

RESEARCH ARTICLE

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Typology of Iranian Consumers based on Values System and Lifestyles: A Clustering Method

Zahra Sadat Saneian ¹, Seyed Mohammad Tabatabai-Nasab ^{2*}**Abstract**

In recent decades, lifestyle has been one of the most important concepts in marketing, and management studies. Hence, this study aimed to identify the values and lifestyles of Iranian consumers. According to Cochran's formula, 1580 people were selected as the statistical sample. Eighteen values were identified by examining the theoretical foundations and interviewing 77 Iranian citizens. The data collected by Likert-scale questionnaire were evaluated using R software, clustering method. Considering the importance of Iranian values, three clusters were identified: "normal lifestyle," "phlegmatic lifestyle," and "ideal lifestyle." This study is one of the first attempts to create a general typology of Iranian consumers based on values and lifestyle and focusing on cultural, ideological and belief differences of Iranian consumers. Researchers are suggested to take advantage of the lifestyles identified in this research in order to identify and deeply understand the consumption behaviors specific to each style in different markets.

Keywords: lifestyle, Values, Clustering, Iranian Consumers

Introduction

One of the characteristics of consumers in the postmodern era is their desire and emphasis on distinction, highlighting their differences during the process of buying and consuming products or services. Postmodernity emphasizes differences rather than similarities. This approach is based on differences in values, cultures, traditions, and lifestyles (Erol, 2021). Therefore, in order to pay attention to these differences and define and formulate specific strategies for each group of consumers, it is necessary to identify the characteristics of individuals based on variables that allow full analysis of consumers (Alilou et al., 2021). Segmentation is one of the best ways to study consumers (Erol, 2021). Many researchers have

shown that new variables such as values and lifestyle should be used to analyze consumer behavior (Hosseini and Firouzi, 2015; Sham et al., 2015; Maney and Mathews, 2021). Researchers also suggest that values and lifestyles are more balanced and robust variables for segmentation than demographic variables (Nugraha et al., 2022). Values and lifestyles, as psychological variables, provide a deeper understanding of people by adding social and behavioral information, and allow managers to work on stronger marketing strategies (Díaz et al., 2018).

Using psychological segmentation, consumers are divided into different groups based on their lifestyle and personality (Husic-

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Mehmedovic et al., 2015). Lifestyle-based segmentation makes it possible to identify consumer values, attitudes, and behaviors (Yeo et al., 2020), and thus marketers gain a thorough understanding of their customers before formulating marketing strategies (Khorsandi-Fard and Ismaeelzadeh, 2018; Nugraha et al., 2022). However, consumers with different lifestyles show different behaviors. Therefore, marketers need to segment the market (Sharma et al., 2020) and differentiate their marketing strategies and tactics according to the identified target consumer segments (Nugraha et al., 2022).

Giddens (1991) highlights the importance of the concept of value in the social sciences by making it the most fundamental component of culture. Culture is “beliefs and values” and “the way things are done and shared.” According to Der and Laurent (1989), cultures develop within countries as the product of national patterns of childhood, experience and education, religion, geography, and language. National differences can have the greatest impact on value orientations (Liu and Wilson, 2011). Therefore, due to these differences, values should be studied in different countries in accordance with national culture. Undoubtedly, the value system identified in the West with Western culture will be different from the values identified in the East with Eastern culture.

Despite the obvious cultural and religious differences between Iranian society and Western and even Eastern societies, and despite the high attractiveness of the Iranian commercial market, no attempt has been made to identify the value system and typology of Iranian consumers’ lifestyles. Therefore, the purpose of this study is to investigate the typology of Iranian lifestyle by using a dominant and unique value framework among the Iranian people, which, due to cultural, religious, and ideological differences between countries, may differ from the frameworks offered to date in other countries (Husic-Mehmedovic et al., 2015).

