



Effectiveness of Islamic Lifestyle Counseling Group (Honor and Chastity) Upon Satisfaction of Young Married Life in Isfahan (With Imam Khamenei's Approach)

Mohammad Reza Sadeghpour¹, Mojtaba Jafari², Najmeh Sedrpoushan²

¹MA of Counseling, Counseling Department, Islamic Azad University Khomeinishahr Branch, Daneshjou Blvd, Iran

²Assistant professor of Islamic Azad University Khomeinishahr Branch, Daneshjou Blvd, Iran

*Corresponding author's Email: Mohammad Reza.Sadeghpour@iaukhsh.ac.ir

ABSTRACT: The aim of this study was to investigate the effect of lifestyle advice group (honor and Chastity) were married on youth life satisfaction. Method quasi-experimental pretest and posttest control group. The subjects of this study were married youth living in Isfahan in 2012-2013. The sample of 30 young couples who were randomly selected and were randomly assigned to experimental and control groups. The experimental group received 8 sessions of group counseling lifestyle (honor and Chastity) participated. At the end of both groups were assessed. The research instrument was a questionnaire of life satisfaction Diner. Analysis of covariance was used to analyze the data. The results showed that group counseling Islamic lifestyle (honor and Chastity) upon the effective roles of young married life satisfaction.

Key words: Islamic Lifestyle, Honor And Chastity, Life Satisfaction, Young Married

ORIGINAL ARTICLE
Received 09 Dec. 2012
Accepted 11 Mar. 2013

INTRODUCTION

The concept of consent as an inner experience of positive emotions and the absence of negative emotions, which affect (Rode, 2005). Life satisfaction is a subjective concept that is unique to each person with positive affect and negative affect, psychological well-being comprises three basic components and cognitive assessment generally refers to a person of his life. The word jealousy, envy means to eliminate prejudice and to maintain the honor and so is the effectiveness with grudges and dark hearts, People generally understand that when a person feels loved him, someone else has focused attention or love. Modesty is such a sensual perfection with zeal and fervor as having the noblest qualities of self-introduction in chastity (JavadiAmoli, 2012).

Honor, the protection of what is needed to keep it. The word jealousy, envy means to eliminate prejudice and to maintain the honor. In Islam, the honor has been given more attention. The man of honor, and honor should be included within both their own as well as others. One of the most important things about having honor, honor to the family's privacy and modesty of the family. A man went to the consequences of his pride and his wife in the household and community or the use of inappropriate dress, and finally to pay attention to

and chastity away from their families (Javadi Amoli, 2012).

There is jealousy, a sense of community as the man which does not allow the incorporation wife agrees with other men. Jealousy is a natural hatred of avarice means to engage others in the popular person arise. Among the most popular man to man himself and his close associates, including his wife and children (Javadi Amoli, 2012).

Chastity, the self-preservation of what is forbidden, or do not deserve, and someone who is virtuous to maintain his carnal desires. Quran, the Islamic and human values, such as a word, chastity and continence has learned. One of the features of virtue and chastity knows the true believers. Chastity internal state is maintained and keeps man from guilt and guiding human behaviors such as dress, look, speak of purity, the purity of thought. Modesty is such a sensual perfection with fervor and fervor as having the noblest qualities of self-introduction in chastity. Special attention should be honor and chastity youth today (Javadi Amoli, 2012).

Female chastity, honor and pleasure of his personality. The issue VEIL and confidential and passersby look and not look at all because this is a matter of modesty in this regard must be kept intact.



Islam gives great importance to the issue of female chastity. However, male chastity is also important. Chastity is not for women; Men should be chaste. But because the man because physical strength and physical superiority, it contrary to the oppression of women tend to treat women, the woman's modesty is more emphasis and caution (Khamenehi, 2002).

Female chastity and honor good men of virtue and modesty fruit and the fruit of a large tree that had been damaged in the present age and if the situation continues as it is, the future will witness the institutionalization of chastity and nerveless in the Community implications and will bring great losses. Monuments such as Persepolis, where the slightest effect upon the mixing of men and women are not seen this issue represents the noble men of honor and chastity of women in ancient Persia is appreciable. Also according to ancient monuments and other historical documents, ancestors and our ancestors in different periods, taken from the Sassanian era, even Ghajar, of chastity and honor have had a proper. Chastity and honor the memory of their ancestors and the present generation of the family and society does not allow for sneaking into moral corruption, In this context, otherwise we should expect serious (Mazaheri, 2012). The concepts associated with the VEIL, the word chastity.

