Islamic lifestyle from the Viewpoint of the Documents of Fundamental Revolution in Education of Iran

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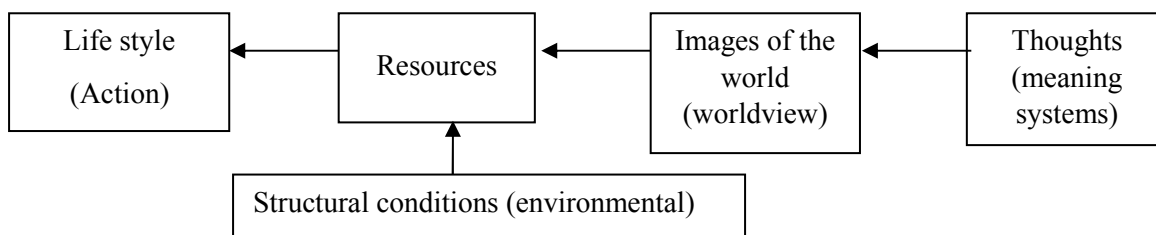
ABSTRACT

The present investigation was conducted with the purpose of studying the fundamental transformations documents of education in Islamic Republic of Iran (IRI) from the perspective of Islamic lifestyle using qualitative method. The desired data was obtained through the conformity between the objectives of the six areas of education (ideological-religious-moral, political-social, biological-physical, aesthetic-artistic, scientific-technological and economic-professional) and the ten components of Islamic life style (social, religious, beliefs, moral, financial, family, health, science and thinking, defensive-security and punctuality). The findings indicated that the educational goals in the six areas generally cover and consider most of the components of Islamic lifestyle. Moreover, based on the opinions of the relevant scholars, the highest coverage was dedicated to the components of belief (29.3%), social (25.6%) and moral (16.2%), respectively, and the lowest coverage was for the components of defensive-security (4.2%) and punctuality (1.25%), respectively. It is essential to share the results of the present research with the authors and editors of transformation documents in order to use in further reviews.

KEYWORDS: Islamic lifestyle, education, fundamental transformations documents of education

1. INTRODUCTION

Human beings are inherently social. According to Tabatabai, the purpose of the thirteenth verse of Al-Hujurat is that "humans should know each other better in order to carry out affairs related to community, connectivity and trading better"[1]. One the other hand, parallel to communities' development and more complexity of social interactions and relationships,individuals' lives have gradually entered into new fields and variety of relationships which demands special and specific rules and mechanisms[2]. Lifestyle is an achievement which helps us to achieve a healthy life at individual and social levels. The scientific plan for "lifestyle" was introduced by Alfred Adler for the first time and his followers developed the subject afterwards. They defined lifestyle and discussed its formation in childhood, the main attitudes of lifestyle and the main tasks of life and their interactions with each other in details and demonstrated it in the form of lifestyle tree[3]. Mahdavi Kani defined the components of lifestyle as affairs which are an objective evidence of lifestyle[4]. According to Sobel, lifestyle is a set of observable behaviors or behaviors inferable from observations among individuals[5]. Lifestyle is the field of cultural studies refers to a set of behaviors, patterns and individual's actions aimed at the normative dimensions of social life and indicates a system of quality of beliefs and practices. Lifestyle could be observed in all the actions and behaviors related to the person and his interactions with others, nature and social environment around him[6]. Lifestyle in any community reveals individual and collective identity and personality. Generally, the cultural and civilizational distinctions of any community could be distinguished based on their lifestyle. These attitudes and beliefs in any community are influenced by different factors. Moreover, the related studies indicate that lifestyle explains a part of culture which plays an important role in people's life because it is linked to key and vital issues such as individual and social identity, actualization of discrimination and choosing or at least development of a sense of freedom. According to Georg Simmel, life style is a continuous integration of forms a person develops according to his inner motivations and due to his attempts to create a balance between his "objective" and "human"mental and environmental personality. Weber defines lifestyle in the form of status base and group. Moreover, his studies on different religions were a sociology point of view. He was aimed to determine that how far religious forces have contributed to the creation of the lifestyle in the world qualitatively [7].