Literature Review

The Concept of Lifestyle

Lifestyle is an integrated system that includes an individual’s attitudes, values, interests, beliefs, and behaviors, and is often used to interpret the complex shopping behavior of the consumer. It is the way people spend their time and money (Wijaya et al., 2020), the embodiment of self-concept, and is created by a combination of past experiences, inner characteristics, and the environment around the person (Maney and Mathews, 2021).

Lifestyle is often used in conjunction with other terms that are sometimes used interchangeably. These terms include: “the way, quality and standard of living,” “values,” “attitudes,” and “patterns of behavior” (Niezgoda and Kowalska, 2020). Lifestyle stems from some internal factors such as personalities, beliefs, past experiences, and attitudes as well as external factors such as material, cultural, and social aspects (Candan and Kapucu, 2018). Because people with similar socio-demographic profiles may exhibit different behaviors, marketers should consider lifestyle as a basis for consumer segmentation due to its unique characteristics, and use it to design strategic marketing planning for their products (Hassan et al., 2015; Nugraha et al., 2022).

Because knowing lifestyle helps to understand people’s underlying motivations, and relates to the goals that people set for themselves, lifestyle segmentation provides more insight into the development and management of marketing activities. People in clusters or sections with similar lifestyles are more likely to use similar products and services (Kucukusta and Denizci Guillet, 2016).

Lifestyle Segmentation Approaches

There are three known approaches to lifestyle segmentation: AIO, VALS, and LOV. The following is a summary of each approach:

- AIO: Introduced by Wells and Tigert in the early 1970s. This approach interprets consumers’ lifestyles based on their activities

(i.e., what they do, what they buy, and how they spend their time), their interests (i.e., preferences), and their opinions (i.e., their views on local, domestic issues) (Kim and Kim, 2020).

- VALS: Developed in 1983 by Michelle based on Maslow's hierarchy of needs and the concept of social character (Yu, 2015). In this method, which was implemented in the United States, 34 questions about attitudes and a few demographic questions were asked, and finally nine lifestyles were identified (Erol, 2021). The VALS tool covers demographic-social and personal life indices, including habits and activities, as well as perceived values that include attitudes, beliefs, hopes, prejudices, and desires (Cugh, 2020).

- LOV: Developed by University of Michigan researchers and an alternative to VALS (Begunca 2016). LOV is theoretically based on Feather's (1975), Maslow's (1954), and Rokeach's (1973) work on values to assess "adaptation to various roles through value fulfillment." It is most closely tied to social adaptation theory (Romo-Muñoz et al. 2018). Study participants view a list of nine values and are asked to identify or rank their two most important values (Kucukusta and Denizci Guillet, 2016).

Studies of Values and Lifestyles in Different Countries

Humans have tried for years to know and manage their lifestyles, and even governments try to influence the lifestyles of their people. Lifestyles include a set of values, behaviors, moods, and tastes that can indicate the interests, opinions, behaviors, and behavioral orientations of an individual, group, or culture (Ivanova et al., 2021).

Religion is an important cultural factor, and one of the most universal and influential social institutions that have significant influence on people's attitudes, values and behaviors at both the individual and societal levels. Measures for measuring religiosity are defined. Some of the existing scales used for Christians, although they may contain concepts and items that can be

used by Muslims, but in general, these scales are culture bound and inappropriate for measuring religiosity among Muslims. Therefore, the study of Muslim values has recently attracted the attention of researchers and practitioners from around the world. This increase in attention can be explained by the increasing economic, commercial, cultural and political power of Muslims in countries with Muslim populations, as well as the emergence of a new and attractive class of Muslim consumers in an effort to balance their Islamic values with tempting offerings of global markets (Ilter et al., 2017).

