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DETERMINING THE RATIO OF THE ISLAMIC LIFESTYLE COMPONENTS IN PREDICTING MARITAL ADJUSTMENT

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ABSTRACT

The present study is seeking to determine the proportion of the Islamic lifestyle components and perfectionism components in predicting marital adjustment of high school teachers in Birjand. This is a correlation research in which a sample of Birjand high school teachers (including 150 men and 150 women) was selected based on random cluster sampling. Locke marital adjustment test (LWMAT), Kaviani short form Islamic lifestyle test (ILST), Tehran multidimensional perfectionism scale (TMPS) are the questionnaires used in this study. Then the methods of descriptive statistics such as mean, standard deviation and inferential statistical indices of multivariate regression are used. Results show that there is a positive significant relationship between Islamic lifestyle and marital adjustment but there is a negative significant relationship between community-oriented perfectionism and marital adjustment; and the aspects of Islamic lifestyle and those of perfectionism have the ability to predict marital adjustment up to 10%, and among the aspects of Islamic lifestyle, health, chronological (time) and moral factors are able to predict marital adjustment. We can claim that an optimum marital adjustment can be created for an individual based on Islamic lifestyle.

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INTRODUCTION

Among all organizations and social institutions, the family has the most important, valuable and effective ones. The family is considered as the most natural unit of reproduction and the most pervasive social unit, because it covers all members of the community. Family has the educational and social importance. Individuals come into existence by family, and society is also formed by individuals; so, family is the producer of human power and the passage of other social institutions and is considered as the most important principles and main institutions of every society (Navabinejad, 2001).

The family as a social unit group includes the largest, deepest and most fundamental human relationships that are formed based on marriage and marital life. Overall, marriage can be considered as a relationship which has widespread and unique integrity; a communication that has biological, emotional, psychological, economic and social dimensions (Sheikh Mohseni, 2005).

One of the most important factors that affect the family's survival and growth is healthy relationships and people, individually and together, become consistent to understanding between members especially the couples remain married (Baon and Parker, 2006).

Marital adjustment forms family good underpinning performance, facilitates the role of parents and economic

growth and more satisfaction of life. On the other hand, the existence of marital incompatibility in the couple relationship, in addition to creating a problem in above cases, causes difficulty in social relations, inclination toward social and moral deviances, and decline of cultural values among the couples (Mohammadi, 2006; Durana, 1997; Gottman, 1993).

Marital adjustment is a process that occurs throughout couples' life because it is the requirement of compliance of tastes, identification of personal attributes, creation of behavioural roles and formation of patterns of relations.

Therefore, marital adjustment is an evolutionary process between men and their wives (Parent et al, 2006). Greeff et al (2001), defining marital adjustment, state that the compatible couples are men and women that agree much with each other, they satisfy with the type and level of their relations, and also satisfy with the type and quality of their leisure time, and manage their own time and financial issues. He describes the adjustment as the power of adaptation and problem-solving. In simple words, we can

say that marital adjustment is a manner that married couples and people, individually and together, become consistent to understanding between members especially the couples remain married (Baon and Parker, 2006).

A number of factors influence on marital adjustment that one of them is the factor of behavioural patterns or ways

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of life that is expressed as lifestyle. For the first time, and at the same time, the most important social institution science scheme of lifestyle in psychology proposed by Adler and later the concept was expanded by his followers and discussed in detail and the lifestyle was indicated in the form of lifestyle tree and also the valuable, philosophical and anthropological concepts were set forth and all aspects of life were portrayed globally.

Szakyet al (2012) believe that lifestyle is a social factor that is formed based on fundamental human needs and interaction (belonging to a group) and individuality and indicates the individual's interaction in society and is an relationship between lifestyle and religious beliefs. Rezaei instrument for her or him. So, generally lifestyle is defined as a relationship between personality and environment (Kotler et al, 2006).

Each school and religion offers a lifestyle for humanity and claims, the ideal society and a healthy life is obtained due to following the lifestyle that they offer. Islam is one of the productive tools for human life. There is a connection and covenant between God and human being that keeping and respecting it opens spiritual doors and leads human being to Islamic and new lifestyle to bring him/her to happiness in the worldly life and the Hereafter (Rajabnezhad et al, 2012). The most important innovation of Islamic lifestyle is that the totality of Islam and its teachings have been considered (Kaviani, 2011). Lifestyle is associated with individuals' lives and all aspects of them (Kajbaf et al, 2011).

