The Role of Ethical and Educational Models in Promoting the Islamic Lifestyle

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Abstract

Introduction: The purpose of this study was to investigate the role of ethical and educational patterns in the promotion of the Islamic lifestyle from the viewpoints of elementary school teachers in the city of Bushehr.

Methodology: The method of this research is descriptive-correlation method in terms of data collection and applied in terms of purpose. The statistical population of this research includes all elementary school teachers (209 people) in the city of Bushehr in 1400. Regarding the size of the statistical population, on the basis of Cochran formula and the method of simple random sampling, 135 teachers were selected as the sample. A researcher-made questionnaire was used to collect data. Based on the research methodology and the related hypotheses, various methods were employed to analyze the data. In general, at the level of descriptive statistics, various indicators such as correlation test were employed.

Findings: The results showed that there was a significant relationship between the ethical and educational patterns and the promotion of the Islamic lifestyle. Moreover, in the area of individual and social ethics, there was a significant relationship between the ethical and educational patterns and the promotion of the Islamic lifestyle. Ethical patterns have a greater impact on the promotion of Islamic lifestyles. Among ethical models, the individual ethical model has a greater impact compared to social morality.

Conclusion: Based on the research findings, it can be concluded that ethical and educational models have a significant role in the promotion of the Islamic lifestyle

Key Words: Ethical patterns, Educational patterns, Islamic lifestyle, Elementary school teachers.

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Introduction

Lifestyle is a well-known title in most of the international humanities that is viewed and studied from different angles and dimensions: from prescriptive topics to descriptive researches and complex inferential analyses, from the most general view at the level of macro theorizing to micro-topics such as the style of buttoning a shirt and its effect on primary perception of a person. However, it should be noted that a macro view and a coherent theory for all aspects of life look very difficult and necessary. Obviously, in order to present a macro theory for a prescriptive lifestyle, one needs to pay full attention to the ontological and anthropological underpinnings; the descriptive and analytical views also need to be combined (Kaviani, 2011).

In fact, lifestyle is the way and patterns of daily life including the desired individual patterns of life and all the habits and methods that a person or members of a group are accustomed to or actually deal with, such as: patterns of social relationships, entertainment consumption, clothing, etc.; it reflects the attitudes, values, and worldview of the individual and the group to which he/she belongs.

A society's goals and aspirations indicate its growth and maturity; and the more they rely on high divine and human values and have a wider horizon ahead, the smoother the way to reach the peaks of perfection and happiness. Due to the great power that the divine humanizing teachings have given it, the Muslim Ummah, particularly the Shiite world, has a great and wide capacity in achieving the ideal society. Meanwhile, the family is a basic institution one of whose important tasks in value societies is to guide human beings to the transcendent existence (good life) (Tavana and Molavi Nassab, 2012).The family is the executor of an Islamic lifestyle and a dynamic system, which, while conforming to the innate characteristics of man, its principles, methods, and functions are constantly kept fresh in harmony with the changes in the environment and the conditions of the time. This is due to the fact that the methods, tools and strategies of education are in harmony with the conditions that help the individual to realize natural talents (Hoshyar, 1986).

The family is a sacred center that is established in the shadow of the marital bond of two people of the opposite sex and becomes more complete with the birth of children. According to religious thinkers, the family is one of the first institutions that was built towards virtue and perfection to establish and manifest the Islamic way of life, which is based on nature and movement. The family has a very valuable role in building human civilization and nurturing the new generation, in providing the members' security and peace of mind, and in meeting the individuals' emotional and the optimal upbringing of children (Sharif Qureshi, 1983).

One of the most important tools for raising a desirable human being in the family is the "Islamic lifestyle," including an interconnected set of behavioral patterns in various areas of human life. This lifestyle arises from the principles

discovered from the foundations of education, that is, human beings and possessions; while creating lasting relationships between family members and unifying procedures in society, it plays an improving role in psychological cultivation, cultivation of perfection traits, desire for happiness and growth of human values (Kaviani, 2012).

Islamic lifestyle is known as a principle and is related to the individuals' whole life of and its dimensions and is somehow different from other lifestyles. In sociology, management, medical sciences, clinical psychology, etc., lifestyle is also a subject of discussion; but these fields merely deal with certain behaviors and do not communicate directly with by recognized emotions. But the Islamic lifestyle is important for it cannot be unrelated to emotions and cognitions. Accordingly, any behavior with an Islamic basis needs to support a minimum of Islamic knowledge and emotions (Nikokar et al., 2014).