Islam combines the life of the world and the hereafter in a balanced manner as described in the Qur'an. God has endowed human life with two main things, both of which have their own purposes: physical needs and spiritual needs. Physical needs (food, drink, jewelry, beauty, etc.) are related to material satisfaction, while spiritual needs (worship, peace, compassion, and love) are related to social, intellectual, and otherworldly satisfaction (Amaliah et al., 2015). Therefore, the people of Iran—a Muslim nation—believe in principles other than hedonic and utilitarian values, which are called *spiritual values* in Islam. Utilitarian value can be defined as "an overall judgment of functional benefits and sacrifices" (Overby and Lee, 2006). From a utilitarian point of view, consumers are essentially task-oriented and rational in their behavior. Hedonic value, alternatively, is more subjective and personal than utilitarian value (Yang, 2010). In a hedonic perspective, consumers are looking to derive pleasure, such as fun and playfulness, from the use of a product or service; they desire entertainment and consider the purchasing process an enjoyable experience in which completing the transaction is not required (Ozturk et al., 2016). The place of spiritual values in Islam is related to the spiritual dimension of people's existence and relationship with God and their endeavor to reach God as their ultimate goal. Concepts such as worship, self-sacrifice, and fear along with respect for God, morality, prayer, thanksgiving,

and nearness to God are examples of this category (Ivanova et al., 2021).

The present study seeks to identify and discover the dominant values and typology of the Iranian lifestyle and a review of the theoretical literature has confirmed the impact of religion on the formation of values and lifestyles of individuals (Ilter et al., 2017; Rehan et al., 2019). Therefore, collecting data from the Iranian people is necessary to discover the value system and lifestyle that is compatible with Iranian culture and beliefs in the context of their religion, culture, and ideology.

Research Methodology

Findings, results and inferences taken from research with mixed methods are called meta-inferences. In mixed exploratory research projects, the researcher tries to find context about an uncertain situation. For this purpose, it collects qualitative data first. Completing this step leads him to describe countless aspects of phenomena. By using this initial identification, it is possible to formulate hypothesis (es) about the occurrence of the studied phenomenon. After that, in the next step, the researcher can test the hypothesis (es) through the collection of quantitative data. Finally, based on the findings from qualitative data, the researcher tries to collect quantitative data to enable the generalization of the findings (Bazargan et al., 2013: 166). In the current research, due to the need to identify and discover the dominant values among Iranians according to their own culture and ideology, interviewing and extracting these values was done in the qualitative stage, and then in the quantitative stage by applying these values, they were tested and typology of Iranian lifestyle was done. Segmentation or clustering is actually dividing and breaking a large population of subjects (Iranian people) into different segments. Clustering of people is done in such a way that the difference between people within each cluster is very small and the difference between clusters is very large. This method has been used in several studies (Díaz et al., 2018; Kucukusta

and Denizci Guillet, 2016; Husic-Mehmedovic et al., 2015; Nugraha et al., 2022). *Qualitative*

Stage

In the qualitative section, a qualitative interview method was used to collect data. By in-depth qualitative interviewing, we mean face-to-face encounters between the researcher and informants directed toward understanding informants' perspectives on their lives, experiences, or situations, as expressed in their own words.

In order to identify the prevailing values among Iranians, in-depth interviews were conducted with 77 Iranian consumers who were relatively familiar with the concepts of value through their occupation, profession, social activity or field of study. The interviews were carried out in a comfortable and intimate environment, and the interviewees were assured of their personal privacy. The interviewer had a set of open-ended questions before the interview, and each interviewee answered approximately 20 questions during the interview. However, the number of questions might be increased in proportion to the responses, so as to discover the hidden views of the interviewee. The general framework of the questions was formulated in such a way as to cover different aspects of personality, morality, beliefs, interests, and concerns of the person, and the design of open-ended questions was helpful in this direction.

The criterion for selecting the interviewees was the snowball method and the sample size was determined by the theoretical saturation method. MAXQDA10 software was used to analyze the data obtained from the interviews.

Quantitative Stage

The statistical population of the study included 31 provinces; the total population of these provinces—and in other words the total population of Iran according to the estimates of the Statistical Organization of Iran—is 79,926,270 people (Population census information of Statistics Center of Iran, 2016).