Islamic lifestyle has ten indices that are: 1) social index: it refers to the tasks that an individual performs with the other, beside the self and his/her main family. 2) Worship index: it refers to the duties in life that show the relationship between God and human being. 3) Index of beliefs: it refers to the internalized concepts that are not directly the life behavioural tasks, but there are in the underlying emotional and cognitive layers. 4) Ethics index: it refers to the individual's internalized qualities and behaviours that are not considered as his/her official and legal duties, but s/he has that attitude and performs that behaviour. 5) Financial index: it refers to the behaviour of an individual refers that directly or indirectly related to his/her financial and economic affairs of life. 6) Family index: it refers to the behaviours and relations of the individual because s/he is a member of a family. 7) Health index: it refers to the whole things that in a way play role in individual's physical and mental health. 8) Index of thinking and knowledge: it refers to a person's cognitive space, including the recognition of individual, efforts to increase his/her understanding, etc. 9) Defense security index: it refers to the duties that individually or in common are related to the security of individuals and society. 10) Index of time (chronology): it is related to the individual's duty related to the efficient use of time (Kaviani, 2012).

In teachings of Islam, lifestyle is based on three axes of beliefs, morals and worship (practical tasks). Islam covers all functions of the life and is in accordance with human nature. Islamic lifestyle has indices that, by recognizing them, we can differentiate it from other lifestyles such as western lifestyle that encourages individualism. While in Islamic lifestyle, family as the first and small institution,

Studies also show that Islamic teachings influence on marital satisfaction (Manjazet al, 2012; Hamidet al, 2012; Faghihi and Rafiei Moqadam, 2009), but the relevance or effectiveness of Islamic lifestyle in increasing marital satisfaction and performance have not been the following similar studies. For example Tanhaei and Khorram (2010) show that, there is a significant relationship between Islamic lifestyle and religious beliefs. Rezaei (2010) found that teaching Islamic lifestyle has an impact on commitment and marital intimacy among couples in the city of Arak.

Tolabi et al (2013) in a research under the title "the role of mediators of self-esteem and self-efficacy study the relationship between Islamic lifestyle and social relationship between Islamic lifestyle and social Islamic lifestyle has a significant and positive effect on self-esteem and self-efficacy. Toghiani et al (2013) in a research on the relationship between Islamic lifestyle and dysfunctional attitudes in students of Isfahan University found that there is a significant negative between Islamic lifestyle and dysfunctional attitudes. Results of a research by Kajbaf et al (2011) show that Islamic lifestyle has a positive relationship with happiness and life satisfaction. Undoubtedly marital adjustment is influenced by various factors. One of these variables that apparently influences on marital adjustment is perfectionism. Webster's dictionary defines perfectionism as a belief and idea that based on which, the ideal reform of moral character is the main objective moral efforts. Perfectionism in Divine Wisdom means that being innocent in life is possible (Mehrabizadeh Honarmand and Verdi, 2003).

Huang (2003) has defined perfectionism as following: it means this sense that an individual should be merit, and smart instead of this sense that s/he should try hard to do works and accepterself/himself as an imperfect and probable to do wrong with human acceptable limits. Shafran et al, (2002) define perfectionism as a construct that includes cognitive behavioural components, great dependence on -self assessment, self-imposed and high standards.

Hewitt and Felt (2002) have differentiated three aspects of perfectionism: self-oriented perfectionism (SOP), other oriented perfectionism (OOP), and socially prescribed perfectionism (SPP). Self-oriented perfectionism is characterized by tending to impose unrealistic standards for self and focus on flaws and failures in performance associated with accurate self-monitoring. Other-oriented perfectionism indicates the inclination to expect exceptions and critical assessment of the others, and socially prescribed perfectionism refers to sense the necessity of criteria and to meet prescribed expectations by important individuals in order to be confirmed.

The little research has been done on the relationship between perfectionism and marital adjustment. For example, Khalatbary et al (2011) in a research on the relationship between perfectionism and feeling lonely and quality of life of medical students in Gillan, found that

there is a significant negative relationship between perfectionism and quality of life. Mohammadi and Jawkar (2010) in a research as perfectionism, emotional problems and life satisfaction in Iranian students, found that there is a significant negative relationship between perfectionism and emotional problems and life satisfaction.