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| Life style (Action) | ← | Resources | ← | Images of the world (worldview) | ← | Thoughts (meaning systems) |

Structural conditions (environmental)

Weber's model about "how and in what cases religion could be linked to lifestyle" is a fundamental model. In fact, this model defines "action" as a common meaning which is used in discussion and subjects related to lifestyle. Based on this model, interactions, desires and resources somehow develop one's action or in other words one's selection, which the pattern or collection results from it is named "lifestyle". From a more detailed expression, one's desires or the pattern or collection results from it is named "lifestyle". According to Weber, some of the reasons for linking religion to lifestyle are as,

Religion could consisted of information, experiences and distinctions between the holly affairs and the Quran (worldview) which helps the person to understand himself and the world around him. Moreover, it helps one to draw a sketch of them in his mind and evaluate statistically.

Religion raises feelings in the person (fear, respect, safety, satisfaction, guilt, etc.) and these feelings can influence feelings related to inferiorityin the person, strengthen or weaken it.

Religion generally consisted of a set of rules and regulations, values and behavioral norms (laws and ethics), rites and ceremonies and claims that suggest the best life style for the people and society.

Religion could have impact on one's creativity and enables or disables him encountering heritability and environmental constraints.

Religion generally consisted of relatively coherent collective and social institutions of followers and this influencessocial development of the individual and his knowledge of the environment subsequently.

Religion usually presents a labyrinthine or deep understanding of the world and pave the way and passage of each stage to enter the next stage. Therefore, religion can preserve its influence at all the stages of development [8]. Mahdavi Kani also believes that religion can play an important role in creating habits, tastes and aesthetics, and thus life styles. Apart from religious lifestyle, religion can take part in the formation of other life styles [9].

Mo'afi defined Islamic lifestyle as a set of assignments and behaviors retrieved from Islamic beliefs which is prescribed according to religious teachings (Quran and teachings of Ahl Al-Bayt) and in connection with the four fields of oneself, society, God and creation system. In addition , implementing them guarantees achieving individual and social pure life [10].

Generally, it can be stated that Islamic lifestyle consisted of a set of religious values, beliefs, norms, thoughts and behavioral patterns which is formed based on Quranic teachings, Imams' life and traditions and narrations. Institutionalization of these values in students is of the major missions of education system and other institutes related to education. According to Hajian, the education system is responsible for making the students familiar with lifestyle through presenting proper behavioral patterns in conjunction with the educational content of the textbooks and make them ready for complying with the principles and rules of the society formed based on religious philosophy[11].

Therefore, the education system plays an important role in institutionalizing a healthy lifestyle and establishment of lifestyle in any society would bebased on the attitudes of the community's educational system. On other words, education system plays a significant role in institutionalizing lifestyle due to its various functions such as "socialization" or "civic education" because this function leads to transmission of values, beliefs, attitudes, thoughts and traditions, skills and behaviors to the next generation. That is why the governments have tended to "civic education" to survive and socialize the new generation [12].

There has been a new approach to education and its fundamental foundations in Iran since the government has implemented the education fundamental transformation document of the Islamic Republic in 2011. The education system in Iran is based on fundamental transformation document together with designing developmental areas of students in the six areas of "ideological-religious-moral, political-social, biological-physical, aesthetic-artistic, scientific-technological and economic-professional". According to the documents, education refers to an interactive process which is the ground for the continuous development and promotion of identity of the learners based on Islamic system in order to guide people on the path to prepare them for the realization of an informed and voluntary

decision of pure existence in all dimensions. Of course, this process takes place between the teachers and the learners continuously and interactively. In addition, appropriate realization of it demands active participation of all the social factors contribute to effective education. Moreover, effective support for the main elements of the society and the elements of this process (family, government, media and non-governmental organizations and institutes) is so important and vital. For a deeper understanding of this new definition of education, in addition to the role of the individual, it can be expressed that the definition considers education as a purposeful social action in which the social aspect of the process of education is emphasized [13].

Hence it is expected our educational system in line with the defined goal to provide the groundwork for the learners to achieve a degree of pure life which the Islamic lifestyle could be a part of it. Therefore, a fundamental and significant question is raised that whether "Islamic lifestyle" is mentioned in the theoretical foundation of the fundamental transformation document comprehensively and in parallel or not.