The whole statistical population was divided into four sections: developed, relatively developed, less developed, and undeveloped, based on Information and communication Technology (ICT) Development Index of Iran (Azami, 2016). Then, using a table of random numbers in Excel software, two-thirds of the provinces located in each section were selected using a random sampling method. The statistical sample of the study according to the population is 1537 people in Iran, which is calculated based on Cochran's formula. However, since the statistical population was large, the level of error in Cochran's formula was reduced from 0.05 to 0.025 to increase the number of participants and, ultimately, to avoid problems with the generalizability of the findings. Finally, 1600 questionnaires were distributed and 1580 questionnaires were used for final analysis. In order to assess the values and determine the lifestyle of Iranians, a researcher-made questionnaire with 129 items and 18 variables (values) was used, with a Likert scale. The validity of the questionnaire was determined by consulting experts and professors at Yazd University and its reliability was determined by calculating Cronbach's alpha. For all 18 variables, Cronbach's alpha coefficient was calculated higher than 0.7 and for the total number of items was 0.929.

Research Findings

Audio files extracted from in-depth interviews were transcribed and analyzed by content analysis method. In the coding process, the interview data were first classified as concept codes. Then conceptual codes with close meanings were categorized as content codes. As part of the coding process, some concept codes were grouped based on the LOV value model. Through the coding process, 92 conceptual codes were identified, which were then summarized into 18 summary content codes for further analysis. The summarized content codes were eventually divided into three

value categories: four for utilitarian values, seven for hedonic values, and seven for spiritual values. Table 1 shows the list of values identified in this step.

Table 1.

Content Codes

Utilitarian values	Security
	Sense of accomplishment
	Self-fulfillment
	Perfectionism
Hedonic values	Calmness
	Freedom
	Being well respected
	Sense of belonging
	Excitement
	Fun and enjoyment
	Having warm relationships with others
Spiritual values	Self-respect
	Humanity and altruism
	Patriotism
	Godliness
	Reason and logic
	Sacrifice
	Honesty

After the literature review and data collection, SPSS 25, LISREL 8.8, and R software were used for data analysis. *The research variables—i.e., the values shaping Iranian lifestyles—were first examined to show the position of these values among Iranian people. The one-sample t-test was used for this purpose.*

According to Table 2, the significance level (0.05) for all of the variables (values) was lower than the error level both the upper and lower limits were positive for all variables (values), the mean of the population was greater than the tested value of 3 and even 4, which means Iranian people give great importance to these variables (values). Moreover, "reason and logic" with a mean of 4.4868 was *ranked first* and "having warm *relationships with others*" with a mean of 3.8047 was sat in last place.

Table 2.
The one-sample t-test for the 18 variables of the study

Row	Variable	t	Degree of freedom	Significance	Mean	Difference from the mean	95% Confidence interval	
							Lower limit	Upper limit
1	Security	88.021	1579	0.000	4.3449	1.3449	1.3145	1.3745
2	Sense of accomplishment	76.492	1579	0.000	4.2599	1.2599	1.2277	1.2923
3	Self-fulfillment	87.376	1579	0.000	4.3699	1.3699	1.3392	1.4007
4	Perfectionism	84.950	1579	0.000	4.3451	1.3451	1.2826	1.3397
5	Calmness	90.763	1579	0.000	4.3713	1.3713	1.3417	1.4010
6	Freedom	104.583	1579	0.000	4.4055	1.4055	1.3792	1.4319
7	Being well respected	100.785	1579	0.000	4.4072	1.4072	1.3799	1.4347
8	Sense of belonging	89.835	1579	0.000	4.2745	1.2746	1.2469	1.3025
9	Excitement	91.707	1579	0.000	4.2949	1.2949	1.2672	1.3226
10	Fun and enjoyment	74.786	1579	0.000	4.3094	1.3094	1.2751	1.3448
11	Having warm relationships with others	41.494	1579	0.000	3.8047	0.8047	0.7667	0.8428
12	Self-respect	76.412	1579	0.000	4.2202	1.2202	1.1889	1.2516
13	Humanity and altruism	79.660	1579	0.000	4.3554	1.3554	1.3221	1.3888
14	Patriotism	103.231	1579	0.000	4.3498	1.3498	1.3242	1.3755
15	Godliness	88.066	1579	0.000	4.3236	1.3236	1.2911	1.3500
16	Reason and logic	100.838	1579	0.000	4.4868	1.4868	1.4579	1.5158
17	Sacrifice	87.195	1579	0.000	4.3234	1.3234	1.2673	1.3256
18	Honesty	88.475	1579	0.000	4.2601	1.2601	1.2322	1.2881