Ashby et al (2008) studied the relationship between perfectionism (normal and abnormal) and the quality and satisfaction of the marital relations in 197 couples. Results indicate that couples with abnormal perfectionism had reported less satisfaction and quality of the marital relations. While, those with normal perfectionism, had higher quality relations and enjoyed more satisfaction in marital relation. In couples that at least one of them had normal perfectionism, the likelihood of having an efficient and satisfactory relation increased.

Felt et al (2001) in their study examined perfectionism, beliefs and marital adjustment. The findings showed that self-oriented perfectionism and other-oriented perfectionism are associated with lower levels of marital satisfaction and sexual satisfaction in men and women. Also Haring, Hewitt and Felt (2004) found that there is a negative relationship between perfectionism and quality and satisfaction in marital relations.

In spite of pleasantness of the marriage phenomenon, researches suggest that the couples' satisfaction and marital adjustment is not easily achieved. As a result, the strongest divine link, that is, marriage its strongest base, that is, family is subjected to serious danger. Moreover, according to the high rates of importance that today's communities consider for strengthening and maintaining the family, health and well-being of the society individuals, studying the problems and issues that result in family disintegration and marital relations seems necessary. In addition, according to the high rate of divorce and marital discord, conducting a research in this field is necessary.

Accordingly, the researcher sought to determine the contribution of lifestyle factors considered in Islamic lifestyle (social worship, beliefs, ethics, finance, family, health, thought and science, confidence and security, timing) and also the main components of perfectionism (self-oriented perfectionism (SOP), other-oriented perfectionism (OOP), and socially prescribed perfectionism (SPP) in predicting marital adjustment. It is hoped that doing this study is a step toward reducing marital conflict and improve the quality of life.

METHODS

This is a correlation research in which a sample of Birjand high school teachers (including 150 men and 150 women) was selected based on random cluster sampling in academic year 2012-2013. To analyze data, descriptive statistics methods such as frequency distribution table, mean calculation, standard deviation and also inferential statistical indices of multivariate regression were used.

Research Tools

• Islamic lifestyle test (ILST): this test has been made by Kaviani (2009). It has two long and short forms

including 135 questions and 76 questions, respectively. In this study, the short form was used. Its validity in relation to religious orientation has been reported 0.64. (Kaviani, 2012). This test measures 10 aspects including social, worship, beliefs, moral, financial, family, health, knowledge and thought, security and timing components. In the present study, reliability was obtained as 0.87 by Cronbach's alpha method.

• Locke-Wallace marital adjustment test (LWMAT): it is a short self-report questionnaire designed to measure the quality of marriage reaction and is the most common tool of measurement used in the field (Harrison and Westhuis, 1989). The test contains 15 items, and the range of scores on this test can be 2-158. Low scores show incompatibility and high scores show adjustment, and scores below 100 indicate stress in marital relation (Sanaei Zaker, 2008).

• This test has shown high validity by creating a clear distinction between spouses who have been adjustment well and those who have suffered from stress (Locke and Wallace, 1959). This test was translated by Mazaheri and was applied on a sample of Iranian couples; he reported the reliability and validity of this test by split-half method as higher than 90 (Mazaheri, 2000). In the present study, reliability of this scale was obtained 0.70 by Cronbach's.

• Tehran multidimensional perfectionism scale (TMPS): This is a 36-item questionnaire that has been made in Persian based on previous scales (Hewitt and Felt, 2002; Frost et al, 1990; Hewitt et al, 1991) that 10 items measure self-oriented perfectionism (SOP), 10 items measure other-oriented perfectionism (OOP), and the last 16 items measure socially prescribed perfectionism (SPP) on a 5-option Likert scale (from grades 1 to 5). Scoring method for all data is as reverse scoring, that is, the option "completely agree, is grade 5, and the option "completely disagree, is grade 1 (Besharat, 2007).

In preliminary validation of Iranian version of this scale on a sample of 500 people of students from different schools of Tehran universities, Cronbach's alpha obtained for SOP was 0.90, for OOP was 0.91, and for SPP was 0.81 which indicates the internal consistency of the scale. Correlation coefficients between 78 students in two stages with an interval of 2 to 4 weeks were calculated for retest measurement. These coefficients for SOP was 0.85, for OOP was 0.79, and for SPP was 0.84 that were significant at the level of $p < 0.001$ that indicate the high reliability of retesting Iranian version of the scale. Concurrent validity of Tehran multidimensional perfectionism scale was calculated through concurrent administration of interpersonal problems scales, mental health scale, and subscales of neuroticism and extroversion of NEPI Personal Scale on the subjects (Besharat, 2007). In the present study, the total reliability was obtained as 0.87 by Cronbach's alpha.