To answer the above question, it is necessary to consider some criteria for Islamic lifestyle in order to evaluate the fundamental transformation document of education. Study of the elements and components which are considered for lifestyle or in investigations as indicators could be a way to understand the concept of "lifestyle" better. Although Sobel believe that there is no empirical or conceptual agreement on what lifestyle consisted of [14], there are some categories in this regard. According to Simmel and Weber, the building blocks of lifestyle are feeding practices, self-assembly (followingfashion and type of garment), type of housing (decoration, architecture and furniture), type of means of transportation, means of leisure and recreation, behaviors (behaviors indicative of nobility or generosity, smoking in circles public, etc.). Although this aspect of living was emphasized as a component of lifestyle in the past, thingschanged and all the attention has drawn to secondary needs such as human relations, attitudes and tendencies instead of basic needs such as food, clothing and housing at the beginning of the twentieth century. In this regard, Adler defines lifestyle as all individual's behaviors, thoughts and feelings and its movement towards a specific objective [15]. Bourdieu considers lifestyle as one's classified and classifier affairs and actions in the fields such as the division of hours of the day, types of recreation and sports, forms of sociability, speaking practices and walking which are objectified and embodied of individuals' preferences[16] presented five main subscales of belonging, social interest, dealing, accountability, and needs to be confirmed and being cautious and five subordinate subscales of severity, eligibility, being of interestsof all, efforts to achieve perfection and gentleness for native lifestyle[17]. Reihani used the components mentioned by Bashiri in his research as needs to be confirmed, dealing, accountability, being cautious and social interest) [18].

According to Musavi Gilani, lifestyle is a set of human behavioral patterns associated with himself, God, society and creation system such as dressing, eating, entertainment, relationships with each other, divorce and marriage, kind of living, business practices, how to take care of animals and worship practices[19]. Shariati conducted a research entitled "an introduction to Islamic lifestyle in verses and hadiths" and indicated that there are three types of lifestyle including ascetic lifestyle (it is in fact leaving the world because it is considered as the main cause of destruction of human identity), philosophical lifestyle (there is no belief in the afterlife) and Islamic lifestyle (considers the world and the afterlife together and human being is responsible for himself, God, society and the nature). The last view is the only attitude could be lead to a healthy life[20]. Accordingly, Khatibi mentioned in his research that Islamic lifestyle consisted of appropriate planning and planning appropriately, good speeches and speaking properly, good food and eating well, and good dreams and sleeping well in terms of individual dimensions. Moreover, he considers modest, honest, responsible and heroic conduct as components of social and wise conduct and believe that these components encompasses human pure life and Islamic lifestyle[21].

Mahdavi Kani studied different points of view in connection with lifestyle and concluded that life style consisted of social, material and spiritual dimensions; lifestyles consisted of all the behavioral areas including political, economic, social and cultural. In addition, lifestyle does not encompasses every single types of behavior but it is converging pattern and subjective totality of these behaviors. He also expressed that the most important characteristic of lifestyle is its formation around attitudes. Moreover, the significance of lifestyle emerges when it can link the most superficial layers to the deepest layers of life [22]. According to Motamedi, lifestyle is appropriate and in accordance with Islamic values when the person pays special attention to all the four relationships (relationship with God, himself, others and nature), considers the importance of each of these interactions in the framework specified by Islam and does not neglect them [23].

According to the fact that the research population is the transformational documents of education and these documents are based on Islamic foundations, it is necessary to employ some criterion to study and investigate it in accordance with Islamic foundations. Based on this, "the ten components of Islamic lifestyle used in Kavinai's investigation in 2012" was used in the present research. Kaviani believes that Islamic lifestyle is a "style" because it deals with behavior and it is not in direct relationship with cognitions and emotions. In addition, it is Islamic because it cannot be disconnected with emotions and cognitions. Based on this, the depth of one's beliefs, emotions and

attitude is not assessed in lifestyle but one's behavior is measured. Any behavior that wants to have an Islamic basis should have a minimum of Islamic cognitions and emotions. Behavior is only considered in lifestyle from the perspective of psychology, sociology, sciences, etc. and individuals' intentions, emotions and cognitions that support it are not paid attention in the meantime. However, Islamic lifestyle cannot neglect intentions and it emphasizes behaviors at the same time, and also considers emotions and cognitions. In fact, behaviors can be described as several pieces in Islamic lifestyle that human sciences only consider the pieces regardless of other factors but Islamic lifestyle not only considers the pieces but also pays special attention to what establishes the relationships between them [24]. The ten components of Islamic lifestyle in addition to the areas of education are defined in the following.

