

The Relationship between Parents' Islamic Lifestyle on the Moral Development of Male Students in the East of Tehran

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Abstract

Introduction: Religion and spirituality act as a shield against people's problems and discomforts and reduce mental disorders and improve people's mental health. The present study aims to investigate the relationship between the Islamic lifestyle of parents and the moral development of male students in the east of Tehran. Done.

Research method: The current research was of a descriptive-correlation type. The statistical population included all male students in the eastern region of Tehran and their parents in 1401. The statistical sample included 250 people and was done by multi-stage cluster random sampling method. The research tools included Kaviani's Islamic lifestyle test (short form) (1388) and Lotfabadi's scale of moral development of children, adolescents and youth (1390).

Findings: The results of Pearson's correlation test and multivariate regression showed that there is a positive and significant correlation between the Islamic lifestyle of parents and the moral development of their sons. Between the Islamic lifestyle of parents and the components of their child's moral development; Environmental ethics, personal ethics, ethics in family relationships, social ethics and human ethics have not been observed significant correlation. However, there is a positive and significant correlation between the Islamic lifestyle of parents and the superior morals of male children.

Conclusion: Based on the findings of Mata'ah, it can be said that with the increase in the level and level of the Islamic lifestyle of parents, the level and level of moral excellence in their male children increases and improves.

Key words: children, Islamic lifestyle of parents, moral development

Received: 8/September/ 2023

Accepted: 4/October/2023

Citation: Vahedi Tazregghi Z.,¹ Behbodi. The Relationship between Parents' Islamic Lifestyle on the Moral Development of Male Students in the East of Tehran, Family and health, 2023; 13(2): 88-98

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Introduction:

Although today's mankind has achieved impressive successes in various fields, especially in the field of science and technology, but in the category of ethics and moral education, it is facing many challenges and problems. The existence of various unethical issues and challenges in human societies makes it necessary to deal with new views and ideas and try to solve these issues (1). This emphasis from a research point of view can be seen in the number of researches that have been published in scientific-research journals in recent years regarding the relationship between behavior and moral values with various variables. At the same time, this attention, the news of resurrection, requires moral criteria to guide human behavior (2). "Ethics" is an integral part of human life, therefore, people should combine their strength with social skills in order to achieve good ethics and good behavior during social interactions and with the help of ethics, laws and right and wrong guidelines for behavior based on Learn the accepted principles of society (3). The issue of (moral growth) has been one of the most important social issues for centuries. Ethical issues are of special importance in our time, because different theorists have theorized in this field based on their ideological and cultural background, and most of them have not been able to go beyond the common life of man and spiritual, rational and motivational foundations in Pay attention to ethics, which is rooted in divine creation and human nature (4). In the field of education, one of the most important, influential, and at the same time, most difficult topics is the moral and ethical development of children. Therefore, dealing with issues related to ethics and, as a result, moral development has a high status (5). There are various theories about the formation of ethics, each emphasizing a different aspect of ethical principles. In the theory of psychoanalysis, the emotional aspect of the formation of Freud's conscience is emphasized, and guilt as motivating factors for good behavior, especially identification. According to the theory of behaviorism, positive reinforcement is also the reason for having moral standards in people. In the evolutionary cognitive theory, children's thinking and reasoning ability is emphasized, and in the social learning theory, the manner in which moral behavior is learned through reinforcement and imitation from a model is emphasized (6). Investigations show that moral evolution evolves along a Piaget line of cognitive constructions, and at each stage, a specific construction based on Piaget's system has its own ethics (7). Kohlberg explained and described three levels of ethics, each of which had two levels with the concept of justice: first level) ethics; Stage one: orientation of punishment and obedience, and stage two: pre-conventional; The third stage: 19 means goal orientation; The second level) the common ethics of good boy, good girl orientation, and the fourth stage: orientation; The fifth stage: 20 maintaining the social order, the third level) post-customary ethics, the orientation of the social contract, and the sixth stage: the orientation of comprehensive and universal moral principles, which at this stage, ethics has completely evolved and gained a global aspect (6). Because more and more stable and general standards are increasingly used in these stages, it can be expected that the moral behavior of the individual will gradually become more stable (8). Some stages of moral transformation in Kohlberg's theory indicate a very close relationship between moral transformation and cognitive transformation, which is the basis of moral transformation, and it indicates that the motivation to create moral transformation is achieved by social acceptance and it requires the active participation of people in Self-actualization is social culture (9). Many thinkers know; therefore, ethical behavior is also the main goal of ethics is sacrifice at the most general level, selfless behaviors that are motivated by the desire to promote personal well-being and the well-

being of others (10). Ethics in human relations as a system of values requires people to have social responsibility and be decent citizens (11). Values create common interests and affect the relative value of different interests, conflicting outcomes, and alternative responses to the environment (12).

