

ISSN (print): 2588-5731

Research Paper

Curriculum Pattern of the Iranian-Islamic Lifestyle in the Secondary Education

Zare, Fateme¹., Gholtash, Abbas²., Mashinchi, Aliasghar³

Received Date: 14/12/2022 Accepted Date: 24/06/2023

Pp: 123-141

Abstract

This research aimed to design and validate the curriculum pattern of the Iranian-Islamic lifestyle in the secondary education system of Iran. This is a mixed-method qualitative-quantitative study that used interviews, documents and the descriptive survey method. In the qualitative part, 12 experts in the field of education and university professors participated in the study. To select the participants, the purposive sampling method was used in the qualitative part and the cluster sampling method was employed in the quantitative part of the study. Moreover, the stratified random sampling method was applied in each cluster. MAXQDA was used to analyze the interviews. According to the results, 110 themes in the form of 10 components, including thinking and creativity (4 concepts), health issues (5 concepts), economic issues (4 concepts), defense and security issues (4 concepts), social and sociological issues (7 concepts), ideological and religious issues (10 concepts), cultural and artistic issues (6 concepts), scientific and educational issues (7 concepts), and psychological issues (4 concepts) were introduced to analyze the components of the Iranian-Islamic lifestyle. It was found that the interviews on the ideological and religious components had higher frequency and received more attention. Hence, the culture of supporting applied research curricula should be institutionalized in schools, and workshops and training courses should be held to improve the knowledge of teachers in the field of applied research curriculum.

Keywords: *Curriculum, Educational System of Iran, Iranian-Islamic Lifestyle, Lifestyle, Secondary Education.*

¹ - PhD Student in Curriculum Planning, Lamerd Branch, Islamic Azad University, Lamerd, Iran

² - Associate Professor, Department of Educational Sciences, Marvdasht Branch, Islamic Azad University, Marvdasht, Iran.

³ - Assistant Professor, Department of Educational Studies, Lamerd Branch, Islamic Azad University, Lamerd, Iran.

Introduction

curriculum contains a special plan and the planner may clearly and explicitly address all the constituents of the plan and their relationships and make the necessary or inappropriate decisions about some factors of the curriculum regardless of the type of plan used in planning. In other words, the curriculum planner may face difficulties to make necessary decisions to develop a curriculum with a high internal consistency that results from the careful study of the plan's elements and factors. Consistency between the decisions made about the type of information sources and the plan elements leads to the internal consistency of the curriculum. A curriculum with high internal consistency has the greatest potential to positively affect the students. On the contrary, the inconsistent relationship between information sources and elements of the curriculum (the requirements of the information sources used in the decisions related to the plan elements are not satisfied) and unclear decisions on these two levels lead to vague and incomprehensible curriculum plans with little effect on students (Mehrmohammadi, 2014, 145). Decisions on the curriculum plan sometimes originate from value systems that should be made based on reason and logic. Curriculum patterns or models are introduced to achieve different goals and provide different results in students' learning. However, theories on the curriculum plan are often not used in practice. The educational reality requires that curriculum plan models be manifested with changes or adaptations. Therefore, a research study cannot be conducted to determine the best curriculum plan because it is the evaluation that can determine the effect of a specific curriculum on students. On the other hand, such studies and

Undoubtedly, education has a significance role in the growth and excellence of the individual and social life of humans. It can also be the driving force of human life. The official institution of education or schools are responsible for this serious and important task; therefore, the school was established as the first social center to socialize the children. Although educational institutions in Iran have experienced many changes and transformations since ancient times, they play an important role as an influential institution in socializing young people and teaching lifestyles. However, these educational institutions have suffered from shortages and defects (Irannejad, 2017, 55-70). Hence, the native and religious lifestyle should be spread among the people to achieve the goals and ideals of the society and success in the economic and political areas. Such a life differs from the western lifestyle and is compatible with authentic values and native norms. Lifestyle shapes human life; thus, appropriate actions must be planned to spread it. An authentic Islamic lifestyle leads to the promotion of the general culture of the society in line with social norms and principles. Thus, conscientiousness and social discipline increase among the people of the society, and they can promote cultural, economic, and social disciplines by observing the standards and rules of their lifestyle because foreign principles and norms are in conflict with the context and body of the society and result in negligence of the original culture and native values in the society. On the one hand, the goals of society will be achieved by compliance with the native lifestyle (Sharifi, 2012, 49-62). There is a strong relationship between curriculum patterns and the Islamic-Iranian lifestyle. Each

Islamic lifestyle. Given the important role of the middle school period in shaping human personality and behavior and many studies indicating the formation of personality and lifestyle of adults in the first years of their life, the most important role of high schools can be rationalization and emergence of thinking in students. According to the experts (Sharifi, 2012, 49-62), the curriculum must be designed and validated in this educational stage to determine its importance and what kind of curriculum reflects new knowledge, because the school as an education center after the family is a major institution that shapes values, patterns, and norms in the students' mind that are important characteristics in any society, based on which the lifestyle is described. The main problem of this study is the design and validation of the curriculum pattern of the Iranian-Islamic lifestyle in the secondary education system of Iran; so it is tried to identify the dimensions and components affecting the reinforcement of the Iranian-Islamic lifestyle curriculum and provide practical and appropriate suggestions to develop and apply it in schools and at the level of secondary education in Iran. Three questions are raised in this study. 1) What is the curriculum pattern of the Iranian-Islamic lifestyle in the secondary education system of Iran? 2) What are the main elements of the Iranian-Islamic lifestyle curriculum in secondary school? 3) What are the components of the Iranian-Islamic lifestyle curriculum?