Research Methods

The main question is now whether we can group counseling Islamic lifestyle, increased levels of life satisfaction of married young? The main hypothesis; advisory group on enhancing the lifestyle of married influence on young people's life satisfaction..

The secondary hypotheses;

1-- Islamic lifestyle group counseling (honor and chastity) is an increasing influence on life satisfaction of married young women.

2-Islamic lifestyle group counseling (honor and chastity) is an increasing influence on life satisfaction of married men. The study population consisted of all young married 2012-13 in Isfahan. The research design was a semi experimental pre-test, post-test (experimental group and control group). Sample using cluster random sampling, thus the municipality of the 14 regions, three regions (6, 8 and 12) and in each region, a region, and each region were randomly selected 10 young couples. Then the phone calls from all regions to participate in group counseling young married were invited to. 30 couples were then selected randomly; two groups (15 couples) and control (15

couples) were replacement. Both hearings before the life satisfaction questionnaire were completed. The experimental group received 8 sessions of group counseling, participated in 2 hours and finally, at the end of the eighth session of the experimental group and control life satisfaction questionnaire was completed.

Research Tools

The instrument used in this study, the Satisfaction with Life scale (Diener et al, 1985).

Five items, five options were. At this scale, a score that a person can obtain the score is 5-35. In this questionnaire, we completely disagree with the first option, and the option to agree to the seventh grade, awarded.

Soltanizadeh (2005) internal consistency coefficient in front of students, with 0.87 estimated. In Keshavarz et al. (2009) was the index equal to 0.86. Soltanizadeh (2005) Reliability of life satisfaction, with 35 students on the run, using Cronbach's alpha index 0.78 Achieved.

Keshavarz et al. (2009) the reliability of the scale using Cronbach's alpha index and performed on 102 patients, 0.86 Achieve.

Analysis method and Data analysis

Analysis of raw data obtained from this study by SPSS-18 software and descriptive and inferential took in two parts, using descriptive and inferential statistics. Descriptive statistical level, the frequency of the mean and covariance and inferential statistics were used.

Research hypotheses

Group counseling lifestyle of Islam (honor and chastity) is an increasing influence on life satisfaction of married young women. Group counseling lifestyle of Islam (honor and chastity) is an increasing influence on life satisfaction of married men.

Statistical Society

Statistical Society of the study, all were young married city in 2012-13

Samples, sampling method and the sample size

The sample was selected using cluster random sampling, in this way, the first visit to the central city of Isfahan, in all regions, municipalities and regions that were studied. Relevant areas of the 14 urban districts and carry out the investigation using cluster random sampling, thus the municipality of the region 14 (3 zone, 6 and 8,12) in each region, an area, and each region randomly selected 10 young couples. Then all the young

married during a phone call from the area were invited to participate in group counseling and the 30 couples were then randomly selected, two groups (15 couples) and control (15 couples) were replacement. Both prior meetings, questionnaires life satisfaction (SWLS) were completed. Experimental group, the eight session of group counseling participated in 2 hours and finally, the experimental and control groups at the end of the eighth session of the questionnaire of life satisfaction (SWLS) were completed.

RESULTS

As shown in Table 1 can be observed, the distribution of pre-test and post-test scores were normal.

Table 2 between the mean scores of the remaining participants based on group membership (control and experimental groups) would show a significant difference ($P < 0.01$). This hypothesis is confirmed. This has the effect Rate 63%. The lifestyle of group counseling on life satisfaction participants in the test and control groups is effective and it has increased. Statistical power is equal to one indicates high statistical accuracy and adequacy of the test the sample size.

Between the mean scores of the remaining participants based on group membership (control and experimental groups) will show a significant difference ($P < 0.01$). This hypothesis is confirmed. Rate this effect, it is 77 percent. The lifestyle of group counseling on life satisfaction participants in the test and control groups had effects and it has increased. Statistical power equal to one indicates a high statistical accuracy and adequacy of the test the sample size.

In Table 4 between the mean scores of the remaining participants based on group membership (control and experimental groups) would show a significant difference ($P < 0.01$). This hypothesis is confirmed. Rate this effect, it is 51 percent. The lifestyle of group counseling on life satisfaction participants in the test and control groups had effects and it has increased. Statistical power equal to one indicates a high statistical accuracy and adequacy of the test the sample size.

Table 1. Results Kolmogorov - Smirnov test, in the case normality assumption.

