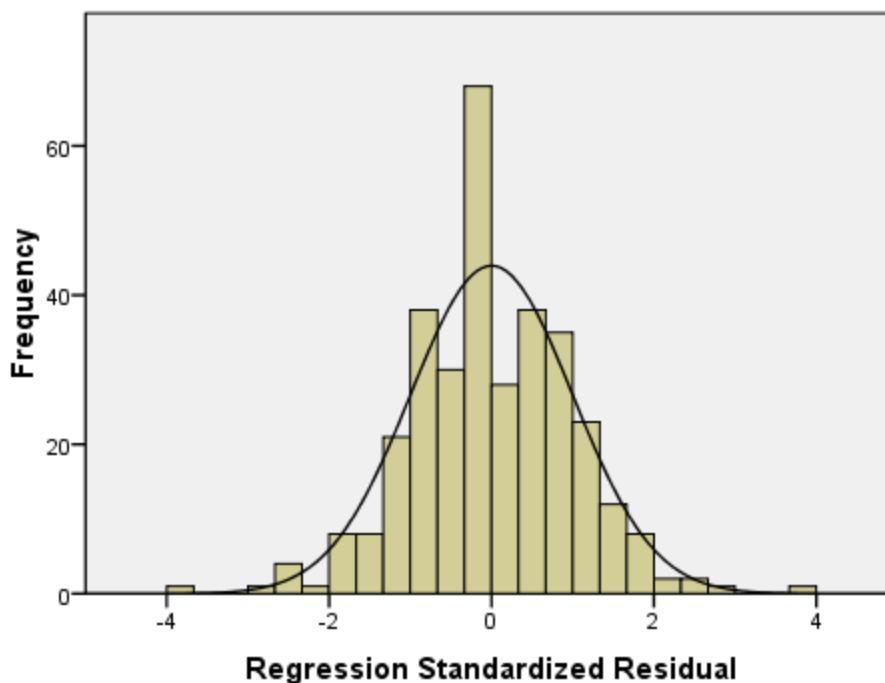The normality of error statement done by drawing histogram residuals.

Figure 1: Test of normality

As the picture shows, the shape of diagram confirms the normality of error statement.

C: Independency of error statement

The statistic of Durbin-Watson test was investigated by 2.3. This point shows the independency of errors. If the investigated amount of Durbin-Watson test to be between 1.5 to 2.5, results independency can be concluded. Thus, we should accept none co-efficiencies among errors (dependency hypothesis).

Table 4: Regression test summary for investigating the relationship between Islamic lifestyle and happiness

Model	Predicting variable	Co-efficiency	Root of co-efficiency	Adjusted co-efficiency
1	Islamic lifestyle	0.543	0.291	0.288

Criterion variable: happiness

The information given above shows that the relationship between Islamic lifestyle and happiness is equal to 0.543. In other words, Islamic lifestyle variable nearly predicts 29.1% of happiness variance of students (R^2 = 0.291) and the amount of (f) or variances analysis shows the meaningfulness of regression model that combined with predicting variable of Islamic lifestyle and happiness criterion variable, because the meaningful level is 0.000 and it is less than 0.05 (p=0.00; 348, df =1, f=161.987). The next output of computer is the analysis of regression coefficient model.

Table 5: Islamic lifestyle coefficient for predicting student's happiness

Inserted variable in the model	Model	B	SE	(Beta)	T	Significance level
Islamic lifestyle	Horizon from	1.388	0.152	0.575	9.157	0.00
	starting point	0.543	0.043		12.727	0.00

The results from table above show that the significance level of predicting variable between (Islamic lifestyle) and horizon from starting point (0.00) is less than 0.05, thus, it remains in regression. In column B, horizon from starting point and non-standard coefficient of predicting variable (regression slope line), Islamic lifestyle presented in this hypothesis are as 1.388 and 0.543. Therefore, the equation of regression line is as below, it means for each units of change in Islamic lifestyle variable, as the amount of 0.543, the students' happiness will increase.

Islamic lifestyle (y) =1.388+0.543 is predicting happiness of standard coefficient of Beta for evaluating share of each predicting variable in the model according to standard deviation and the possibility of comparison of several impacts of predicting variable is provided on criterion variable that we have just one predicting variable of Islamic lifestyle here that its Beta is equal to 0.575. Consequently, Islamic lifestyle variable confirm nearly 57.5% of changes in happiness variable among students.

Conclusion

In this part, the results of research according to gathered data from statistical tests were analyzed. According to data analysis, there is a significant and positive relation between Islamic lifestyle and happiness of Azad universities students, Saveh branch. In other words, with enhancement of Islamic lifestyle among students, their happiness will also increase. Kajbaf and et al (2011) conducted a research as the relationship between Islamic lifestyle with happiness and agreement of life. The results showed that the Islamic lifestyle and happiness have positive and significance correlation with agreement of student's life and happiness in 6 small scale of Islamic lifestyle and small scales of health. Noormohammadi Najaf Abadi and Sedighi Arfaee (2013) also done a research as the role of Islamic lifestyle and its impact on mind health of human being. The results showed that by lifestyle, human can percept that there is a connection between the persons and their worshiped creator, this connection made by spirituality or heart or from mind or by doing religious activities. Religion and spirituality are as a shield against problems and sadness and lead to the enhancement of mental disorder and improvement of mind health level in human kind. Islamic lifestyle shows the person the main goal and helps him or her to overcome on problems in hard situations.

The results of research by Toolabi et al (2013) showed that there is a significant relationship among Islamic lifestyle with social adjusting, self-esteem and self-productivity. Also, the results of

Nikookar et al (1993) showed that there is a relationship between Islamic lifestyle and student's success in a way that Islamic lifestyle and its aspects influence students' success. Thus, with making Islamic lifestyle widespread we can provide an area for improvement and sublimation of students in order to have effective impact on stability of their countries' culture.

For stating above hypothesis according to new findings and several researchers that have done in this field, it can be said that the lifestyle is one of the interdisciplinary topics. Moral and psychology consider both psychological and physical aspects. Religion and spirituality are situated as a shield against problems and sadness of people and act as a kind of preventers and decrease mental disorders and cause to the increase in happiness. In fact, person's lifestyle is person's total strategy for reaching to goals and overcoming on problems. Islam religion is as an ideology and presents the best and complete humans lifestyle and its verdicts and orders cover all family and social realms.

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