Review of the literature

main elements of culture in the school of Islam and monotheistic insight. To realize the Islamic systems, planning must be performed to reform lifestyle according to the Islamic worldview. In fact, lifestyle

evaluations lack the necessary efficiency and sufficiency to guide decision-making about other curriculum plans because each plan is developed to achieve different educational goals (Mehrmohammadi, 2014, 97).

Bringing back thinking to education and the educational system and reviving the Iranian-Islamic educational program in schools are among the most revolutionary actions associated with the Islamic-Iranian lifestyle-based curriculum to achieve its goals. In addition, bringing back education from a memory-centered to a reflection-centered position and replacing the reinforcement of the power of judgment as the goal of education with simple reinforcement of the power of students' memory are the major revolutionary actions followed by this curriculum. At present, the success of the curriculum in meeting the needs of modern education has been welcomed by education in different countries. Iran has also largely welcomed the curriculum implementation. However, inconsistency of the features of the curriculum with what is practised in our common education and its non-native origin are issues that may challenge its proper implementation. Therefore, positive achievements in the implementation of this curriculum require special attention to our educational system according to its Islamic characteristics and thus its components, themes, and concepts must be identified. Hence, this research will deal with the identification of these cases in the form of a curriculum pattern based on the Iranian-

Askari et al. (2021) investigated the Islamic lifestyle and its problems to provide solutions for improving lifestyle in the realization of the advanced Islamic system and stated that ethics and lifestyle are the

scientific studies and educational actions (Mohseni and Mirgol, 2020).

Ahmadi and Zolfiqari (2019) examined the Islamic lifestyle in the thought of the Supreme Leader and remarked that their research findings can be signifiers of the Islamic lifestyle discourse according to the Supreme Leader's perspective, including central signifier: Islamic disposition; superior signifiers: spirituality, role model, rationality, and preservation of rituals; and secondary signifiers: individual behaviors (body management, clothing, and exercise), fashion and modernity, and consumption. Their research also examined differences and similarities between the Islamic lifestyle according to the Supreme Leader and the lifestyle according to the sociologists. These researchers identified the characteristics of the "aristocrat lifestyle" according to the Supreme Leader (Ahmadi and Zolfiqari, 2019).

Rajashree et al. (2021) investigated the effect of lifestyle on educational and health status. Their statistical analysis showed a significant decrease in educational patterns with increasing living standards. The results also indicated that people with a healthy lifestyle are most likely to have a regular pattern of preventive care of the educational situation, and a healthy lifestyle has a certain role in maintaining the health of the educational system (Rajashree et al, 2021).

In addition, Ismail et al. (2021) studied educational planning and its consequences for educational policy during the Covid-19 pandemic and found that the level of educational planning is of high importance. They stated that how educational institutions develop curriculum planning during the Covid-19 pandemic while maintaining the quality of education must be studied. Educational planning that is accomplished by educational institutions

reform provides the ground for modifications in social systems. Explanation and promotion of the culture of life and Islamic lifestyle are among the important missions of seminaries, schools, and universities. Regarding the modifications in the lifestyle, the Holy Qur'an also tells the Prophets and the Prophet of Islam to start reforms from the family, meaning that one should have something to teach to others. Therefore, any changes in the lifestyle should be started by oneself, and elites and thinkers should be pioneers of reform. These people should take some actions to eliminate some wrong habits due to incorrect use of technology, people's superficiality, and finally tendency to Western behaviors and try to convey the value of the Iranian-Islamic lifestyle to the Iranian people. This research first mentions the characteristics of lifestyle, showing that any modifications in the lifestyle is a suitable solution to realize the Islamic educational system and Islamic educational sciences. Then, part of the problems, reform solutions, and changes in the lifestyle are studied (Askari et al, 2021).

Mohseni and Mirgol (2020) tried to determine the role of Islamic lifestyle, social desirability, and self-efficacy in students' happiness and mental health and found a positive and significant relationship between Islamic lifestyle and happiness at a 99% confidence level using Pearson's correlation coefficient. They also found that students' happiness had a positive and significant relationship with social desirability and self-efficacy at the 99% confidence level. Considering the teachability of happiness and its important role in improving a person's mental health, the educational system and education planners should pay special attention to it in

school and high school students and observed that the use of media for more than three hours among first middle students was significantly related to "skipping breakfast", "lack of exercise", "irregular sleep", "lack of rest", and "feeling stressed". Furthermore, using media for three hours or more among high school students was significantly related to "poor mental health status," "eating only one or two meals a day," "skipping breakfast," "low food variety," "obesity", "lack of exercise habits", "irregular sleep", "late bedtime", "delayed wake", "drinking", and "smoking". Findings indicated a relationship between the use of media for more than three hours per day with an unhealthy lifestyle of sleeping, eating, physical activity, drinking, and smoking. According to the responses of the middle and high school students to the survey, long-term use of media was related to their mental health. Since excessive use of media is related to students' lifestyles and health, an educational system must be developed to help students to use media appropriately (Sano et al, 2020).