Social Index: refers to the duties of life which the individual do in relation to others beyond himself and his families.

Religious Index: refers to the duties of life which indicate the relationship between the person and God as his lord and master.

Beliefs Index: refers to internalized concepts which are not behavioral duties directly but present at the underlying emotional and cognitive layers and play an important role in behaviors consciously or unconsciously.

Moral Index: refers to an individual's internalized behaviors and relationship which are not considered as his official and legal duty and he is not punished because of them.

Financial Index:behaviors which are related to one's financial and non-financial affairs directly or indirectly.

Family Index: refers to one's behavior in the sense that he is a family member.

Health Index: refers to affairs that play significant role in the person's physical and psychological health.

Science and Thinking Index: refers to one's cognitive area including cognitions available in the individual, endeavor to elevate his cognitions, status a person gives to science and thought, etc.

Defensive-Security Index: duties which are related to individuals' and society's security.

Punctuality Index: refers to the person's duties in connection with the efficient use of time [25].

Areas of Education: refers to the six existential dimensions of education which the overall objectives of education was categorized and presented in the form of them in the theoretical foundations of education fundamental transformation document.

Review of Literature

Many studies have been conducted in different countries in terms of lifestyle, especially in recent decadein various fieldsof psychology, sociology, medicine, religionand soon. However, since this phenomenon is associated with the culture and customs of each community and on the other hand religious approachwas takenin this study, internal studies related to cultural and religious spheres are mostly mentioned. Hamidi (2007) has reached to this point in his study about lifestyleand thecoverageof women inTehran that there arenine socialtypesof hijab including hijabas aduty, asideologicalhijab, traditionalhijab, aesthetic hijab, reflectiveveil, coveringaslifestyle, fashion-centered covering(internet-based type), fashionless(women devoid offashion) andfeministcoverageon this issue. Insome cases,lack of attentionto thecultureand indigenousand Islamiclifestyle is obvious and the weaknessin beliefs andattitudesof the audience tothisissueisdescribedas the main problem in these trends[26].

Aghasi in a study entitled "The family, school, educational patterns and social security," states that school and educational patterns are considered as effective factors contributing to the growth and development of human communities and successful and competent people are grown in societies in which schoolandeducationalpatternscouldopen upa lotofthings inachieving excellence in the communitiesmore than ever. Therefore, the role of educational patterns(whichhavea special place inthe life style), schoolandfamilyis very importantinpaving the way fora healthy social life.[27]

Zare surveyed and identified in a study on thelifestyle ofthe youthof Tehranandfactors affecting it, based onempirical researchand existing theories, aesthetic -pleasure seeking style, function-oriented style, micro culturaland passive styleand based on the results, thehighestcomponentin their eyes is concluded as pleasure seeking life style andthe lowestaverage of life style is the passive one. [28]

Khaje Nouri in a study entitled as the relationship between lifestyle and social identity, based onGiddens' theory, defines lifestyle variableconsumptionof cultural products, leisureactivities, body management, media usageandpurchase patternsand concludes that there was a significant positive relationship between social identity and religious lifestyle, musical lifestyle, modern and traditional lifestyle, exercise-oriented lifestyle and friendly lifestyleand totally covers around 62.7 percent of social identity's changes. [29]

Samim acknowledges in his study entitled meta-analysis over related studies that Iranian lifestyle is different from the western one. Andforbetter understanding of the differences, he investigated some internalstudies of Iranian sociologistonwesternlifestyle and the result of desiredresult in the area of lifestyleIraniansocietyshows some concepts that areused indescribinglifestyleandexplaining life in Iranian society, especially for that part which still lives in the world of tradition, are not effective. [30]

