

The study of effectiveness of group training of Islamic lifestyle on female university students' spiritual welfare residing in Isfahan's university dormitory

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ABSTRACT

The purpose of this research was the effectiveness of group training of Islamic lifestyle in spiritual welfare of female university students residing in Isfahan's university dormitory in first semester of academic year of 2013. The research was semi-experimental with pretest, posttest and control group. 200 female freshmen were randomly selected from all the dormitory at undergraduate degree in order to perform this research and they answered to spiritual welfare subscale of Palarzian Walinson (2004). Then 32 numbers of university students who had got low grade in this scale were selected and they were randomly placed into two 16 person group of experiment and control. The experiment group was placed under intervention of Islamic lifestyle group training for 8 numbers of 90-minute sessions and control group did not received intervention. The results of posttest through the Covariance analysis method indicated that implementing training intervention of Islamic lifestyle in spiritual welfare has had a significant effect compared with control group. ($p < 0.001$). This research emphasizes on training healthy lifestyle in dormitories.

KEYWORDS: group training of Islamic lifestyle, spiritual welfare

INTRODUCTION

The concept of "lifestyle" primarily was discussed in psychology by Alfered Adler and his followers. Adler, unlike many of psychologists, was an evaluative and prescriptive look to psychology in addition to descriptive look. Adler's approach to psychology has some similarities with what we call as Islamic approach. Some of those similarities including: 1. Paying attention to values. 2. Holistic. 3. Fatalism. 4. Individual orientation. 5. Self-creative. 6. Soft determinism. 7. Social field theory. 8. Striving for excellence. 9. Prioritize consciousness. 10. Pathology and treatment criteria. 11. Emphasize on prevention. 12. Lifestyle functions. (Kajbaf, Sajjadian, Anoori and Kaviani, 2011).

The most important innovation in Islamic lifestyle concept is this fact that Islamic teachings and Islam's totality has been considered. Islamic lifestyle is a known subject in most of the fields of humanities which it has been discussed and studied at international level from different angles. Islamic lifestyle is concerned with all the life of people and their dimensions. (Kajbaf and et al, 2011).

We can refer to "lifestyle's tree" of Adler and his followers to introduce Islamic lifestyle which describes each one's lifestyle from formation up to its consequences and effects as a tree. (Kaviani, 2009).

1. This tree's roots are same as lifestyle's roots which mention its formation.

2. This tree's stem is concerned with individuals' total beliefs and attitudes (including beliefs and emotions and even behavioral readiness and etc.). This tree's branches and top branches are life tasks. In fact, real lifestyle is that branches and top branches.

3. We will be allowed with this view on lifestyle to evaluate the relationship between Islamic lifestyle and each one of its components with spiritual welfare. This research has been done with this purpose.

Psychology has noticed in 21 century that human must spend rational energy for the positive aspects of his experience. (Seligman and Csikszent Mihaly, 2000).

According to Ryff pattern, psychological welfare constitutes of six factors one of which is purposeful life means having a goal in life and diving meaning to it. Frankel is one of the most important theorists in scope of meaning and goal in life. He is inventor of semantic treatment method. From the Frankel viewpoint, basis of motivation and human behavior is focused on meaning. He believes that people enjoy the tension which is spent for

a valuable goal. (Firouz Bakht, 1990). Spiritual welfare indicates that person has a signify system for his life which bring for him comfort and peace.

Ploma, 1993, Larson, 1999, Pollner 2002, Bergin 2003, Palmer and Nobel 2006, Kovel 2003 , Hodi and et al 2010, Maltebi and Borkin Shav 2010 have shown in their researches that there is a positive relationship between religious being and welfare in mental health variables.

Because student have a special stand as thoughtful and creative manpower in each society, providing their mental welfare and reducing their mental pressures in order to learning and enhancement of scientific awareness is very important. With respect to education research history, Islamic lifestyle, especially in lifestyle of dormitory female university students in Iran has not been applied. Therefore the aim of this research is to study the effectiveness of group training of Islamic lifestyle in spiritual welfare of female university students residing in Isfan's university dormitory.