Methodology

qualitative part were experts, popular practitioners, and elites in Fars' educational system. The snowball sampling method was used to collect the opinions of experts (people with educational qualifications related to curriculum planning in the educational system coordination council of the cities of Fars province) with practical and scientific experience in the curriculum model of the Iranian-Islamic lifestyle in the secondary education system to reach theoretical saturation.

The sample size was determined according to the process of qualitative studies, and the participants were selected using the purposive sampling method.

should reflect the existence of vision, mission, goals, and work plans as raw materials or references for educational policies at the management level. Their research discussed the consequences of the educational planning process for quality-oriented educational policy during the pandemic (Ismail et al, 2021).

In another study, Trilk et al. (2021) dealt with standards for implementing a lifestyle medicine curriculum. They presented qualifications for implementing a medical school lifestyle curriculum and showed how they relate to the main reliable professional activities of the Association of American Medical Colleges lifestyle certification qualifications from the American Board of Lifestyle Medicine. Finally, standards were provided for how medical schools may receive certification to integrate lifestyle into their curriculum and how medical students may attempt to receive board certification in lifestyle through an educational course (Trilk et al, 2021).

Sano et al. (2020) also addressed the relationship between long-term use of media and lifestyle habits among middle

This is a qualitative study to achieve a curriculum model; therefore, theoretical studies were conducted to achieve a proper theoretical framework, and the research topic was shared with limited participants. Then, the respective propositions were provided to design the model based on the output of the qualitative stage. The participants of this study included experts with rich experience in the field of secondary school curriculum planning and the educational system of Fars province, including active administrators and teachers. The most important feature of experts is their experience, knowledge, and expertise. In fact, the participants in the

(subcategories or components) were included in its subset. Consequently, the main dimensions and components of the research were obtained according to the open and axial coding of the interview data. When in data analysis process, concepts were created by direct coding of the texts obtained from the participants' interviews or according to the common cases of their use. All sentences and phrases from the interviews were examined and conceptual codes were extracted from their data. Sometimes one sentence was related to more than one concept; therefore, concepts were identified by extracting common conceptual codes and eliminating repetitive cases using the research theoretical framework. Finally, sub-categories (components) were identified by reducing these concepts. In order to analyze the data, the results of semi-structured interviews with the stated or observed preference in the qualitative part were used to show convergence of dimensions, components, and indicators. To do this, interview interpretive analysis and MAXQDA were employed (the analysis stages depended on the number of interviews to create theoretical saturation) and then the quantitative method was implemented.

Results

After typing interviews with the participants in the open coding operation which led the researchers to explain the concepts and categories, the relationship between the codes and the logical relationship of each code within a concept were determined. Therefore, all data were organized based on the open coding method and researchers counted themes (concepts) and primary and secondary categories (dimensions and components). At the end of the open coding stage, findings from the

Deliberate or judgmental (non-probability) sampling was used and sources related to different views on lifestyle were identified and studied during the research stages based on previous information and research objectives. Upon the data saturation, sampling was stopped, and findings from the selected texts were reviewed and analyzed to obtain the first components. Then, more data were searched to obtain theoretical saturation to identify conceptual components of the Iranian-Islamic lifestyle. Twelve participants were interviewed and the primary and secondary factors were repeated in the previous interviews to reach saturation by the researchers. Sampling continued to achieve data (theoretical) saturation (Moqaddam Nia et al., 2017).

Thematic analysis was used to analyze data. The collected qualitative data were analyzed by open coding and axial coding. According to the research objectives; that is, identification of the main dimensions and related components, the concepts were identified in the open coding stage and extended according to their characteristics. In other words, preliminary themes (concepts) of the research topic were extracted from the primary raw data. The main category or dimension was explored in the axial coding stage, and other categories

Thematic analysis of the interview data

Thematic analysis was performed by open and axial coding for qualitative data and the main dimensions and components were obtained from in-depth and exploratory interviews. Then, their priority was determined according to the frequency of the themes mentioned in the interviews. As mentioned earlier, the instrument of the research was MAXQDA 2020 for data analysis.

1. Open coding of the interview data

Each interviewee's code based on their characteristics is kept by the researcher.

interviews were categorized into 409 themes. Table (1) presents the number of themes extracted from each interviewee.

Table 1. The code assigned to the questions of the interview in the open coding method.

Row	Code
1	01
2	02
3	03
4	04
5	05
6	06

process and examines it to relate other categories to it. As mentioned earlier, a semi-structured interview was conducted with eight experts in the field of education and the professors of the Department of Education in Lamard University in Fars province, the output of which was qualitative data to analyze the information and present the Iranian-Islamic lifestyle curriculum pattern for the secondary education system in Iran. Regarding the analysis of the categories related to the definition of the Iranian-Islamic lifestyle, it can be stated that this category consists of 72 themes; therefore, the repeated themes were deleted and 35 themes forming this concept are in Table (2) under five components in the form of sub-categories.

2. Axial coding

A qualitative approach using Strauss and Corbin's (1998) Grounded Theory was employed to provide the Iranian-Islamic lifestyle curriculum pattern for the secondary school period of Iran's educational system. An in-depth interview was used to collect data and the Iranian-Islamic lifestyle curriculum of the secondary education system of Iran was investigated by open, axial, and selective coding. In open coding, the data are broken down, which allows the researcher to identify the categories. In axial coding, the same data are related to each other again by establishing relationships between categories in a new way. In this method, the researcher selects one of the open coding categories as the main category or phenomenon or the core of the study

Table 2. Themes extracted from the first question of the interview.