RESULTS

In terms of demographic characteristics, 50 % (n=150) of

the sample were female and 50% (n=150) were male. In terms of education, the highest frequency was for individuals with bachelor's degree with 62.3% (n=187) and the lowest frequency for individuals with high school (diploma) degree with 3.7% (n=11). In terms of age, the highest frequency was for individuals between 20 to 30 years old with 45.7% (n=137), and the lowest frequency was for individuals higher than 50 years old with 1.3% (n=4). The highest frequency for individuals with one child was 29.3% (n=88) and the lowest frequency for individuals with five or more children with 1.3% (n=5). 58.3% of the sample had employed wives and 41.7% (n=125) had unemployed wives.

In the present research, according to the research literature, Islamic lifestyle has 10 aspects and perfectionism has 3 aspects that their relationships with marital adjustment were measured. The descriptive findings of Islamic lifestyle factors and those of perfectionism associated with marital adjustment are given in Table 1.

Table 1 The descriptive findings of research subscales

Statistical index/scale	number	mean	Standard deviation
Social index	300	26.97	3.44
Worship index	300	26.01	3.83
Index of beliefs	300	30.37	4.70
Moral index	300	23.71	3.99
Financial index	300	34.10	5.11
Family index	300	21.47	4.06
Index of health	300	17.74	2.78
Knowledge and thought index	300	27.19	3.99
Security index	300	16.87	2.29
Index of timing	300	8.38	1.68
Islamic style	300	232.80	23.53
Self-oriented index	300	32.12	7.08
Other-oriented index	300	32.53	6.10
Socially prescribed index	300	30.64	6.52
Perfectionism index	300	95.12	16.52
Marital adjustment	300	107.72	23.41

Since the principle of regression analysis is based on variance-covariance matrix or correlation between variables, so the correlation matrix between research predictor variables with marital adjustment has been reported in table 2

Table 2 Correlation coefficients of research predictor variables with marital adjustment

	Correlation coefficient	Sig	Significance level
Social	0.10	0.08	0.05
Worship	0.17	0.003	0.05
Beliefs	0.08	0.16	0.05
Moral	0.18	0.002	0.05
Financial	0.09	0.10	0.05
Family	0.13	0.01	0.05
Health	0.23	0.001	0.05
Thought and knowledge	0.19	0.001	0.05
Security	0.10	0.06	0.05
Timing	0.17	0.002	0.05
Islamic lifestyle	0.21	0.001	0.05
Self-oriented	-0.01	0.86	0.05
Other-oriented	-0.06	0.26	0.05
Socially prescribed	-0.09	0.001	0.05
Perfectionism	-0.06	0.26	0.05

Results in table 2 show that there are significant positive relationships between worship, morality, family, health, 300 subjects (150 males and 150 females) were selected

Table 3 Regression analysis of predicting marital adjustment through research predictor variables

Model	Sum of squares	Degree of freedom	average of squares	F	R	R ²	R ² _{adj}	sig
Regression	12101.18	13	93.86	2.37	0.31	0.10	0.06	0.005
Reminder	112392.81	286	392.98					
Total	124494.0	299						

As we can observe from table 3, the level of significance is less than 0.05 which indicates the significance of regression model at the level of 95% of confidence. R index •multiple-determination coefficient, indicates that Islamic life style aspects and perfectionism aspects can predict the marital adjustment up to 10%. Given the significance of the entire model, to investigate which variable or variables have a significant effect on the model, t test was used.

Table 4 Standard and non-standard coefficients and t-test of variables entered into the regression equation

Predictor variable	Regression coefficient		t-test	Sig.	Level Of significance
	non-standardized	Standardized			
Fixed value	79.87	-	5.57	0.001	0.05
Social	-0.28	-0.05	-0.64	0.52	0.05
Worship	0.08	0.02	0.20	0.83	0.05
Beliefs	-0.22	-0.05	-0.71	0.47	0.05
Ethical	1.06	0.15	2.04	0.03	0.05
Financial	-0.15	-0.04	-0.55	0.58	0.05
Family	0.24	0.04	0.76	0.45	0.05
Health	1.12	0.17	2.08	0.03	0.05
Knowledge and thought	0.48	0.09	1.1	0.27	0.05
Security	-0.19	-0.02	-0.33	0.74	0.05
Timing (1.30	0.14	1.98	0.04	0.05
Self oriented	0.21	0.07	0.99	0.32	0.05
Other-oriented	-0.47	-0.014	-1.7	0.08	0.05
Socially prescribed	-0.11	-0.04	-0.5	0.61	0.05

0.14 on marital adjustment at the 5% level. Being positive these coefficients actually indicates that the rate of marital adjustment increases by increasing these factors.