Scale research	k-s-z	Significant (P)
Pretest	0.907	0.383
Post test	0.762	0.606

Table 2. Results of covariance analysis of the effects of group membership on the total score, the impact of lifestyle counseling group (honor and chastity) on life satisfaction two groups

Variables	Degrees of freedom	Mean square	F	Significance (P)	Rate of Effect	Statistical power
Pretest	1	355.289	48.55	0.001	0.460	1
Group membership	1	727.129	99.38	0.001	0.636	1

Table 3. Results of covariance analysis of the effects of group membership on scores Rate men, the impact of lifestyle counseling group (honor and chastity) on life satisfaction two groups

Variables	Degrees of freedom	Mean square	F	Significance (P)	Rate of Effect	Statistical power
Pretest	1	175.502	29.415	0.001	0.521	0.999
Group membership	1	535.457	89.975	0.001	0.769	1

Table 4. Results of covariance analysis of the effects of group membership on scores Rate women, the impact of lifestyle counseling group (honor and chastity) on life satisfaction two groups

Variables	Degrees of freedom	Mean square	F	Significance (P)	Rate of Effect	Statistical power
Pretest	1	173.551	21.71	0.001	0.446	0.994
Group membership	1	226.237	28.30	0.001	0.512	0.999

DISCUSSION

Group counseling and lifestyle of young married life satisfaction is increased. The results showed that this theory, group counseling Islamic lifestyle in general has increased life satisfaction post-test ($P < 0.01$). These results are similar to findings by Kaviani (2012), The Islamic lifestyle is effective in increasing life satisfaction. This section of the findings, the results Pavet and Diener (1993) in a way which expressed satisfaction over time, can be changed, For example, after periods of increased mental health and after getting married and disabling disease, is reduced. They stated that the long-term life satisfaction component (which may be fixed dimensions of personality or life situations arise, or both). One component is the average time (perhaps of cognitive schema's life and current events, are derived). It is a short-term component (which featured real-life situations, current mood arise).

Group counseling lifestyle of Islam (honor and chastity), increased life satisfaction in young couples are equally. The results showed that this theory, group

counseling and lifestyle of young couples are generally improving life satisfaction in post-test ($p < 0.01$). This finding is consistent with findings Hanna et al. (2002). The study further and consider the details of each component of lifestyle (honor and chastity), one of the many findings from this study are consistent with these findings.

REFERENCES

The Holy Quran.

Austin; E.J.; Saklofske. D. H. & Egan; V. (2006). "Personality wellbeing and health correlates of trait emotional", *Intelligence personality and individual Differences*; 38; 547- 558.

Bakhshipourroodsari, A. (2005) The relationship between life satisfaction, social support and mental health, *Journal of Mental Health*, 27: 145-152.

Clark, A. E. & Leikes, L. (2009), "Let us pray: religious interactions in life satisfaction". PSE Working Papers, PSE (Ecole Normale Supérieure).

Diner, E., Oishi, S. & Lucas, R. E. (2003) "Personality, Culture, Subjective Well-being: Emotional and Cognitive evolution of life". *Annual Review of psychology*, 54:403-425

Ghamari, M. (2009). Examine the relationship between religiosity and happiness Rate students according to gender and marital status, *Psychology and Religion*, 75-91.

Javadiamoli, A. (2012). *Mafatib Hayat*, Qom, publisher Osara.

Kaviani, M. (2012). *Islamic lifestyle and measurement instruments*, Qom, Sobhan publication.

Keshavarzami, M. & Soltanizadeh, M. (2009) Psychological predictors of life satisfaction, *Journal of developmental psychology, psychology of Iran*, No. 22: 159-168.

Khamenehi, S. A. (2012). *Alastftayat Ajubeh thesis*, Tehran, international printing company.

Khamenehi, S. A. (2012). Imam Khamenei's website, maintain office and works, stating in October 2012, North Khorasan, www.khamenei.ir

Lima, C. & Putnam, P. D. (2010). "Religion, Social Networks, and Life Satisfaction". *American Sociological Review*, 75(6), 914-933.

Mazaheri, H. (2012). *Family Management*, Isfahan, Islamic Seminary Publications.

McCalister, K. T., Dolbier, C. L., Webster. & J. A., Mallon, M. W. (2006). Hardiness and support at work as pre. Doctors of work stress and job satisfaction. *American Journal of Health Promotion*, 20 (3):183-91.

Noori, N. (2009). Employees Factors affecting the happiness of steel, *Journal of Applied Sociology*, Bahar.

Strachan, J. W. (2005). Fathers of children with educational disabilities. The role of stress in life satisfaction, Doctoral dissertation, The Florida state University.