MATERIALS AND METHODS

Society, sample and the method of implementation

The statistical population in this research was all the first semester female university students residing Isfan's university dormitories. The sampling method was two-stages and randomly which at first one dormitory was selected among university dormitories (Martyr center) and then two classes were selected randomly and 200 numbers were randomly selected from two classes' students to perform pretest. The present research has been applied type and its method was semi-experimental by proposing pretest, posttest and control group. In this research through presence in dormitory at Master section and implementing pretest by distributing Palouzian and Ellison's spiritual welfare questionnaire(1983) on 200 numbered group of university students who have been selected randomly and 32 numbers of the ones who were assessed according to entry criteria and have been placed randomly into two 16-numbered groups (experiment and control) .

Research's tools

Spiritual welfare scale (SWB) (Palouzian and Ellison, 1983). This scale has been constituted of two subscales: Spiritual welfare and existential welfare. Score and total grade shows the Spiritual welfare. All the scales was applied for the purpose of this research. 20 numbers of questions is in range of 6-option Likert which has been ranked from strongly agree which is first option up to strongly disagree which is 6th option. Average, standard deviation, validity and stability of this questionnaire in this research computed respectively 89.8830, 14.48481 and 0.88.

Findings

Average and standard deviation of scores of two groups subjects of experiment and control in the pretest and posttest processes in spiritual welfare variables have been presented in table 1.

Table 1. Average and standard deviation of scores of subjects in pretest and posttest processes

standard deviation	Average	Indicators
spiritual welfare	spiritual welfare	group
25.31	79.86	pretest experiment
11.90	92.86	posttest
10.82	79.26	Control
12.30	82.66	

The results of Boks test ($p=0.02$, $M=16.80$) indicated Failure to fulfill the assumptions of equality of Covariance and the results of Lovin test for spiritual welfare ($p=0.41$, $f=0.69$) indicate realization of assumptions of equality of variances. In such conditions, according to equality of two groups numbers and observing assumptions of equality of Variances, the application of Covariance analysis test is allowed. (Glass and Stanly , 1983, and Molavi 1997) .

The results of Covariance analysis in order to evaluate the effectiveness of research's intervention on posttest scores of spiritual welfare with controlling pretest score of spiritual welfare have been presented in tables 2 and 3.

Table 2. The results LambadaWillex in order to study the effectiveness of research's intervention in sum of scores of spiritual welfare with controlling pretest scores.

Indicators	Special value	F	The degree of freedom of assumption	The degree of freedom of error	meaningfulness	squares	Statistical power
spiritual welfare pretest	0.68	0.573	3	23	0.02	0.31	0.71

Table 3. The results of dependent variable Covariance analysis

Indicators Effects source	Sum of squares	Degree of freedom	Average squares	F	meaningfulness	squares	Statistical power
spiritual welfare pretest	44.39	1	443.39	3.95	0.04	0.31	0.84

Conclusion

This research’s results show that group training of Islamic lifestyle has had a significant effect on University students’ spiritual welfare. It can be said in explaining these findings that life philosophy, the sense of hope and value, having a purposeful and meaningful life and strengthening spirituality are the other ones of benefits of healthy lifestyle training. The more the students feel being valuable and the their life is full of meaning and goal and their activities are in line with their goals, their mental welfare will be more.

Those who enjoy spirituality and religious experiences both together, report better mental and physical health in themselves. The religious people have wider and stronger social networks and they may turn to religion for dealing with external crises and intra-treatment conflict as a way of coping with something.

With respect to this fact that university students are the best messengers for society and next generation, so the necessity of broad institutional intervention in order to familiarizing students of society with correct principles of healthy lifestyle and providing appropriate practical facilities in this regard is the main duties of university officials. (Kelishadi and Motlagh, 2007)

Although this research is a small study and it is within a course of education, but the results of present research are consistent with the results of studies of some researchers such as Qamri 2009, Steghani Koref, 2006, Boren and et al 2010, Maltebi and Borkin Shav 2008, Clark and Lelkez 2009, Narges Sadat Noori, 2009, Amir Keshavarz and et al 1005 and this indicates that Islamic lifestyle increases students’ mental and spiritual welfare.

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