In the next step, an analysis of variance was used to determine, prioritize, and rank the significance of the variables (i.e., to compare the significance of the identified values among Iranian people). The null hypothesis in the analysis of variance showed that the mean values of all 18 variables were equal. The alternative hypothesis showed that the mean values of at least two variables were not equal. Table 3 shows the result of the analysis of variance.

Table 3.
Analysis of variance

	Sum of the squares	Degree of freedom	Mean of the squares	F	Sig.
Inter groups	2915.30	17	173.547	70.035	0.000
Intragroup	70431.60	28422	2.478		
Total	73381.9	28439			

Freedom; Sig., significance

The level of significance in the hypothesis test was less than 0.05; thus, the null hypothesis was

rejected and the alternative hypothesis (inequality of the means) was confirmed. Tukey's post hoc test was used to rank the variables (Table 4).

Table 4.
Tukey's post hoc test to classify variables by mean values

Row	Variable	Number of samples	Subgroups for alpha = 0.05		
			1	2	3
1	Having warm relationships with others	1580	3.8047		
2	Self-respect	1580	4.2203		
3	Honesty	1580	4.2601		
4	Sense of accomplishment	1580	4.2600		
5	Sense of belonging	1580	4.2747		
6	Excitement	1580		4.2949	
7	Fun and enjoyment	1580		4.3095	
8	Sacrifice	1580		4.3234	
9	Godliness	1580		4.3236	
10	Security	1580		4.3445	
11	Perfectionism	1580		4.3451	
12	Patriotism	1580		4.3498	

Row	Variable	Number of samples	Subgroups for alpha = 0.05		
			1	2	3
13	Humanity and altruism	1580	4.3554		
14	Self-fulfillment	1580	4.3699		
15	Calmness	1580	4.3714		
16	Freedom	1580	4.4055		
17	Being well respected	1580	4.4073		
18	Reason and logic	1580	4.4869		

As can be seen, the three variables “reason and logic,” “being well respected,” and “freedom” were ranked first, which means that Iranian people give more importance to these three variables compared to other variables. Ten variables were ranked second and five other variables were ranked third, and Iranian people give the least importance to these five variables out of the 18 variables.

Then, cluster sampling was used to determine Iranian people’s lifestyles. Cluster sampling divides a large population of study participants into different groups. The difference between people within each cluster (lifestyle) was very small and the clusters (lifestyles) were very different. R software and K-means algorithm were used to identify Iranian people’s lifestyles. The NbClust package was used to determine the optimal number of clusters. In data mining for determining the optimal number of clusters, this package implements 30 different indices for data clustering; however, not all of these indices can always be calculated. By implementing this function only once, the optimal values of these indices could be calculated and the optimal number of clusters could be determined. The results of determining the number of clusters using the above calculation package are shown in Table 5. Out of 21 computable indices for this dataset, seven indices determined the optimal number of clusters to be three.