Describing the meaningfulness and purposefulness of human life as aspects of epistemological requirements in the Islamic lifestyle, in addition to physical health and well-being for the individual, brings a sense of satisfaction, pleasure from work, happiness, positive emotions and feelings like hope. In other words, the more complete a person's insight into the meaning and purpose of life, the fewer the problems, mental illnesses and social harms (Nabiollahi, 2012). This is due to the fact that for him/her, the goals of life are clear, and he/she tries to organize his/her life activities in accordance with those goals; besides, with the help of religion guidance, he/she tries to stay away from activities that might harm his/her physical, mental and spiritual health (Motahari, 1391).

Lifestyle is a specific system of life belonging to an individual, a family or a community with a specific identity. This system is the general geometry of external behavior and components that differentiate individuals, families, and communities. Islamic lifestyle could be considered as an individual and social way of life that is practiced by, or reflected in the behavior of, all or most believers in Islam or an influential segment of Islamic society (Mesbah, 2013; Sharifi, 2012; MahdaviKani, 2008). In other words, the lifestyle of each individual and society is influenced by the type of beliefs (worldview) and values (ideology) that govern them; thus, in the first place, by presenting a particular worldview and ideology, religion lays the foundation for the formation of a religious life, and in the second stage, by presenting special etiquettes and instructions for all aspects of human life, it seeks to form a special type of human life (Najafi et al., 2013).

The moral, legal, and jurisprudential guidelines of religion are, in fact, intended to provide a model of religious and God-pleasing life. The guidelines in the field of religion (treating towards family members, neighbors, peers and non-peers and interactions and relations between religions) are all for the sake of building a religious lifestyle; in other words, each person's lifestyle is influenced by his/her ultimate goal(s). Each individual's ultimate goal naturally imposes etiquette appropriate for him/her; that is, it creates special behavioral

requirements and discipline. One who seeks closeness to God and meeting God as his/her ultimate goal, sets all aspects of his/her life, including saying prayers, worshiping God, business, education, entertainment, companionship, health, food, architecture, art, speaking, production, consumption, physical beauty and the like in the direction of this goal and gives a divine image to all the details of his/her life (Tabatabai, 1985).This is why the Supreme Leader, Ayatollah Khamenei, did not consider monotheism to be merely a philosophical and intellectual theory; rather, he considers it as a way of life for all human beings and therefore recommends that people see God as the only ruler in their lives and deny various other powers in the society (Sharifi, 2012).

A desirable lifestyle from an Islamic-Iranian perspective refers to the one in which the individual adapts his/her beliefs, attitudes, tendencies, and system of behavioral preferences to the presented ideal Islamic teachings. In other words, ethics deals with the cultivation of the soul and the making of human beings and strives to promote and purify human life in the individual and social spheres. In religious thinking, moral lifestyle can be divided into two categories of individual and social morality. The social ethics is concerned with regulating one's behavior with others; individual ethics is also important in terms of its effect on regulating social relations. Issues such as honesty and integrity, moderation and the like could be considered as cases of individual morality, and matters such as respect for elders, self-sacrifice, altruism, etc. can be considered as lifestyle indicators of social ethics(Pouralmadari, 2014).

In general, school is one of the most important foundations of society and one of the most effective contexts for changing and reforming the Islamic lifestyle. Education administrators and teachers should be models to show the students the ways to recognize larger models and in fact be a mediator for students to pass and reach the Islamic lifestyle. This is formed only when the managers and teachers, firstly, know the religious patterns themselves and, secondly, their behavior is based on them (Shahbazi, 2015). Most researches show that religious education by schools plays a key role in children's mental health and social adjustment. Research also confirms that religion can increase self-control which is the basicelement in education; meanwhile, schools can be considered as one of the main and most basic elements in religious education (Aghamohammadi, 2013).Today, with the advancement of technology and the expansion of communication, the Iranian-Islamic lifestyle has undergone various changes (Baseri et al., 2016). In this regard, the most important concern of the research is based on the idea that according to the Islamic teachings, principles and ways of life, and the clarity of truth, the society is still faced with identity crisis affected by cyberspace in the new generation. Our society, with its vast Islamic epistemological and cultural resources, is not expected to follow the example of foreign cultures; with its rich resources, it can progress in various fields (Nikokar et al., 2014).