According to previous studies, one of the most important factors that can contribute to the moral development of children is their family and lifestyle (13). The family is the first place where a human baby steps into existence and learns interaction and socialization there from the mother's lap and grows up together with other family members. For this reason, it is necessary for parents and other family members to be familiar with each other's physical and mental changes and the methods and principles of education and satisfying needs in the light of Islamic teachings, so that they can ensure mental health and education of healthy people from the psychological, physical and mental dimensions and bring up refreshing and hopeful people and establish a means of a healthy society. (13). The Islamic lifestyle clarifies the goal for a person and becomes a source of consolation in painful and threatening situations. It is through the Islamic lifestyle that a person realizes that there is a relationship between him and God, and this relationship is established either through the heart, through the mind, or through the performance of religious ceremonies and practices. Religion and spirituality are placed as a shield against people's problems and discomforts, and it reduces mental disorders and improves the level of mental health of people (14). In the current research, it has been tried to investigate the relationship between parents' Islamic lifestyle and children's moral development and to answer this basic question; Does the Islamic lifestyle of parents have a significant relationship with the moral development of their children (students), boys in the east of Tehran?

Research method:

The present research method was descriptive-correlation. The statistical population included all male students in the eastern region of Tehran and their parents in 2021. The statistical sample was multiplied by 10 according to the variables, which were 22 subscales of the questionnaires, and 220 people were obtained, and to prevent the drop of the subject, about ten percent was added to this number, so that a total of 250 samples were selected. . Sampling was done in a multi-stage cluster random manner. East of Tehran includes areas 3, 4, 8, 12, 14, 15. Two districts were selected by lottery from the east of Tehran city, two schools were selected from each district and 75 students were selected by lottery from each school. Special for students was given to the children of these families and according to the explanations.

Islamic lifestyle test (short form): This test was created by Kaviani (15) and its validity was confirmed. It has 75 items that the respondents should answer according to their current life situation in a 4-point scale from "very low to very high". Each item receives a coefficient of 1 to 4 according to its importance. The total score of the subject will be minimum 141 and maximum 570. The following 10 indicators make up the scales of this test, which are: social index (11 items), beliefs (6 items), worship (6 items), ethics (11 items), finance (12 items), family (8 items), health (7 items), thinking and science (5 items), security-defense (4 items), chronology (5 items). The total final score of this test is 0.71. The results of the factor analysis have also shown the validity and appropriate factor structure for it. Its simultaneous validity

with the religious orientation test was 0.64 (15). " I have little time to read the Qur'an", the reliability of this test for its sub-scales are social index 0.41, beliefs 0.46, worship 0.30, ethics 0.64, finance 0.32, family 0.40, health 0.0, intelligence and science 0.51, security-defense 0.30 and chronology 0.30.

Scale of moral development of children, adolescents and young people: This questionnaire was designed by Lotfabadi (16), the questions of this test are in six moral categories, and for each category there are three fictional questions. These six ethical categories are: bio-environmental ethics, self-care ethics or individual ethics, ethics in family relationships, social ethics, human ethics, and transcendental ethics. Each of the eighteen test questions has been measured with one or more six-point scale of creative judgment. Each of the eighteen questions of the test has been evaluated with one or more six-point scales of moral judgment. To measure the score of each dimension, add the total scores related to that dimension together. The validity of the questionnaire has been well evaluated and confirmed using the opinions of supervisors and advisors. Also, its reliability was calculated using Cronbach's alpha test. The alpha of this questionnaire was obtained above 70%, which indicates the acceptable reliability of this questionnaire.

Correlation and multivariate regression tests were used to analyze the data and answer the research hypotheses. All steps of data analysis were done using SPSS-25 software.

Findings:

Descriptive findings are given in Table 1.

Table1: Mean and standard deviation of research variables

Variable		Mean	standard deviation	skew	Elongation
Islamic life style	Social	25.95	0.89	-1.27	5.96
	Beliefs	23.16	1.86	-2.06	6.67
	worship	21.39	4.06	-1.84	3.01
	moral	21.46	2.63	0.233	0.72
	Financial	36.85	3.06	-2.40	7.10
	Family	17.12	1.94	1.22	3.74
	Health	15.81	1.63	0.262	3.71
	chronology	6.82	3.08	2.33	5.62
	Thinking and science	5.09	2.03	2.72	8.20
	security-defense	12.57	0.98	-2.83	8.62
	total score	186.30	5.46	-0.387	1.89
Moral development	Environmental ethics	24.13	2.57	1.70	5.71
	Individual ethics	13.99	2.08	1.64	4.09
	Ethics in family relationships	22.37	1.62	1.78	5.68
	Social ethics	16.67	3.84	1.64	4.51
	Human ethics	44.10	6.83	-2.85	8.65
	Superior ethics	41.01	1.90	0.166	3.71



total score	162.08	4.75	0.264	0.881
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Table 1 shows the mean and standard deviation of the research variables that included Islamic lifestyle and moral development among the participants of this research. As can be seen, the skewness and elongation of all the variables examined in this research are within the normal range.