According to theliterature, it can be said that lifestyle phenomenon with modern approaches is a keyconcern of societies in the contemporaryandevery society enjoys different lifestylesaccordingtoitsindigenouscultureandvalues. Religionplays a key rolein the lifestyle of different communities; attitude and intention of people also have a direct impactontheir lifestyle. A variety offactors and componentsare effectivein forming lifestyle of the people in the community. Meanwhile, there are different understandings of the lifestyles in Iran's society based on the different approaches of people. In most definitions presented about the Islamic lifestyle, four relationships of connection with God, self, others and nature are emphasized.

Research questions

The research main question: To what an extent do the objectives of the educationaspects inthe theoretical foundations of education's fundamental transformationdocumentattend to Islamic lifestyle factors?

The researchsubordinate questions:

To what an extent do theobjectives ofthe six areasof education pay attention to social factor of Islamic lifestyle?

To what an extent do theobjectives ofthe six areasof education pay attention to religious factor of Islamic lifestyle?

To what an extent do theobjectives ofthe six areasof education pay attention to moral factor of Islamic lifestyle?

To what an extent do theobjectives ofthe six areasof education pay attention to belief factor of Islamic lifestyle?

To what an extent do theobjectives ofthe six areasof education pay attention to financial factor of Islamic lifestyle?

To what an extent do theobjectives ofthe six areasof education pay attention to family factor of Islamic lifestyle?

To what an extent do theobjectives ofthe six areasof education pay attention to health factor of Islamic lifestyle?

To what an extent do theobjectives ofthe six areasof education pay attention to knowledge and thinking factor of Islamic lifestyle?

To what an extent do theobjectives ofthe six areasof education pay attention to defense and security factor of Islamic lifestyle?

To what an extent do theobjectives ofthe six areasof education pay attention to punctuality factor of Islamic lifestyle?

METHODOLOGY

In this study,accordingto this fact that theIslamic lifestylefactorswere investigated inthe theoretical foundations of education's fundamental transformation document, the qualitative methodwas used. In order to collectthe requiredinformation contentanalysis techniquewas usedby referring to thedocument. In this method,frequencyof the existing content ofthetextis determined and the percentagesresulting fromcounting thepresence or absence ofunits of analysiswere identified. In fact,determining the frequencyorquantity ofthe concepts existingin thetext were discussed in this method. Hsieh and Shannon call this content analysis as the directed content analysis. [31]

The populationin this studywastheobjectives ofthe six areasof education"theoretical foundations of education's fundamental transformation document". Moreover, all aspects were studied in order toextract the required information. In order to studytheIslamic lifestyle factors in the document, theunits of analysis were identifiedandanalyzed, and ultimately the extent to which aspects' objectives enjoy lifestylefactorswere determined.

Work procedures: the work procedures are as follows,

The objectives of the areas of education were obtained from the document (an example is mentioned in table 1)

Table 1. Objectives of areas of education

Areas	Statements of goal based on Islamic criteria
Ideological-Religious-Moral	Free and informed acceptance of Islam (as a life style and the basis of the standard system) in order to promote and develop one's identity continuously in line with establishment of a good community and its continuous improvement.

A component of the Islamic lifestyle which had the maximum relationship with the desired foundations in the fundamental transformation document and Islamic points of view was chosen.

Table 2. Components of Islamic lifestyle

Fundamental components of Islamic lifestyle (Kaviani, 2012)										
punctuality	defense and security	knowledge and thinking	Health	Family	Financial	Moral	Beliefs	Religious	Social	

Preparing a two-dimensional form as,

Table 3. Houses of compliance between objectives and components of Islamic lifestyle

Fundamental components of Islamic lifestyle										Statements of goal	Areas
punctuality	defense and security	knowledge and thinking	Health	Family	Financial	Moral	Beliefs	Religious	Social		

Determining the content validity based on the opinions of scholars.

Identifying and inviting relevant experts.

Determining and explaining the under study subject for the experts and sending the desired resources and forms to them.

Matching the objectives of the areas with the components of Islamic lifestyle and validating of the relative value of each of the areas and components in the seminar sessions based on the documents as follows.