Primary category	Sub-categories	Theme (concept)
Definition of Islamic-Iranian lifestyle	Identification of the Iranian-Islamic	Style consistent with specific territorial conditions, Style with realistic interpretation, Different styles in media,

lifestyle	<p>Style suitable for daily performance, Style mixed of two Iranian and Islamic cultures, Style with a combination of the Iranian and Islamic traditions, Style consistent with authentic Iranian customs, Style with the possible use of modern facilities.</p>
Areas of style identification	<p>University area: education Area of research</p>
Ideological and religious dimensions	<p>Iranian and Islamic morality, Islamic-oriented moral modeling, Spread of Islam and Iranian beliefs, Iranian-Islamic norms, Consistent with Islamic and moral concepts and principles, Explaining Shia jurisprudence and ideological and religious issues, Relationship with the individual, society, and God, Modeling Islam and religious teachings in society, Directing religious, ideological, and moral teachings in society, Affecting religious and ideological teachings.</p>
Consistent with political, economic, and social issues	<p>Consistent with economic issues and their modeling, Consistent with Iran's policy, political issues, and internal policy modeling, Consistent with environmental issues such as behavior and action patterns of people according to Islamic standards and maintaining values and tastes, Consistent with social life, patterns, and actions and social interactions, Affecting personal and social life orientations, Consistent with environmental issues and behavioral patterns of the individual and society.</p>
Consistent with cultural, artistic, and scientific issues	<p>Consistent with specific historical and cultural conditions, Having a style suitable for Iranian culture and art, Understanding cultural, scientific, and artistic developments, Cultural modeling according to the standards of Islam and Iran,</p>

Considering different scientific and artistic dimensions at all times.

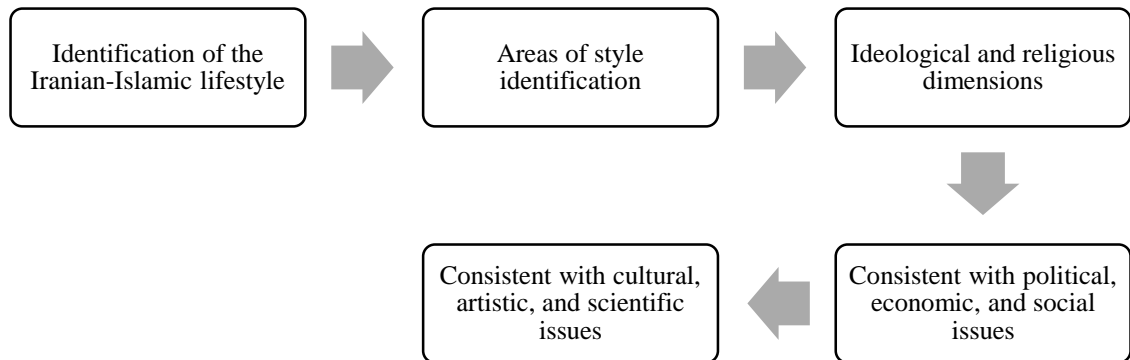


Figure 1. Distribution pattern of the components of the Iranian-Islamic lifestyle in interviews.

includes concepts that are separately discussed in the column related to concepts.

Regarding the analysis of the categories of the components of the Islamic-Iranian lifestyle, it could be stated that this category consists of 144 themes. Therefore, the repeated themes were eliminated and 110 themes forming this concept are reported in Table (3) under 10 components as the secondary categories.

According to the interview text (Table 2) and information in Figure (1), different components such as identification of the Iranian-Islamic lifestyle, identification areas of the Iranian-Islamic lifestyle, and various religious, moral, political, social, economic, cultural, artistic, and scientific dimensions were introduced to define Iranian-Islamic lifestyle, each of which

Table 3. Themes extracted from the second question of the interview.

Primary category	Sub-categories	Theme (concept)
Components of Islamic-Iranian lifestyle	Thinking and creativity	Thinking and creativity; effort, Individual and social creativity, Social thinking
	Social and sociological issues	Social interactions, Social norms, Social responsibility, Fidelity to family Consumption patterns and status symbols (such as decorations, cell phones, cars, housing, real estate, etc.), Social roles (sociability, family and kinship roles, individual and social roles, and professional and occupational relationships),

	Social values (such as legalism, respect, happiness, authority, security and comfort, wealthism, specialization, division of labor, individual and collective work and effort, future-orientation, past-orientation, collectivism, individualism, etc.)
Ideological and religious issues	Spiritualism, secularism, pietism, Appearance, simple living, avoidance of luxurism, compliance with hijab, God-orientation, religiosity, helping the poor, Enjoining good and forbidding wrong; tourism and pilgrimage, Beliefs and ideology, ontological, anthropological, theological issues, Morality, patience and tolerance, moderation, bonding, Avoiding squander and prodigality, truthfulness and honesty, avoiding sin and lying, Compliance with ideological dimensions (prayer, fasting, Hajj, etc.), and self-control
Psychological issues	Behavioral patterns Internal traits and behaviors Thought and speech patterns
Chronological issues	Chronological patterns, Planning time, Design time, implementation time, and evaluation time
Defense and security issues	Defense and security modeling, Political issues, Urban and rural regulations, Border protection
Scientific and educational issues	Scientific and knowledge modeling, Educational and research strategies, Education and educational issues, Educational content and textbooks, Managing the education system of Iran, Teaching method and lesson planning in the form of an educational system, Updating educational and academic facilities.
Health and hygiene issues	Health and personal hygiene, Sleep and relaxation, Life pleasures, Physical activities and nutrition.
Economic issues	Economy of the family and society,

	Job and earning, Quality of income and expenditure, Real estate and housing.
Cultural and artistic issues	Iranian customs and traditions, Cultural patterns (such as modern symbols, traditional symbols, global symbols, national symbols, and native and local symbols), Modeling the Iranian-Islamic culture, Modeling the Iranian-Islamic art.