Table 5.
Indices for determining the optimal number of clusters

Index	Number of suggestions	Number of clusters	Number of members per cluster
DB, Scott, TraceW, Friedman	4	2	A (780), B (800)
Dindex, Ball, Hartigan, CCC, CH, McClain, Frey	7	3	A (686), B (455), C (439)
TrCovW, Beal	2	4	A (320), B (441), C (504), D (315)
Duda	1	5	–
Cindex	1	12	–
Rubin, Dunn	2	9	–
Marriot, Hubert	2	8	–
KL, SDbw	2	7	–

As can be seen, the numbers of participants (Iranian people) in the first, second, and third clusters were 686, 455, and 439, respectively. Next, in order to better analyze the clusters, the mean of each value in each cluster was examined (Table 6) and also the center of the variables was analyzed with the help of a radar chart (Figure 1).

Table 6.
Mean of each variable in each cluster

Row	Variable	Mean in cluster 1	Mean in cluster 2	Mean in cluster 3
1	Security (S)	4.2595	3.2105	4.4453
2	Sense of accomplishment (SA)	4.3362	3.3158	4.2145
3	Self-fulfillment (SF)	4.3464	4.2237	4.3940
4	Perfectionism (PF)	4.3064	3.2895	4.3169
5	Calmness (Ca)	4.3362	3.2895	4.4271
6	Freedom (F)	4.3816	3.3045	4.4518
7	Being well respected (BWR)	4.4046	3.3421	4.4340
8	Sense of belonging (SB)	4.3163	3.0921	4.2651

Row	Variable	Mean in cluster 1	Mean in cluster 2	Mean in cluster 3
9	Excitement (EX)	4.3321	3.0921	4.2898
10	Fun and enjoyment (EN)	4.3037	3.7763	4.3268
11	Having warm relationships with others (HWR)	3.1683	3.5395	4.3714
12	Self-respect (SR)	4.1262	3.7500	4.3139
13	Humanity and altruism (HA)	4.3899	3.6105	4.3422
14	Patriotism (P)	4.3674	3.4436	4.3604
15	Godliness (G)	4.2193	3.2775	4.4394

Row	Variable	Mean in cluster 1	Mean in cluster 2	Mean in cluster 3
16	Reason and Logic (RL)	4.4904	4.6184	4.4807
17	Sacrifice (Sa)	4.2628	3.2474	4.3501
18	Honesty (H)	4.2059	4.3158	4.3066

Figure 1, known as a “radar” chart, shows (1) the center for each variable in the three clusters and (2) the positions of the three clusters relative to each other.