Experts in the field of education believe that there is no such a thing as lifestyle education in Iranian schools as it should be. In the age of

communication and technology, the strengthening of this ministry is certainly more important than ever; this is due to the fact that the requirements of the world and the promotion of disregard for Islamic values among Islamic nations, bring about the expectation that the authorities, by planning and investing in this sector, be increasingly aware of the intrigues and interventions of foreigners. Education is one of the most effective and closest ways to spread Islamic values and inject it into the world of children, young adolescents and the youth. Therefore, it has an extremely effective role in shaping their personality and drawing their future of the Iranian-Islamic lifestyle(Babaian, 2016). The promotion of the Islamic lifestyle in schools is for the sake of achieving sustainable life principles, and accordingly, teachers and educators play a pivotal role in explaining the lifestyle(Shahbazi, 2015).

Accordingly, due to the subtlety of the lifestyle and its importance in life and society, the need for ethical and educational models in order to promote the Islamic lifestyle and its culture in society is one of the most important concerns of life based on Islamic teachings. Understanding the Islamic lifestyle, as one of the most important fields of education, plays a major role in the process of students' achieving prosperity and perfection and is basically a desirable education. In this regard, the role of ethical and educational models as guiding lights for children and young adolescents should not be neglected; thus, paying attention to the role and position of ethical and educational models can pave the way for the improvement and development of Islamic lifestyle in the society and among the students. Hence, in the present study, while understanding its importance, the role of these models in promoting the Iranian Islamic lifestyle is discussed. Consequently, the main concern of the present study is to investigate whether ethical and educational models are, from the perspective of primary school teachers in the city of Bushehr, effective in promoting the Islamic lifestyle or not.

Research background

Najafi and Maleki (2016) studied the effective institutionalization strategies of Islamic lifestyle in the secondary schools. The results showed that among the four strategies, according to teachers, affecting the Islamic lifestyle in schools, were educational solutions (with an average of 4.17), cultural solutions (with an average of 3.56), artistic solutions (with an average of 2.62) and research solutions (with an average of 2.08). The investigation also indicated that except for educational and research strategies in the gender factor, at the level of $p < 0.01$, there was no significant difference between the respondents' opinions in terms of other demographic factors (history, field of study, level of education).

SohrabiRazian (2016) examined the role of social networks in the Islamic lifestyle. The results showed that membership in social networks that were influenced by the dominant Western culture could potentially have abnormal effects on the minds of the youth. It seemed, according to the study, that the creation of indigenous and national social networks could partly help to

preserve the Islamic and Iranian values of the society. Sharafi and Motaharinejad (2016) studied the role of education in the realization of the Iranian-Islamic lifestyle. The most important findings of this article were the following strategies for improving lifestyle: teaching the correct principles of Iranian-Islamic life in schools, designing development programs for the young adolescent and the youth in line with this culture; assigning courses entitled Lifestyle from the perspective of the Imams; and a critical study of appropriate lifestyles in ancient Iran.

Pourmousavi (2014), in a study entitled "The Role of School in Explaining and Promoting the Iranian-Islamic Lifestyle," showed that the following could employed in order to introduce the Iranian-Islamic lifestyle and institutionalize it among the learners: teaching Islamic and Iranian norms and sports in the areas of learning; educational strategies, evaluation and extracurricular activities; providing materials, equipment and media and employing them use in transferring the mentioned values both directly and indirectly; architecture of physical spaces in accordance with Iranian-Islamic standards and culture; dominance of behavioral patterns derived from the teachings of Islam and Iranian traditions on social relations within the school and school staff's adherence to these values; holding national and religious ceremonies; providing cultural packages and family education.

Toulabi et al. (2013) carried out a study entitled "The Relationship between Efficiency and Self-esteem with the Islamic lifestyle" among the youth in Mashhad. They showed that there was a relationship between efficiency and self-esteem with the Islamic lifestyle, and the Islamic lifestyle increased efficiency and Self-esteem. Aghamohammadi (2013) investigated the role of parents' educational model in children's religious education. The findings showed that parents' religious attitude had a direct effect on the religious education of their children, and the observance of religious customs by parents had a significant relationship with the children's religious education. The results also showed the relationship between simple living of parents and religious education of children at an acceptable level. Also, no significant difference was observed between parents' literacy level and their children's religious education. Bourdieu (2016) in a study entitled "A Study of Lifestyle from the Perspective of Social Sciences" stated that lifestyle in the field of cultural studies referred to each individual's set of behaviors and patterns of action focusing on the normative and semantic dimensions of social life. It is natural that according to this approach, lifestyle, in addition to indicating the individuals' nature and specific content of the interactions and actions in each society, and revealing their intentions, meanings and interpretations intheir daily affairs, also showedthe quality of individuals' system of beliefs and values.