Table2: Regression analysis of parents' Islamic lifestyle on the moral development of male children

Predictor variable	Multiple correlation coefficient R	The square of the correlation coefficient R ²	Squared adjusted multiple correlation coefficient	Standard error of estimate
Islamic life style	0.312	0.136	0.125	13.736

The results shown in Table 2 show that the Islamic lifestyle of parents can explain almost 31% of the variance of the moral development of male children among the male students in the East of Tehran province.

Table3: The results of variance analysis of predictor variable regression on the moral development of male children

Model	sum of squares	degrees of freedom	mean square	F	meaningful
regression	51.53	1	51.53		
left over	4936.35	248	22.43	20.72	0.001
Total	4987.98	249	-		

According to the results of Table 5-4, according to the amount of variance analysis obtained, the path of predicting the moral growth of male children in the male students of East Tehran by the Islamic lifestyle of their parents ($F = 20.72$) is significant at the level of 0.001.

Table 4: Regression coefficients for predicting children's moral development based on parents' Islamic lifestyle

Model		Not standardized coefficients	Standardized coefficients	t	Significance level	
		B	standard error	Beta		
Fixed coefficient		179.31	11.38	-	15.74	0.001
Parents' lifestyle	Islamic	0.51	0.065	0.35	6.51	0.013

Based on the results obtained from Table 4, Islamic lifestyle of parents with beta coefficient (0.35) has been able to significantly predict and explain the moral development of male children ($P < 0.05$).

Table 5: The results of the Pearson correlation coefficient test between the Islamic lifestyle of parents and the moral development of male children

Variables	Pearson	Significance level
Parents' Islamic lifestyle/ Moral development of male children	0.035	0.013

Based on the results listed in Table 5, no significant relationship and correlation has been observed between the two variables of parents' Islamic lifestyle with the moral development of their sons ($P < 0.05$).

Based on what was obtained through two tests of Pearson's correlation coefficient and regression analysis in response to the first question of the current research, it was found that there is a significant relationship and correlation between the two variables of parents' Islamic lifestyle with the moral development of their sons.

Table 6: The results of the Pearson correlation coefficient test between the Islamic lifestyle of parents and the components of the moral development of male children

Variables	Pearson	Significance level
Islamic lifestyle of parents/environmental ethics	0.09	0.12
Islamic lifestyle of parents/personal ethics	0.03	0.63
Islamic lifestyle of parents/ethics in family relationships	0.09	0.12
Islamic lifestyle of parents/social ethics	0.07	0.24
Islamic lifestyle of parents/human ethics	0.03	0.62
Islamic lifestyle of parents/transcendent morals	0.17	0.01

Based on the results of Table 6, between the parents' Islamic lifestyle and the components of their child's moral development; Environmental ethics, personal ethics, ethics in family relationships, social ethics and human ethics have not been observed significant relationship and correlation ($P < 0.05$). However, there is a positive and significant correlation between the Islamic lifestyle of parents and the superior morals of male children ($P < 0.01$); This means that with the increase in the Islamic lifestyle of the parents, the level of moral excellence in their sons increases.

Discussion and conclusion:

The present study was conducted with the aim of investigating the relationship between the Islamic lifestyle of parents and the moral development of male students in the east of Tehran. The results showed that there is a significant relationship and correlation between the two variables of parents' Islamic lifestyle with the moral development of their sons. The findings are in line with the results of Bosliki (17), Mikayili et al. (18), Shua Kazemi et al. Bosliki's research (17) has identified and introduced the factors of children's moral development in the family by reviewing the findings of moral psychology and using documentary methods. The sphere of influence of these factors is social ethics. This article deals with nuclear families including parents and children and does not deal with the extended family. Shua Kazemi et al.