DISCUSSION & CONCLUSIONS

The present research was conducted to determine the ratio of Islamic lifestyle component and components of perfectionism in predicting the marital adjustment. The statistical population was all high school teachers in city

by random cluster sampling method, and were tested that among these aspects, health, timing and moral aspects are the results are as follows. able to predict marital adjustments in Islamic lifestyle.

Islamic lifestyle refers to a set of issues and subjects/ various studies, including the present study confirm the accepted by Islam in the arena of life. To understand, relationship of health with marital adjustment. The results whether our lifestyle is Islamic or not, we should have of Hadianfar's study (2005) showed that performing some criteria for measuring. But before, we should know religious activities and participating in religious rituals and Islamic lifestyle accurately. The criterion of behaviour their association with people can affect physical health in society should be based on Islam and Islamic teachings and mental wellbeing. Also Samimet al (2007) showed Divinity-centred and governing Islamic values in the life there is a significant correlation between lifestyle and are of the most important criteria for being a lifestyle as students' health. This result of the present study is Islamic one. Our individual and social life should be based compatible with those of above mentioned and on Islam and Quranic guidance. In this case, one can be hopeful that his/her lifestyle is Islamic.

The first finding of the present study showed that there is a creating dysfunctional attitudes towards that subject. Also, significant positive relationship between aspects of in general lack of time management in lifestyle arises Islamic lifestyle (components of worship, morality, cardio-vascular disorders, diabetes etc that they family, health, science and thinking, timing) and generally themselves will reduce mental health (Marquesal, Islamic lifestyle with marital adjustment. The findings of 2013) that these results also supports the finding of our this study are compatible with those of Manjazi al, research. 2012; Hamidet al, 2012; Faghihi and Rafiei Moqada, 2009; Rezaei, 2010; Tolabi al, 2013; Toghianiet al, 2013; Kajbafet al, 2011. We can infer from these findings that lifestyle is one of the effective factors in the rate of marital adjustment such that the couples by selecting Islamic lifestyle based on cooperation and common objectives can experience a life associated with satisfaction.

In explanation of the above finding, we say that, individuals who have more Islam based lifestyle acquire more social and family supports. Maybe because of this reason that they more participate in the religious rituals, religious places and dealing with orthodox people and this causes that their attitudes become more positive and efficient. As a result, they have fewer mental health problems. Also, when we get support from others as well as know ourselves desirable, useful, valuable, and worthwhile; this means that our attitude towards life has changed (Piercet al, 1991).

The second result of the present research indicate that literature (background) about Islamic lifestyle and there is a negative significant relationship between research variables. Since this research has been merely socially prescribed perfectionism and marital adjustment, conducted on teachers of Birjand city, generalization of its that we can infer from this finding that by increasing results to other social groups in society should be done perfectionism, marital adjustment decreases. This result is with caution; therefore, it is recommended a similar compatible with those of Khalatbar et al, 2011; research be conducted on other strata and in differences. Mohammadi and Jawkar, 2010; Ashby al, 2008; Felt al, 2001 that showed that there is a significant negative in general and lifestyle in particular, is related with relationship between perfectionism and marital agreement. various mental, social and physical aspects of individuals' life and the specialists, who are associated in some way with issues of prevention and treatment, should include the modification of lifestyle as their interventions. In explanation of the above finding, we can say that, the perfectionists are individuals who consider unrealistic words, they try to achieve impossible objectives, and Researchers are also recommended that to examine the because they may fail to achieve these objectives, as a relationship between Islamic lifestyle and other research result this sense of failure leads to inconsistencies and variables such as marital satisfaction, marital intimacy, contradictions in them. And thus marital problems and etc. dissatisfaction in marital relations occur (Stoeber and Rambow, 2007).

The last finding of the present research is that aspects of Islamic lifestyle and aspects of perfectionism have the capability to predict the marital adjustment up to 10%, and

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