Explaining the objectives of the areas again and receiving the opinions of the audiences.

Explaining the way of allocating the relative value to each of the areas and components and acquiring the opinions and finalizing them (table 4).

Recording the supporting and opposing opinions about the areas and components and marking the table.

Discussing on the issues in dispute and reaching to an agreement and marking the table.

Completing the worksheet (form) together with determining their relative value coefficients which are presented in the findings.

Table 4. Relative value of the areas of education and components of Islamic lifestyle

Fundamental components of Islamic lifestyle (Kaviani, 2012)												
punctuality	defense and security	knowledge and thinking	Health	Family	Financial	Moral	Beliefs	Religious	Social		Areas	
1	1	2	2	2	2	3	3	3	3	coefficient		
										2	Ideological-Religious-Moral	
										2	Political-Social	
										1	Biological-Physical	
										2	Aesthetic-Artistic	
										1	Economic-Professional	
										1	Scientific-Technological	

Methods of data analysis could be descriptive-analytical or descriptive in the quantitative content analysis. After determining the relationship between the objectives of the six areas of education with the components of Islamic lifestyle, the relative value of each of the areas of education (based on the arguments and views of the experts or subject specialists who participated in the seminar sessions based on the documents) together with each of the components of Islamic lifestyles was determined.

Research findings

Since in this study, the theoretical concepts of the fundamental transformation document of the education system is considered to be the most important fundamental and strategic document in the Islamic Republic of Iran, in terms of Islamic life style and axis of analysis, in this section, the presented propositions in the six-fold areas of education in the mentioned document have been examined and analyzed in terms of communication and coverage. The results have been given in table 5.

Table 5. Compliance between the objectives of areas of education and components of Islamic lifestyle

Fundamental components of Islamic lifestyle (Kaviani, 2012)												
Summation	punctuality	defense and security	knowledge and thinking	Health	Family	Financial	Moral	Beliefs	Religious	Social	coefficient	Areas
	1	1	2	2	2	2	3	3	3	3		
104	2	0	8	8	4	4	18	18	18	24	2	Ideological-Religious-Moral
140	4	2	8	0	8	0	18	48	6	48	2	Political-Social
51	0	0	2	10	0	0	15	12	0	15	1	Biological-Physical
90	0	0	20	4	0	0	12	36	0	18	2	Aesthetic-Artistic
51	0	0	8	0	0	10	6	12	0	15	1	Economic-Professional
45	0	0	10	2	0	0	9	15	3	6	1	Scientific-Technological
481 100%	6	2	56	24	12	14	78	141	27	123		Summation

Valuing each of the areas of education and also the components of the Islamic lifestyle has been done in a way that experts have been able to determine the values based upon deductions and the obtained agreement. For instance, when valuing the devotion-ethics-belief area and the aesthetic-artistic area, the theoretical concepts of fundamental transformation document have been referred to. In the philosophy of education, the type of education which is based on the Islamic Republic of Iran's education philosophy contains a primary framework and rules which are based on religious lessons. This type of religious education includes all the dimensions of a system and all the areas of education, based on religious criteria. In addition, one of the principles of aesthetics is: "Aesthetic education must be considered as an ultra-curriculum and morale which rules over all other curriculums." [32].

As the data presented in table 4 show, according to the evaluations conducted by theorists, the purposes of education areas have received the most coverage in the order of components such as attitudes and belief (29.3 percent), social (25.6 percent), and ethics (16.2 percent); and the least coverage in the order of components such as security-defense (0.42 percent), and time science (1.25 percent).

DISCUSSION

According to the results of the reports and formal-informal statistics, Iran is facing various threats in terms of culture, society, and economy. Here, we can refer to the report provided by the Health Organization in recent years.