Research Hypothesis

The main hypothesis

Ethical and educational models are effective in promoting the Islamic lifestyle from the perspective of primary school teachers in Bushehr

Sub-hypothesis

1- Ethical and educational models are effective in promoting the Islamic lifestyle in the field of individual ethics from the perspective of primary school teachers in Bushehr

2- Ethical and educational models are effective in promoting Islamic lifestyle in the field of social ethics from the perspective of primary school teachers in Bushehr

Methodology

Since it leads to executive suggestions to improve the promotion of the Islamic lifestyle among students, the present study is applied; and in terms of data collection and control of variables, it is descriptive-correlation research. The statistical population of this study includes all primary school teachers (209 people) in the city of Bushehr in1400.

The sampling method and design in this study is simple random. Based on the Cochran formula and simple random sampling method, 135 teachers were selected from the statistical population. Data collection in this research is a combination of library and field methods. In order to collect the literature and data for the research, the researcher has used Persian and Latin sources both in the libraries and on the internet and recorded the results of the studies in appropriate tools such as sheets, tables and forms. In this method, a questionnaire previously used by several researchers was employed to collect data, and only in some cases, based on the subject, it was corrected according to the opinions of the supervisor.

Based on the question types, questionnaire has been designed as the research tool. In order to determine the final indicators, an attempt has been made to seek the opinion of experts and specialists related to such criteria. The information contained in this questionnaire has been prepared by examining similar questionnaires related to research variables by other domestic and foreign researchers. Since the questions had relative scales, in the designed questionnaire, according to the table, the Likert scale was used and the numbers 5, 4, 3, 2, and 1 were considered for the options strongly agree, agree, no opinion, disagree and strongly disagree, respectively. Thus, qualitative information and non-parametric coefficients were interpreted with quantitative and numerical values and were used as criteria in calculations. The Likert scale was used to determine the importance of each title of the variables.

This researcher made questionnaire was designed and provided to the respondents including 50 questions in two dimensions of individual ethics and social ethics6. The questions were designed based on a 5-point Likert scale. First, for its formal validity and the accuracy of the questions, the questionnaire, in accordance with the opinion of the supervisor, was prepared among a number of experts and specialists, and after confirming the results, it was distributed among the statistical population. In order to assess the validity of the research instrument, a pre-test was performed on 30 teachers through a questionnaire. After collecting them, the validity or reliability was assessed through Cronbach alpha coefficient, which indicates the high validity of the instrument. According to the research methodology and the hypotheses, different methods were used to analyze the data. In general, at the level of descriptive statistics, indicators such as frequency distribution tables, mean and standard deviation, and at the level of inferential statistics, tests such as one-sample t-test, one-way analysis of variance and correlation test were employed.

Research Findings

At the level of descriptive statistics, the statistical sample by gender shows that 65% of the respondents (88 people) are men and about 35% of them (47 people) are women. Also on the basis of the characteristics of the statistical sample by age, it is clear that 30 people in the statistical sample are 21-30 (22%), and 61 people (45%) are 31-40, and 44 people (33%) are 41-50. The statistical sample by degree shows that 42 of the statistical sample of this study (15%) have a diploma, 31 people (11%) an associate; 159 people (68%) a bachelor's degree and 53 people (18%) a master's degree.

Inferential analysis of research

In order to analyze the research hypothesis, it is necessary to select an appropriate statistical test before examining them. In this regard, one of the basic preconditions for selecting parametric statistical tests is the normality of data distribution based on the variable under study. With this approach, first the Kolmogorov-Smirnov sample test was used to check the normality of the factors. In the Kolmogorov-Smirnov sample test, the null hypothesis indicates that the data distribution is normal and the opposite hypothesis indicates that it is abnormal. Based on the results of Table No. 4-4, the significance level values of all research factors were more than 0.05. Therefore, the assumption of normal distribution of factors was confirmed and the contrary assumption based on abnormal data distribution was rejected. Therefore, due to the normality of data distribution, parametric tests are used in subsequent analyses.