(19) showed that there is a significant relationship between the religiosity of parents and the moral development of children, and the stages of moral development of children aged 7 to 12 years are consistent with the Kohlberg model, so that as the age increases, the level of their moral reasoning increases. Also grows and there is a significant relationship between the religious education of parents and the moral development of primary school children. The findings of Peymannia and Broumandnesb's research (20) showed that there is a significant relationship between parenting styles of parents and the moral development of adolescents. Based on nature, human beings are ready to be educated from the beginning of birth; Obviously, the younger this is done, the brighter the results will be; During the period of maturity, the child's brain is ready to receive any kind of influences; Based on this principle, the child immediately absorbs whatever is given to him. The moral acquired in childhood leaves important effects in later life. If the role of culture formation and internalization of values is done correctly and on time in the family; educational problems do not appear; Today, experts in educational affairs believe that if we start our investments from foundation and preventions, we will carry out our work more thoroughly and cheaply (21).

According to the psychoanalytical theory, the child relies on the prohibitions and prohibitions of social elements and factors, especially his parents, in accepting moral rules and laws, because he does not have the ability to distinguish whether things are good or bad, and because of the fear of punishment, especially the fear of loss Giving love and affection to parents leads to acceptance of moral rules. The acceptance of external rules is strengthened by identification with parents, especially with parents of the same sex, and after a while, the child is influenced by people such as teachers and other role models and moves towards his true personality. The main stage of moral transformation in the child's development is the internalization of norms, which Freud refers to as a great transformation in the individual, and this transformation takes place when the reference of power is internalized during the establishment of commands. The influence of parents on children's moral development shows that parents' behavior is consistently related to children's moral thinking, feeling and action (22). One of the best ways we can teach our children to turn their moral reasoning into positive moral behavior is by setting an example. Teaching respect to children through respecting them is one of the ways to set an example. Respecting children is only one way to set an example. How parents behave and deal with other people, including friends, relatives and relatives, is another way of modeling that is used. As it was said, how parents behave when interacting with their children regarding moral issues becomes a model. Also, parents who express empathy or discuss moral reasoning exemplify these qualities (23).

Based on the results, between the Islamic lifestyle of parents and the components of their child's moral development; Environmental ethics, personal ethics, ethics in family relationships, social ethics and human ethics have not been observed significant correlation. However, there is a positive and meaningful connection and correlation between the Islamic lifestyle of parents and the superior morals of male children; this means that with the increase in the Islamic lifestyle of the parents, the level of morals in their son's increases and improves. According to the research results of Zaghian and Zarei Mahmoodabadi (24), if the family moves in the direction of its desired model, i.e. the Islamic lifestyle, it can lead to the advancement of the high civilizational goals of the Islamic Revolution, and specifically in the direction of raising

a generation with high morals and good character. Be the first step. In the research of Zangeneh et al. (25), it is also stated that parents are the first ones who influence the temperament of children in the family environment and can correct the attitude towards chastity. They lay the foundations of virtues or vices in the institution of their children in an exemplary way with their interactions, movements and behavior, and by correcting this attitude and issuing chaste behaviors, it will be possible to preserve part of the health of the society. In Gholami et al.'s research (26), the results indicated that participation in the Islamic lifestyle program increases awareness of lifestyle dimensions and also changes in behavioral patterns. Rahmani et al. (27), after examining the importance of the Quranic family, consider the role of the family's Islamic lifestyle on the individual and social behavior of children as follows: In relation to the family, it includes: spiritual growth of children, honoring parents by children, speeding up marriage. And control of sexual desire. In relation to social issues, it includes reducing social delinquency and creating political insight, and in economic issues, it includes moderation in consumption, including dowry and contentment.

It is suggested that research be done on the relationship between the development of the Islamic lifestyle of parents and other variables, including children's self-esteem, social skills, and reproductive success. It is suggested to control variables such as mental health status, personality traits, economic and social status of parents in future researches. Since in the present study, it was conducted among male students of elementary school, it is suggested to conduct such a study among girls and higher age groups, including teenagers and young adults. It is suggested that by applying basic programs, teaching the correct upbringing and education methods to families based on Islamic teachings and promoting the Islamic lifestyle, in order to form the moral development of children. It is suggested that Islamic lifestyle should be taught to parents through educational courses in schools and even mass media in order to raise healthy and moral children. Also, in the Islamic lifestyle, to foster moral growth in children in terms of the individual dimension, it is possible to use strategies such as paying attention to human emotions, such as preserving human dignity and establishing empathetic and committed social ties. Also, in the environmental aspect, due to the importance of the family, the disciplinary methods of parents, creating opportunities and motivation, deepening religiosity can be useful. Research limitations:

The current research also faced some limitations. In this research, it was not possible to control some variables such as mental health status, personality traits, economic and social status of parents, etc., which in turn can explain part of the variance of the dependent variable. Considering that the present research was conducted on the statistical population of male students in the eastern region of Tehran and their parents, considering that we want to generalize the results to other provinces and students of other levels, we must be on the side of caution. Therefore, it is necessary to carry out research on a wider scale to eliminate this spatial limitation.

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