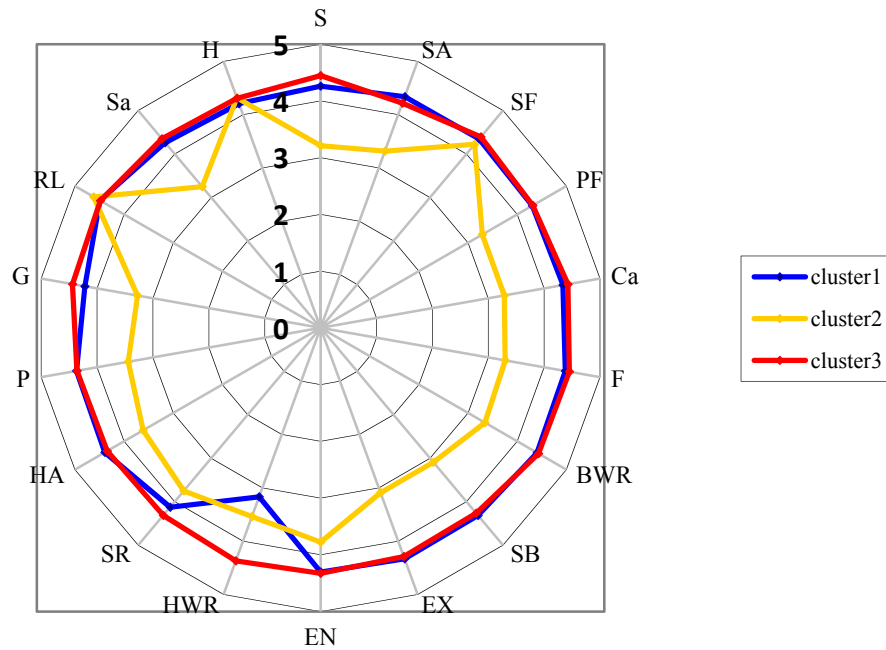


Figure 1. Centers for variables in each cluster and relative position

According to Figure 1, the third cluster was greater than the second cluster for all of the variables except for “honesty,” and “reason and logic.” Additionally, the third cluster was greater than the first cluster in six variables (“sense of accomplishment,” “Sense of belonging,” “Excitement,” “Humanity and altruism,” “Patriotism,” and “reason and logic”) Also, the first cluster is larger than the second cluster in all variables, except variables: “having warm relationships with others,” “honesty,” and “reason and logic”.

In the first cluster, Iranian people give the *greatest* importance to “reason and logic” with

a mean of 4.4904 and the least importance to “having warm relationships with others” with a mean of 3.1683. Also, in the second cluster, Iranians give the greatest importance to “reason and logic” with a mean of 4.6184 and the least importance to “sense of belonging” and “excitement,” both with a mean of 3.0921. Finally, in the third cluster, Iranians give the greatest importance to “reason and logic” with a mean of 4.4807 and the least importance to “sense of accomplishment” with a mean of 4.2145. As can be seen in Figure 1, the third cluster was ranked first and Iranian people would give the greatest importance to the life

values in this cluster; hence, this cluster was called the “ideal lifestyle.” The first cluster ranked second, and hence this cluster was called the “normal lifestyle.” Finally, the second cluster was ranked third and sat in last place, which means Iranian people would give the least importance to the life values in this cluster; thus,

it was called the “phlegmatic lifestyle.” Table 7 summarizes the rank of each identified cluster or lifestyle based on the 18 values. Analysis of variance was used to compare the mean values of the three clusters and Tukey’s test was used to compare the *pairs of mean values*.

Table 7.

The rank of each identified cluster or lifestyle based on the 18 values

Row	Variable	Cluster 1 (normal lifestyle)	Cluster 2 (phlegmatic lifestyle)	Cluster 3 (ideal lifestyle)
1	Security	2	3	1
2	Sense of accomplishment	1	2	1
3	Self-fulfillment	1	1	1
4	Perfectionism	2	3	1
5	Calmness	2	3	1
6	Freedom	2	3	1
7	Being well respected	1	2	1
8	Sense of belonging	1	2	1
9	Excitement	1	2	1
10	Fun and enjoyment	1	2	1
11	Having warm relations with others	3	2	1
12	Self-respect	2	3	1
13	Humanity and altruism	1	2	1
14	Patriotism	1	2	1
15	Godliness	2	3	1
16	Reason and logic	1	1	1
17	Sacrifice	2	3	1
18	Honesty	2	1	1

Conclusions

This study aimed to identify life values among Iranian people and to determine their lifestyles based on the identified values. Such a lifestyle typology at the macro-level is unique in Iran. Clustering using R software and the K-means technique showed that Iranian people have three types of lifestyles. These three clusters were named given the value differences: (1) ideal lifestyle, (2) normal lifestyle, and (3) phlegmatic lifestyle.

People in the first cluster had normal lifestyles and would give the same importance as those in the third cluster (ideal lifestyle) to “self-fulfillment,” “being well respected,” “sense of belonging,” “excitement,” “fun and enjoyment,” “humanity and altruism,” “patriotism,” and “reason and logic.” In the

normal lifestyle, “reason and logic” was the most important value and “having warm relationships with others” was the least important value. This cluster comprised 43.4 percent (686 out of 1580) of the sample.

The people in the second cluster had phlegmatic lifestyles. In this cluster, “honesty,” “reason and logic”, and “self-fulfillment” were more important than other values, while “excitement” and “sense of belonging” both were the least important values. This cluster comprised 28.8 percent (455 out of 1580) of the sample.

