

Islamic Lifestyle and Mental Health of Married Women

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Abstract: In Islam achieving to mental peace is so important but today because of West cultural impact in all facets of life and changing lifestyle of people, people pay attentions to themselves. In every culture, lifestyle is of high importance. Families are supposed to enhance their quality of life by changing in their life style. The purpose of this study was to investigate the relationship between the efficiency of the characteristics of Islamic lifestyle in women's mental health and marital relationships are married. The hypothesis is that the productivity of the characteristics of Islamic lifestyle in relations between married spouses is increasing mental health. The method used in this research is descriptive. Population of married women 25-45 year old teacher in Tehran in the academic year 94-93 with inquiries from the Department of Education in Tehran, about 32,000 people was announced. The sample size was 379 people, according to Morgan table. A sample of cluster sampling was used. The results of the statistical analysis confirmed the relationship between the productivity of the characteristics of Islamic lifestyle in relationships and improve the mental health of married women. Islamic beliefs help couples to have constructive communication and have more psychological comfort and help parents to have healthy child and have satisfaction relationship to adopt themselves to new conditions. Islam instructs the couple's love. As a result, succeed to conflict resolution and consequently increases their mental health.

Key words: Islamic lifestyle, married women, mental health, population, resolution

INTRODUCTION

In every culture, lifestyle is of high importance, Researchers face to different challenges for defining it in late modernity-families are supposed to enhance their quality of life by changing in their life style (Clarke *et al.*, 2003).

Imam Khamenei (May Allah grant him) says: "social behavior and lifestyle are subject to our interpretation of life". What is the purpose of life? Naturally, every goal that we set for our lives, we draw to ourselves, fits your lifestyle is offered to us. There is a major point of faith. Goal is a silent life of faith we find it. Faith is a principle of faith in a main harbor. Such faith must be a belief based on faith, life style will be chosen. Lifestyle is the embodiment of human endeavor to understand his fundamental values in his objective culture and introduce it to others; Simmel is using the word "taste" for such a choice tries to explain his belief and forms related to "lifestyle". According to Giddens (2003), lifestyle can be interpreted as a set of behaviors that are used by the individual because they not only meet his current needs but also embody the

special story that he has selected for his personal identity before others and also Lifestyle is a relatively integrated set of all behaviors and activities of one certain individual. finds lifestyle as a collective behavior pattern. This behaviors are kind of social customs and ways of thinking. He also considers lifestyle as behavior, intellectual habits and knowledge of people. There is not a precise definition of lifestyle in theories of Weber. Weber meant by lifestyle is like a way of life that creates adaptation (Tavasoli, 1994). Knows Lifestyle as a pattern derived from the values and beliefs of a group or community which appears to be common behaviors. Bourdieu (1990) refers practical sense is what enables one to act as one "should" without positing or exercising a rule of conduct'. As a dispositional concept, it refers to the spontaneous adjustment of people's actions to their objective possibilities and beliefs. Therefore, lifestyles are the result of a 'taste for necessity which implies a form of adaptation to and consequently acceptance of the necessary' (Bourdieu, 2000). Regarding to the importance of life style, studies show religious lifestyle has a positive impact on psychological health. Chronic and Plahakova in

their study concluded that similarities between beliefs and convictions, especially in of religious beliefs on the marital satisfaction has a positive effect. Lichter and Carmalt (2009) examined religion and marital quality in low-income couples. The results indicate that in most low-income couples, religious, marital quality scores were high. Researcher compares black and white African-American couple. Results indicate that divorcing in religious couples is less likely. Lambert and Dollahite (2006) in a study tries to examine how religion can help prevent, solve and overcome marital conflict. Researchers' choice were 57 pair of three religions (Islam, Judaism and Christianity) in Northern California and New England states. The results indicate that religion can help conflict resolution process in 3 ways:

- Conflict resolution
- Prevent problems
- Reconciliation in relationships

Much research has been done in this field in Iran also. They shows Lifestyle is the embodiment of the human quest for fundamental values in its objective culture and introduce it to others. Jaffari (2007) to examine the purpose and philosophy of life (Makarem, 1996). One hundred and fifty lessons on life in Islam, Makarem (1996) to life in the light of ethics, Motahari investigates purpose in life according to Islam, Omidifar (2000), the role of prayer in the life of the community, PakNia the reciprocal rights of parents and children and Pasandideh (2005) to the satisfaction of life from the perspective of Islamic traditions. On "Islamic lifestyle" there is just one book "religion and lifestyle", has written by Mahdavi Kani has also provided tools to measure the Islamic lifestyle. According to the importance of Islamic life style, Islam advice couples some ethical and practical origins. In Islam achieving to mental peace is so important but today because of West cultural impact in all facets of life and changing lifestyle of people, people pay attentions to themselves. The family has become competitive and couples seeking to prove their superiority to others.

The purpose of this study was to investigate the relationship between the efficiency of the characteristics of Islamic lifestyle in women's mental health and marital relationships are married. The hypothesis is that the productivity of the characteristics of Islamic lifestyle in relations between married spouses is increasing mental health.

MATERIALS AND METHODS

The method used in this research is descriptive, correlation and inferential. But according to the

objectives and nature of research in each department, its proper method is used. This study has several steps.

The population of married women 25-45 year old teacher in Tehran in the academic year 94-93 with inquiries from the Department of Education in Tehran, about 32,000 people was announced. The sample size was 379 people, according to Morgan table. A sample of cluster sampling was used. According to available areas in Tehran, Tehran, on 4 regions: North, South, West and East of division and from every region randomly selected three school girls and samples are randomly selected schools were selected. Methods and tools for data collection in this research are questionnaire. Two instruments were used for data collection include:

- Self-administered questionnaire "Islamic lifestyle characteristics in monogamous relationships"
- GHQ-28

The scoring of the GHQ-28 depends on the response category the patient chooses for each of the 28-items and the scoring developed by Goldberg (1970) was used to count responses in codes 3 and 4 only. The GHQ-28 version was chosen for the study because it was short and was found to be more valid than both the GHQ-12 and the GHQ-30.12.