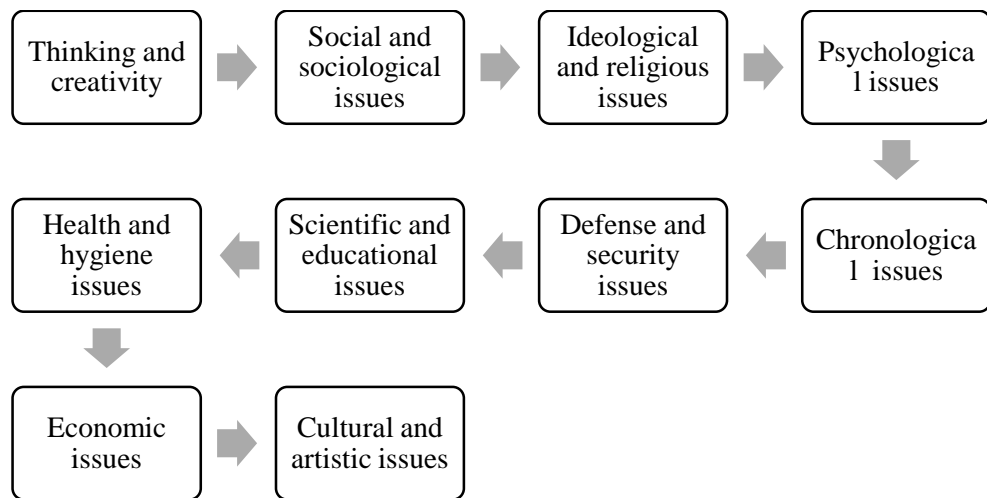


Figure 2. The pattern of the Iranian-Islamic lifestyle components in the interviews.

psychological issues (4 concepts). Given the analysis of the categories of the basics of extraction and exploration of the components of the Iranian-Islamic lifestyle, it could be stated that this category consists of 41 themes; therefore, the repeated themes were deleted and 29 themes forming this concept are reported in Table (4) under four components in the form of sub-categories.

Figure (2) depicts 10 primary components of the Iranian-Islamic lifestyle: thinking and creativity (4 concepts), health and hygiene issues (5 concepts), economic issues (4 concepts), defense and security issues (4 concepts), social and sociological issues (7 concepts), ideological and religious issues (10 concepts), cultural and artistic issues (6 concepts), scientific and educational issues (7 concepts), and

Table 4. Themes extracted from the third question of the interview.

Primary category	Sub-categories	Theme (concept)
The basics of extraction and exploration of the components of	Religious books	Qur'an (its teachings and interpretations)
		Nahj al-Balagha (management pattern of Hazrat Ali (AS), wisdom of Nahj al-Balagha, pieces of advice of Nahj al-Balagha), educational model of Hazrat Ali (AS), and so forth.

Islamic Iranian lifestyle	Religious scholars	Iranian and Islamic celebrity culture, Behavioral pattern of Imam Khomeini (RA), Marja (religious reference), Supreme Leader, Religious references
	Hadiths and traditions	Conduct of infallible Imams, Educational and religious stories, Hadiths and narrations, Narrative teachings, Islamic teachings, Religious teachings.
	Islamic lifestyle	Islamic thought, Religious and Islamic morality, Lifestyle of the Prophet of Islam, Lifestyle of Imams and Ahl al-Bayt, Modeling Imam Khomeini's leadership and lifestyle.

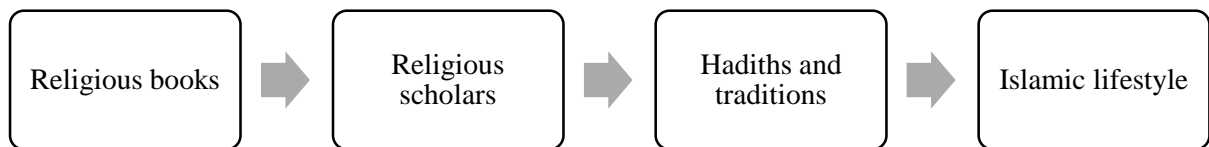


Figure 3. The pattern of the basics of extraction and exploration of the components of the Islamic-Iranian lifestyle in the interviews.

repeated themes were deleted and 71 themes forming this concept are presented in Table (5) under six components as sub-categories.

Given analysis of the categories of the elements of Islamic-Iranian lifestyle curriculum, it could be stated that this category consists of 77 themes, but the

Table 5. Themes extracted from the fourth question of the interview.