Tables

Table 1. Kolmogorov-Smirnov test Sample for determining the normality of factors

Dimensions Indicators		Individual ethics	Social ethics
Number		135	135
Normal parameters	Average	3.٤٥	٣,٣٣
	Standard deviation	0.480	0.563
	Kolmogorov-Smirnov'samount	1.25	1.52
	Significance level (Two domains)	0.127	0.079

Main hypothesis:

From the perspective of primary school teachers in the city of Bushehr, ethical and educational models are effective in promoting the Islamic lifestyle.

Table 2. Correlation coefficient between ethical-educational models and promotion of the Islamic lifestyle

Variable		Promoting the Islamic lifestyle	Expression coefficient
Ethical-educational models	Correlation coefficient	0.514	0.264
	Meaningful level	0.000	
	Number	135	
Hypothesis result: Confirmation		p≤0/05	

The results obtained for this research hypothesis based on Pearson correlation test showed that there was a positive and significant relationship between the two variables of ethical-educational patterns and the promotion of the Islamic lifestyle among primary school teachers in the city of Bushehr. (R=0.514); that is, by increasing the effect of ethical and educational models, their tendency towards the Islamic lifestyle also increased. On the contrary, by reducing ethical and educational patterns, their tendency towards the Islamic lifestyle also decreased (P≤0.05). The calculated coefficient of explanation also indicated that 0.26% of the variance of ethical and educational patterns could be explained and predicted by the teachers' Islamic lifestyle.

Sub-hypothesis 1: From the perspective of primary school teachers in the city of Bushehr, ethical and educational models are effective in promoting the Islamic lifestyle in the field of individual ethics.

Table 3. Correlation coefficient between ethical and educational models in promoting the Islamic lifestyle in the field of individual ethics

Variable	Promoting Islamic lifestyle in the field of individual ethics		Expression coefficient
Ethical and educational models	Correlation coefficient	0.608	0.362
	Meaningful level	0.000	
	Number	135	
Hypothesis result: Confirmation		p≤0/05	

The results obtained for this hypothesis based on Pearson correlation test showed that there was a positive and significant relationship between the two variables of ethical and educational models in promoting the Islamic lifestyle in the field of individual ethics from the perspective of primary school teachers in the city of Bushehr (R = 0.608); that is, by increasing the use of ethical-educational models, the promotion of the Islamic lifestyle in the field of their individual morality also increased. On the contrary, by reducing the tendency towards ethical and educational models, the promotion of the Islamic lifestyle in the field of their individual ethics also decreased ($P \leq 0.05$). The calculated coefficient of explanation also indicated that 0.36% of the variance of ethical and educational patterns could be explained and predicted by the Islamic lifestyle in the field of individual ethics. Therefore, there was a significant relationship between ethical and educational models and the promotion of the Islamic lifestyle in the field of individual ethics from the perspective of primary school teachers in the city of Bushehr.

Sub-hypothesis 2: From the perspective of primary school teachers in the city of Bushehr, ethical and educational models are effective in promoting Islamic lifestyle in the field of social ethics.

Table 4. Correlation coefficient between ethical and educational models in promoting the Islamic lifestyle in the field of social ethics

Variable	Promoting Islamic lifestyle in the field of social ethics	Expression coefficient
Ethical and educational models	Correlation coefficient	0.457	0.208

	Meaningful level	0.000
	Number	135
Hypothesis result: Confirmation		p≤0/05

The results obtained for this research hypothesis based on Pearson correlation test showed that there was a positive and significant relationship between the two variables of ethical and educational models in promoting the Islamic lifestyle in the field of social ethics from the perspective of primary school teachers in Bushehr (R = 0.457);thatis, by increasing the tendency to ethical and educational models, the tendency towards the Islamic lifestyle in the field of social ethics also increased. On the contrary, by reducing the tendency to ethical and educational patterns, the tendency towards the Islamic lifestyle in the field of their social ethics also decreased (P≤0.05). The calculated coefficient of explanation also indicated that 0.20% of the variance of the tendency to ethical and educational patterns could be explained and predicted by the tendency to the Islamic lifestyle in the field of social ethics. Therefore, there was a significant relationship between the tendency to ethical and educational models and the promotion of the Islamic lifestyle in the field of social ethics from the perspective of primary school teachers in the city of Bushehr.