The report indicates that every year there is a 15-percent growth in social damages such as identity crisis, rape, rule-breaking, abortion, violence, generation threats, girls leaving their homes, social class differences, bribery, robbery, divorce, addiction, alienation, cultural frustration, technology abuse, lack of ethical commitment, migration from rural areas to cities[33]. Therefore, the institutionalization of the Islamic lifestyle in people especially children and teenagers is really necessary in order to prevent the society from experiencing such damages, which requires mutual cooperation and efforts among individuals, families, media, and religious-social-governmental institutions. Since the basics and goals of this institution, in the Islamic Republic of Iran, have been changing in recent years, and because the new transformation documents of the education system are being implemented, it is required that these documents are analyzed in different dimensions in order for their goals to be reached. In this study which has been done in order to analyze the transformation documents of the education system in terms of Islamic lifestyle by analyzing the content of the theoretic concepts of fundamental transformation document of the education system as a key and strategic document in the Islamic Republic of Iran's education system, the obtained results are as follows:

Generally, the educational aims of the six areas of the theoretical concepts of the education system's fundamental transformation document have paid attention to lifestyle components with acceptable comprehensiveness. This result is in line with the findings obtained from the studies conducted by Mahdavi Kani [34], according to whom lifestyle, whether individual or social, materialistic or spiritual, includes all economic, political, and cultural fields; because these different fields can be associated with the six areas of education. Another fact that shows the comprehensiveness of the document is that despite Adler's viewpoint referring to lifestyle with an individualistic approach, and despite Weber's viewpoint referring to lifestyle with a social approach, in the document, Islamic lifestyle whether individualistic or social has been considered as a whole. Based upon evaluations done by theorists of this research, the goals of education fields have had the most coverage for the "belief" component (29.3 percent), "social" (25.6 percent), and "ethical" (16.2 percent). The basic difference between the religious approach and other approaches such as the psychological approach is that the document not only focuses on ethics, but it also focuses on beliefs, attitudes, and emotions. One interesting fact is that "belief" and "attitude" have received special attention from most Islamic theorists. For example, according to Mahdavi Kani [35], "the most important feature of lifestyle is that it is formed based on beliefs and attitudes"; in addition, when designing the tree of non-Islamic and Islamic lifestyle, attitude, as the most important component of lifestyle, is embedded in the stem of the tree [36]. In this study, there has been least coverage for the "security-defense" component (0.42 percent) and time science (1.25 percent). This result has been similar when evaluating the ten-fold components of Islamic lifestyle introduced by Kaviani. The mean value of these two components has been smaller than that of other components [37]. Furthermore, some theorists did not support the fact that these two components were independently introduced together with other components; and they believed that these two can be a sub-set of other components. This is one of the reasons why the components are valued in this study. The study results which were obtained using the non-Islamic lifestyle criteria were not in line with the results of this study; according to the results of the study done by Zare [38], the "hedonic" component has received the highest score among other components. The study done by Samim [39] has paid attention to the difference between western lifestyle and Iranian lifestyle. In addition, some western lifestyle patterns, which put relatively lower emphasis on devotion, belief, and ethics components, are different from the religious approach in terms of concepts; because in the religious approach and especially in the fundamental transformation document of the education system, there is focus on reaching pure life (being flawless in life and in the afterlife), which has been approved of in the study done by Shariati [40]. Khaje Nouri [41], in connection to lifestyle components, has emphasized the importance of "identity". According to the definition of education in the fundamental transformation document, "identity" is one of the main components of the definition, and it is of great importance in the education system. Finally, the transformation document of the education system focuses on the booming of nature, which is in line with the study done by Khatibi [42] who believes that the main point of Islamic lifestyle is the booming of natural and rational values.

Since the ultimate purpose of education in transformation documents is to reach pure life, the institutionalization of Islamic lifestyle in students is a guarantee for the realization this valuable goal. It seems to be necessary to leave the results of this study to the formulators of the transformation document, in order for them to observe the existing differences. On the one hand, in order to make sure that the purposes of education and especially the propositions connected to Islamic lifestyle are realized in schools, and in order to institutionalize them in students, it is recommended that the evaluation of the level of focusing on educational goals is done in the produced documents and the next stages of the education system such as providing curriculums and plans for courses in different levels, preparing teachers, and so on.

Another recommendation for experts in the field of Islamic lifestyle is that a study must be conducted in order to determine the ten main components of Islamic lifestyle and their equiponderates, because it seems that the time science component is not balanced with other components like "family" or "society".

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