Primary category	Sub-categories	Theme (concept)
Elements of the Islamic Iranian lifestyle curriculum	Methods	Educational methods, health guarantee methods, response methods, teaching methods (formal and informal processes, localization of standards and experiences in educational methods), and evaluation methods.
	Learning and teaching	Learning activities, learning opportunities, teaching-learning strategies (including the teachers and students' roles and an active approach to active teaching), and learning management.

Educational planning evaluation	Educational evaluation, planning, and moral values, Evaluation of Islamic principles and rules (correct attitude to the characteristics and competencies of teachers and evaluation), curriculum design, and curriculum development.
Goals and skills	Science and awareness (abilities, experiences, and skills), educational skills (educational functions, grouping, multiple functions, moral principles), Iranian-Islamic lifestyle goals (including educational expectations and objectives, targeting according to Islamic standards), educational goals (economic goals, planning of educational goals), the relationship between content and educational goals, and objectives of the education system.
Content	Training principles, educational principles; (ontological, family, spirituality), educational concepts (materials, resources, and concepts), educational content (moderation in educational content, economics), organizing educational content, and Islamic content creation.
Time and place of education	Flexible time and place, chronology, educational space and facilities, use of the Islamic methods and the Iranian context.

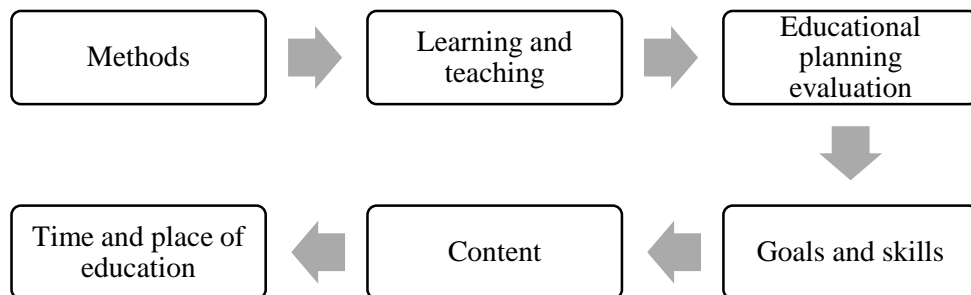


Figure 4. The pattern of the components of the Islamic-Iranian lifestyle curriculum in the interviews.

therefore, the repeated themes were deleted and 87 themes forming this concept are reported in Table (6) under eight components in the form of sub-categories.

Regarding the analysis of the categories of the primary and secondary components of the Islamic-Iranian lifestyle curriculum (Table 5 & Figure 4), it could be stated that this category consists of 114 themes;

Table 6. Themes extracted from the fifth question of the interview.

Variable	Primary components	Secondary components
Primary and secondary components of the Islamic Iranian	Teacher's competence	Teacher's guide and teaching
	Teaching method	Planning method Executive method Teaching and learning method

lifestyle curriculum	Implementation method, modification, and evaluation of education.
Educational objectives	General and specific objectives Objectives with a specific subject (such as behavioral objectives, educational objectives, and final objectives), Long-term goals (short-term goals, mid-term goals, long-term goals and vision), Individual and social objectives.
Educational context	Tests and measurement tools, Learning activities and people who teach, Educational actions and facilities.
Education time	Deadlines and opportunities, Academic learning time, Assignment time and allocated time, Curriculum content Assessment and evaluation of educational evaluation and evaluation of the educational system Faith values
Educational content	Lesson content, Educational skills, processes, and tasks, Educational package, Educational content and concepts.
Assessment and evaluation	Educational evaluation and assessment of the educational system, Ideological values.

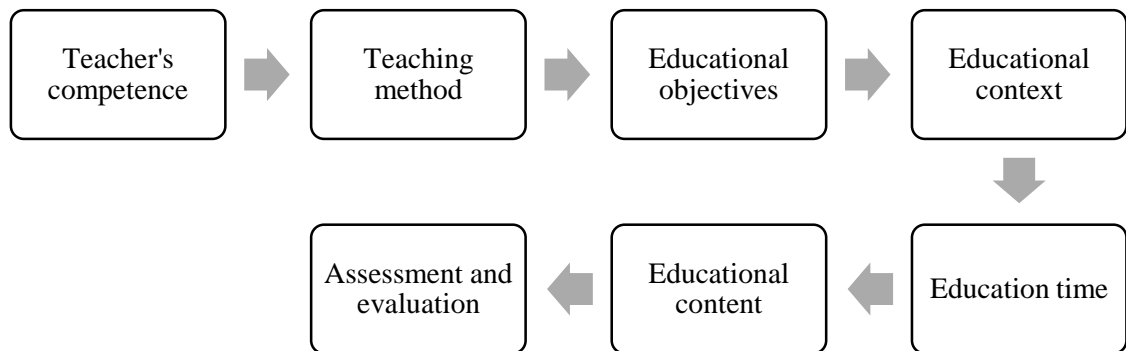


Figure 5. The pattern of primary and secondary components of the Iranian-Islamic lifestyle curriculum in interviews.

curriculum, but they remarked that it has limitations in terms of implementation; hence, out of 77 themes, the repeated themes were eliminated and five themes forming this concept are reported in Table

Given the analysis of the categories of providing a suitable curriculum pattern based on the Iranian-Islamic lifestyle, it could be stated that all the interviewees agreed with providing a suitable pattern based on the Iranian-Islamic lifestyle

(7) under eight components in the form of sub-categories.