The people in the third cluster had ideal lifestyles. Almost all of the values were at their highest level compared with other clusters. “Reason and logic” and “sense of accomplishment” had the highest and lowest

mean scores, respectively. This cluster comprised 27.8 percent (439 out of 1580) of the sample.

From the perspective of marketing researchers, lifestyle can provide a deeper understanding of consumer behavior and a variety of demographic and psychological typologies. Demographic variables can be useful in describing heterogeneous buying behaviors among customers, but they do not give enough information about the underlying motives for purchasing decisions. While psychological characteristics can provide richer insights about consumers, the findings may not be generalizable to large populations and are often difficult to implement (Dahana et al., 2019). Therefore, paying attention to cultural, religious, and social differences is very important to Asian marketing managers because the values identified in American and European countries can be different from the dominant values of Asian people. In this regard, lifestyles summarize a set of values, beliefs, needs, and activities that help marketers understand, explain, and predict consumer behavior in order to focus marketing strategies. Lifestyle can answer exactly the question of why a customer engages in certain behaviors, thus leading the marketer to develop more targeted marketing plans. Iran, with a population of more than 80 million people, is a very attractive target market for marketers. The present study is a big step toward better understanding this market.

In addition to theoretical contributions related to identifying and explaining values and lifestyle in the Islamic society of Iran, this study also provides a number of practical contributions. First, considering the predictive role of values and lifestyles in many humanities studies, the identification of these categories in this study leads to the expansion of the boundaries of knowledge. Second, identifying these values and lifestyles will undoubtedly have a direct positive impact on business management by uncovering the needs and desires of consumers. Third, the results of this study provide a clear image of the prevalent

values and lifestyles of Iranian people, and give a strong framework for researchers to better understand the unique needs, wants, and desires of each lifestyle. Fourth, other achievements of this study are: providing better product features; identifying marketing opportunities and threats due to changes in attitudes, values, and lifestyles over time; identifying the type of product or type of brand desired by the consumer according to the type of values; redefining the target market and identifying potential target groups; and using communication and promotional tools in line with values and lifestyles.

The results of this study are useful and effective for researchers, economic and business activists, and cultural activists. This study is unique in the field of consumer behavior in Iran. Most of the previous studies and typologies have generally examined or clustered consumers in a specific market or based on the value systems identified in Western countries without considering cultural, religious and ideological differences. Table 8 refers to some of these studies. This is despite the fact that in recent years, the importance and effectiveness of these differences have attracted the attention of researchers, especially in Islamic countries, and the lack of such research was also felt in Iran. Therefore, the results of this study can be used as a new step for conducting further studies on Iranian consumer behavior in different markets since identification of lifestyles and values as predictors and key variables can be useful for measuring other variables. Hence, it is suggested that future research investigate each of the identified lifestyles carefully and examine the effect of the dominant values of each lifestyle on individuals' behavior. Business and economic activists can provide specific marketing and economic strategies and programs for each lifestyle given the dominant values of that lifestyle.

Table 8.
Some studies based on non-native value and lifestyles

Authors	Value systems	Variables Behavioral
Cugh, 2020	VALS	Intention to buy online
Erol, 2021	VALS	Postmodern tourism
Romo-Muñoz et al., 2018	LOV	Buying behavior in the olive oil market
Begunca, 2016	LOV	Segmentation of beverage consumers
Ivanova et al., (2021)		Islamic lifestyle and social security
Rehan et al., (2019)	Localized systems	Islamic values and entrepreneurial intentions
Sukardani et al., (2018)		Halal lifestyle
Ilter et al., (2017)		Islamic religiosity and materialistic values in Turkey

We suggest the researchers to conduct a deeper behavioral investigation on each of the identified lifestyles in their future studies in order to gain a deeper understanding of the unique characteristics of each style. We also suggest to compare the results of the present study with other similar studies in Islamic countries and thus gain a deep understanding of other Islamic markets. In addition to the above, studying and investigating the impact of demographic variables on the behaviors of any lifestyles can be attractive.

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