The questionnaire comprises four subscales of somatic symptoms, anxiety and insomnia, social dysfunction and severe depression. Each subscale consists of seven questions. The questions were to be answered on a Likert scale. The subjects would get 0 point if they chose "not at all" to 3 points for "much more than usual" responses. We use GHQ-28 rather than GHQ-12 due to more application of this version in Iran and also due to the more extended aspect. For the purpose of this study, the GHQscoring method (0-0-1-1) was chosen over the simple Likert scale of 0-1-2-3, as this particular method is believed to help eliminate any biases which might result from the respondents who tend to choose responses 1 and 4 or 2 and 3, respectively (Goldberg and Williams, 1988). The scores were summed up by adding all the itemson the scale ranging from 0-12. Due to the various thresholds of the GHQ-12, the mean GHQ score for apopulation of respondents was suggested as a rough indicator for the best cut-off point (Goldberg *et al.*, 1998). Therefore, based on the mean GHQ score for this sample, the cut-off point 5.6 was used todetermine the respondents' level of psychological well-being. Some examples of the items in the GHQ-12 are:

- Been able to concentrate on whatever you are doing
- Lost much sleep over worry
- Felt constantly understrain
- Been losing self-confidence in yourself

Validation parameters: Meanwhile, the reliability of the measurement used in the present research is dependent on whether its components are consistent with one another and can be reproduced using a similar methodology and yields similar outcomes. Reliability is also a matter of whatever technique is used and applied repeatedly to the same object, it will yield the same result each time (Babbie, 2008). The internal consistency of the 12-item GHQ in the present study was tested using the Cronbach's alpha. A coefficient value between 0.50 and 0.70 is typically reliable (Guilford, 1965). Tung (1985) stated that a psychological scale with an alpha value >0.40 shows a good internal consistency. For parametric analysis and description of statistical data, descriptive and inferential statistical methods were used in the form of SPSS Software. To describe the demographic characteristics, different methods of descriptive and inferential statistics such as frequency, percentage and mean in the form of statistical tables and graphs were used. As well as to test research hypotheses, Pearson correlation and regression analysis, Analysis of Variance (ANOVA) and Tukey post hoc test will be used.

RESULTS AND DISCUSSION

Length of marriage, 7.7% of the profit figures of 1-5 years, 8.14% of the sample 6-10 years, 7.22% of the sample of eleven to 15 years, 2.33% of the sample of 16-20 years, 3.15% of the sample of 21-25 years, 1.6% the sample 31-35 years, 21% of the sample to the age of 45, 9.35% of sample were in age of 44-40, 26.4% of the samples consisted of 39-35 age group, 12.4% of the samples consisted of 34-30 age group, 4.3% of the 29-25 age group constitute the sample. About 7.8% of respondents without children, 28.2% of respondents had a child, 7.55% of respondents have two children, 1.7% of respondents had three children, 3.0% of respondents had four children.

Hypotheses: Islamic lifestyle characteristics between spouses increased productivity of married women's mental health.

Table 1 shows the output of the ANOVA analysis and whether we have a statistically significant difference between our group means. We can see that the significance level is 0.000, which is below 0.05 and therefore, there is a statistically significant difference So H_0 is rejected.

According to Table 2 correlation coefficient is 0.725 and R^2 is equal to 0.526. It shows independent variables can explain dependent variables well. The Durbin-Watson statistic is equal to 1.97 which is show lack of self-correlation.

Table 1: Regression

| Models | Sum of squares | df | Mean square | F-value | Sig. |
|----------------|----------------|--------|-------------|---------|-------|
| Regression | 6305.72 | 1.00 | 6305.72 | 418.44 | 0.000 |
| Sum of squares | 5681.19 | 377.00 | 15.07 | | |
| Total | 11986.92 | 378.00 | | | |

Table 2: Model summary

| Model | R | R^2 | Adjusted R^2 | SE of the estimate | Durbin-Watson |
|-------|-------|-------|----------------|--------------------|---------------|
| 1 | 0.725 | 0.526 | 0.525 | 3.882 | 1.970 |

Table 3: Coefficients

| Models | Unstandardized coefficients | | Standardized coefficients | | Sig. |
|------------|-----------------------------|-------|---------------------------|----------|-------|
| | B | SE | β | t-values | |
| Constant | 48.121 | 1.613 | - | 29.832 | 0.000 |
| Life style | 6.313 | 0.309 | 0.725 | 20.456 | 0.000 |

*Dependent variable: Mental health; Mental health = $6.0313 + 48.121 * \text{Islamic life style}$

To evaluate the effect of lifestyle on the mental health of married women in monogamous relationships regression model below is reached. As significant level is 0.000, we can conclude Islamic lifestyle has significant effect in married women's mental health. I.e., with an increase of one unit of Islamic lifestyle mental health will increase 6.313 (Table 3).

CONCLUSION

The results of the statistical analysis confirmed the relationship between the productivity of the characteristics of Islamic lifestyle in relationships and improve the mental health of married women. In other words, by increasing attention of women to Islamic lifestyle mental health will increase. Researchers also did not find any opponent result. Tohidis a philosophical theory which led to improve relations between couples.

Islamic beliefs help them to have constructive communication and have more psychological comfort) and help parents to have healthy child and have satisfaction relationship to adopt themselves to new conditions. Islam instructs the couple's love, not to be anger to each other. As a result, succeed to conflict resolution and consequently increases their mental health.

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