Table 7. Themes extracted from the sixth question of the interview.

Variable	Response	Theme (concept)
Providing an appropriate curriculum pattern based on the Iranian-Islamic lifestyle	Taking advantage of new education	New educational methods (electronic), The need to review the education system of Iran, Using authentic Iranian-Islamic methods, Removing uniformity from the education system, Removing educational restrictions.
	The need for basic and operational planning	Providing long-term planning, Providing a macro-plan, Providing a transparent plan.
	Considering educational conditions	Accepting teaching methods by the educational community, Considering the conditions of schools, Considering the teachers and administrators' conditions, Considering the students' conditions, Considering the daily needs of society.
	Compliance with the dimensions of the Iranian-Islamic lifestyle	Economic issues, Social Issues, Cultural and artistic issues, Educational issues, Moral and ideological issues.
	Modeling and indexing	Compliance with correct and successful planning patterns and components, Taking time for society to accept the new pattern, Providing a suitable implementation pattern, Considering all aspects of the Iranian-Islamic life, Considering the behavioral patterns of Hazrat Ali (AS), Modeling Nahj al- Balagha, Modeling the holy Qoran.
	Survey	Taking advantage of religious scholars, Psychological study of adolescence and youth, Studying books in the field of Islamic lifestyle, Taking advantage of experts in the field of curriculum, Taking advantage of the opinion of ancient Iranian history experts.

The general pattern extracted from the conducted interviews is as follows (Figure 6):

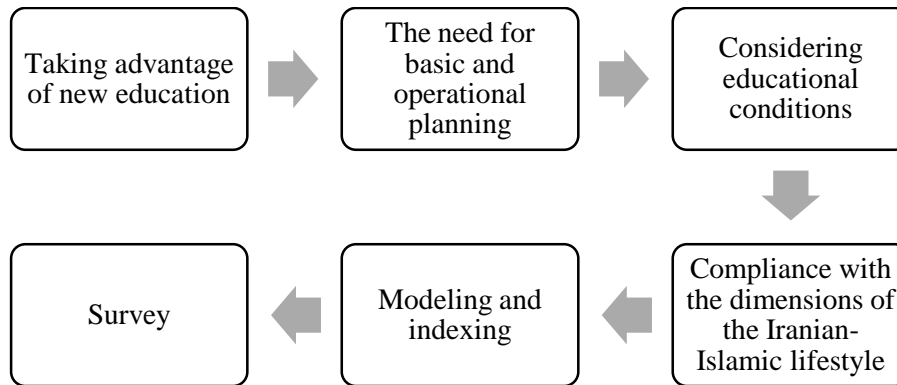


Figure 6. Primary and secondary categories extracted from interviews.

Conclusion

critical thinking students. Curriculum design and topics have been already presented in different ways, but constructive education has important dimensions that are considered in most religions and different schools. One of these dimensions is lifestyle, which is the main concept of social sciences that is often used to describe people's way of life. This concept reflects different values, beliefs, and social activities. Lifestyle is formed by people's cultural and behavioral patterns and habits in their personal and social life every day. Lifestyle includes common daily activities that people perform in their life. It affects their health and is a pattern of action that distinguishes people from each other. Moreover, lifestyle helps to understand what and why people do and its meaning for them and others. In other words, the term "lifestyle" refers to the people's way of life and is a reflection of social values, behaviors, and activities.

According to the definition of the Islamic-Iranian lifestyle in the interviews, ideological and moral areas in eight interviews had higher frequency and received more attention. Moreover, different components such as Iranian-Islamic lifestyle, areas of identification of

All studies are conducted to increase our awareness or help to decide on a specific problem, and their value depends on the total contribution to help the researcher(s) or decision maker(s). Since institutions, organizations, and executive centers with any mission and vision ultimately operate at a national or international level, they are required to respond to customers, clients, and beneficiaries and meet their needs, aiming at more satisfaction, peace, and comfort of the public.

The results of the present study are consistent with the results of studies include Askari et al. (2021), Mohseni and Mirgol (2020), Ahmadi and Zolfiqari (2019), Rajashree et al. (2021), Ismail et al. (2021), Trilk et al. (2021) and Sano et al. (2020).

In response to the first research question of main question; that is, what is the pattern of the Iranian-Islamic lifestyle curriculum in the secondary education system of Iran?, it should be noted that curriculum is a plan for action that guides the structure. Another issue is the knowledge and how to convert it into lesson material. Therefore, the educational system of the countries should review educational goals, content, tools, methods, opportunities, and activities to train independent, flexible, creative, and

components in the form of sub-categories. Furthermore, the components of the content of curriculum and education had a higher frequency in the eight conducted interviews. Given the analysis of the primary and secondary components of the Iranian-Islamic lifestyle curriculum, it could be stated that this category consists of 114 themes; therefore, the repeated themes were eliminated and 87 themes forming this concept were presented under four components in the form of sub-categories. It was found that educational content had a higher frequency in the eight conducted interviews. Regarding the analysis of an appropriate curriculum pattern based on the Islamic-Iranian lifestyle, it could be stated that all the interviewees agreed with the presentation of a proper pattern according to the Iranian-Islamic lifestyle curriculum, but they pointed out that it has executive limitations. It should be noted that out of 77 themes, 51 themes were mentioned under six components in the form of sub-categories. Regarding the presentation of an appropriate curriculum pattern based on the Iranian-Islamic lifestyle, compliance with the dimensions of the Iranian-Islamic lifestyle as well as the need for basic and operational planning showed a higher frequency in the eight conducted interviews. Considering the presentation of a solution to improve the effectiveness of the Islamic-Iranian lifestyle in the secondary school curriculum of Iran's educational system, it could be stated that this category consists of 31 themes; therefore, the repeated themes were eliminated and 22 themes forming this concept were presented under three components in the form of sub-categories. Finally, content creation according to the Iranian-Islamic lifestyle and readiness for fundamental changes in the educational