Discussion and conclusion
The main hypothesis

From the perspective of primary school teachers in the city of Bushehr, ethical and educational models are effective in promoting the Islamic lifestyle. The results obtained for this hypothesis based on Pearson correlation test showed that there was a positive and significant relationship between the two variables of ethical-educational patterns and the promotion of the Islamic lifestyle among primary school teachers in the city of Bushehr (R = 0.514); that is, by increasing the effect of ethical and educational models, their tendency towards Islamic way of life also increased. On the contrary, by reducing ethical and educational patterns, their tendency towards the Islamic lifestyle also decreased (P≤0.05). The calculated coefficient of explanation also indicated that 0.26% of the variance of ethical and educational patterns could be explained and predicted by the teachers' Islamic lifestyle.

Sub- hypothesis:

Sub-hypothesis 1:

From the perspective of primary school teachers in the city of Bushehr, ethical and educational models are effective in promoting the Islamic lifestyle in the field of individual ethics. The results obtained for this hypothesis based on Pearson correlation test showed that there was a positive and significant relationship between the two variables of ethical and educational models in

promoting the Islamic lifestyle in the field of individual ethics from the perspective of primary school teachers in the city of Bushehr (R = 0.608); that is by increasing the use of ethical-educational models, the promotion of the Islamic lifestyle in the field of their individual morality also increased. On the contrary, by reducing the tendency to ethical and educational models, the promotion of the Islamic lifestyle in the field of their individual ethics also decreased (P≤0.05).

The calculated coefficient of explanation also indicated that 0.36% of the variance of ethical and educational patterns could be explained and predicted by the Islamic lifestyle in the field of individual ethics. Therefore, there was a significant relationship between ethical and educational models and the promotion of the Islamic lifestyle in the field of individual ethics from the perspective of primary school teachers in the city of Bushehr.

Sub-hypothesis 2: From the perspective of primary school teachers in the city of Bushehr, ethical and educational models are effective in promoting Islamic lifestyle in the field of social ethics.

The results obtained for this research hypothesis based on Pearson correlation test showed that there was a positive and significant relationship between the two variables of ethical and educational models in promoting the Islamic lifestyle in the field of social ethics from the perspective of primary school teachers in the city of Bushehr (R = 0.457); that is, by increasing the tendency to ethical and educational models, the tendency towards the Islamic lifestyle in the field of social ethics also increased. On the contrary, by reducing the tendency to ethical and educational patterns, the tendency towards the Islamic lifestyle in the field of their social ethics also decreased (P≤0.05).The calculated coefficient of explanation also indicated that 20% of the variance of the tendency to ethical and educational patterns could be explained and predicted by the tendency to the Islamic lifestyle in the field of social ethics. Therefore, there was a significant relationship between the tendency to ethical and educational models and the promotion of the Islamic lifestyle in the field of social ethics from the perspective of primary school teachers in the city of Bushehr.

Based on the findings of the present study, it can be concluded that there was a significant relationship between the ethical and educational models and the promotion of the Islamic lifestyle from the perspective of primary school teachers. In the field of individual and social ethics, there was a significant relationship between the ethical and educational models and the promotion of the Islamic lifestyle. Ethical patterns have a greater impact on the promotion of Islamic lifestyles. Among ethical models, the individual ethical model has a greater impact towards social morality. The results showed that ethical and educational models have an important role in the promotion of the Islamic lifestyle.

Practical suggestions

- Considering the relationship between ethical and educational patterns and the promotion of Islamic lifestyle, it is suggested that individual and social ethics courses be held to strengthen individuals' perception of their moral virtues in order to develop an Islamic lifestyle.

-It is suggested that cultural and educational substructures be provided to promote an Islamic lifestyle in the field of personal ethics.

- Introducing top models of Islamic lifestyle and being a role model for desirable actions and thoughts for parents, as well as providing practical models for families by scholars and religious leaders, is to eliminate domination and coercion and promote rationality and love in families and society.

- Considering the role of Islamic lifestyle in the happiness and success of the family system and establishing desirable religious education for achieving the ultimate goal of "proximity to God," it is suggested that families, experts, educators, family counselors, and other cultural institutions implement practical five-fold strategies (changing harmful factors, preparing conditions for personal growth, providing practical experience of Islamic lifestyle, environmental-social factors: introducing top models of Islamic lifestyle) in their scientific, cultural, spiritual, and political policies, planning, and direction to raise a generation that is educated, responsible, and aligned with Islamic standards.

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