the Iranian-Islamic lifestyle, and different ideological, moral, political, social, economic, cultural, artistic, and scientific dimensions were introduced to define Iranian-Islamic lifestyle; each of them has its specific concept. Given the analysis of the Iranian-Islamic lifestyle components, it could be stated that this category consists of 144 themes; therefore, the repeated themes were eliminated and 110 themes forming this concept were reported under 10 components in the form of sub-categories. Analysis of the Iranian-Islamic lifestyle components showed a higher frequency of ideological and religious components in eight interviews. Finally, 10 main components of the Iranian-Islamic lifestyle, including thinking and creativity (4 concepts), health and hygiene issues (5 concepts), economic issues (4 concepts), defense and security issues (4 concepts), social and sociological issues (7 concepts), ideological and religious issues (10 concepts), cultural and artistic issues (6 concepts), scientific and educational issues (7 concepts), psychological issues (4 concepts) were obtained in this research. Regarding the analysis of the categories of the basics of extraction and exploration of the components of the Iranian-Islamic lifestyle, it could be stated that this category consists of 41 themes; therefore, the repeated themes were eliminated and 29 themes forming this concept were presented under four components in the form of sub-categories. In addition, the issue of religious books had a higher frequency in eight interviews. According to the analysis of the categories of the elements of the Islamic-Iranian lifestyle curriculum, it could be stated that this category consists of 77 themes; therefore, the repeated themes were eliminated and 71 themes forming this concept were reported under six

and specialized human resources be employed to manage the activities. Considering the findings of the curriculum content of applied research, it is suggested that the content of the real-life Islamic-Iranian experiences and lesson topics and content match the past experiences in Iran and Islam. Hence, the culture of supporting applied research curricula should be institutionalized in schools, and workshops and training courses should be held to improve the knowledge of teachers in the field of applied research curriculum.

system showed a higher frequency in the eight conducted interviews.

According to the findings of the research, it is suggested to increase students' inquiry skills and implement extra-curricular plans to manage human resources based on the applied research curriculum planning and reinforcement of their ability to create a suitable ground for designing and implementing research-oriented curricula. Therefore, administrators should be familiar with the activities and planning related to extra-curricular activities through educational workshops, and experienced

References

- Moghadamnia, S.H., Farhoud, D., & Malmir, M. (2017). Ethical Considerations in Compiling the Master's Educational Program in Health Lifestyle (Review Paper), *Journal of Ethics in Science and Technology*, 12(3), 1-8.
- Mohseni, S., & Mirgol, A. (2020). Determining the role of Islamic lifestyle, social desirability, and self-efficacy in students' happiness and mental health. *Health Research Journal*, 5(3), 137-143.
- Rajashree, A. D. S. D. S., & Saha, G. I. D. A. P. (2021). Evaluation of Impact of Lifestyle and Educational Status on Periodontal Health: A Cross Sectional Study. *Journal of Research and Advancement in Dentistry*. 11(2), 171-175.
- Sharifi, A.H. (2012). Lifestyle as an indicator to evaluate the level of faith. *Cultural and Social Knowledge Journal*, 3(3), 49-62.
- Sano, M., Iwasa, H., Nakayama, C., Moriyama, N., Katsuyama, K., & Yasumura, S. (2020). Relationship between prolonged media usage and lifestyle habits among junior and senior high school students. [Nihon Koshu Eisei
- Ahmadi, A., Zolfaqari, A. (2019). Islamic lifestyle in the thought of the Supreme Leader. *Scientific Quarterly of Intercultural Studies*, 14(39), 121-148.
- Askari, E., Motamed, S., Zarenejad, A., Amani, B. (2021). Study of the Islamic lifestyle and its problems to provide solutions for improving the lifestyle in the realization of the advanced Islamic system. *New Approaches to Jihadi Management and Islamic Governance*, 1(2), 25-40.
- Irannejad, P., Monemi, F. (2017). Needs assessment of the educational program based on the Iranian-Islamic lifestyle at the secondary level. *Journal of Islamic Education*, 12(25), 55-70.
- Ismail, F., Pawero, A. M. D., & Umar, M. (2021). Education Planning and Its Implications for Education Policy during the Covid-19 Pandemic. *International Journal for Educational and Vocational Studies*, 3(2), 110-115.
- Mehrmohammadi, M. (2014). *Curriculum: Perspectives, Approaches, and Visions*. Tehran, SAMT Publications, 7th ed.

education: lifestyle medicine curriculum implementation standards. *American Journal of Lifestyle Medicine*, 15(5), 526-530.

Zasshi] *Japanese Journal of Public Health*, 67(6), 380-389.

Trilk, J. L., Worthman, S., Shetty, P., Studer, K. R., Wilson, A., Wetherill, M., ... & Rea, B. (2021). Undergraduate medical