

Compare Lifestyle Faculty of Islamic Azad University of Birjand in Terms of Expertise

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ABSTRACT

Islamic lifestyle has 10 dimensions: social, religious, ethics, finance, family, health, thought, security, punctuality and beliefs. This lifestyle brings sense of satisfaction, self-actualization and excellence in addition to improvement of health level. The present study aims to compare Islamic lifestyle in members of scientific board of Islamic Azad University in terms of their expertise in 2014. In this descriptive-sectional study, 104 members of faculty of Birjand Islamic Azad University (20 women and 84 men) were selected by means of stratified random sampling. Data were collected by means of demographic information questionnaire and Islamic lifestyle questionnaire (I.L.S.T) and then were analyzed by means of SPSS (version 18) and statistical tests like t student, Man Whitney, one-way variance analysis and Kruskal-Wallis in $p < 0.05$ significance level.

Findings: age average of the participants was 35.2 years, 79% of the participants were male and 37% were from humanities faculty. Average score of Islamic lifestyle was equal to 2.95. There was no significant relationship between different dimensions of Islamic lifestyle and gender. However, there was a significant relationship between ethics and thought ($p = 0.000$).

Conclusion: the results showed that there was no significant difference between Islamic lifestyle of members of scientific board in the two faculties (in dimensions social, religious, financial, family, health, thought, security, punctuality and beliefs). However, there is a significant difference in ethics dimension between members of the two faculties.

KEYWORDS: Islamic lifestyle, members of faculty, spiritual health

INTRODUCTION

Today, organizations pay a lot of attention to their employees because experience has it that when material or the very external needs are satisfied, psychological and physiological needs are also satisfied. Dissatisfaction of these needs reduces effectiveness and efficiency (productivity) of employees considerably and makes employees alienated and unwilling to go on (Khoshpanjeh et al, 2012). Lifestyle is a set of individual and social behavioral patterns resulted from a culture in human society. Since all human communities have cultures, it can be said that all communities have had lifestyle since the beginning of human history and they have had behavioral patterns proportional to their cultural indices. Based on such an approach, discussion about lifestyle and systematic behavioral patterns will not be a novel discussion. The question is that why lifestyle is so important now and has attracted a lot of attention? It is a reality that life contingencies in modern and western cultures have presented special models for life and behavior. Social sciences scientists believe that new working conditions, production, accumulation of consumption products and more leisure time for a large part of the society indicate a deep social and cultural transformation and these new conditions require new behavioral models which can be studied within the framework of lifestyle. The result of this approach is an attempt for introduction, development and stabilization of a special lifestyle the origin of which is western secular culture. It is clear that passive acceptance of western behavioral models is not appropriate for Islamic societies which are able to define lifestyle and behavioral models based on Islamic teachings. In particular, inefficiency of western secular civilization regarding responding to human multidimensional needs has been proved and current worldwide transformations also show that western lifestyle and behavioral models are inefficient. Historical experience of mankind has also showed that when a civilization comes to its end, other civilizations can emerge and human community which is resistant to transformation will welcome new changes warmly. This can be considered as an opportunity for Islamic countries to replace current models with original Islamic lifestyle.

Statement of the problem

In cultural studies, lifestyle refers to a collection of behaviors which are related to normal and semantic dimensions of social life. It is natural that based on such an approach, lifestyle indicates the system of beliefs

and values of individuals and also shows spites, intentions, meanings and interpretations of the individual in daily actions (Fazel Ghane, 2013: 9). Such a perception of lifestyle is supported by newest viewpoints of this area (Bordio, 2011: 286 and 337; Gidenz, 2008: 120) and also is able to localize lifestyle concept based on contingencies of an Islamic society. Concentration of scholars on indices like consumption model, way of taking leisure, interests, association manners, family life models and health indicate that lifestyle studies turn around a general pivot called "taste" (Mahdavi Kani, 2007). Taste is a mental thing which is expressed within the framework of behavioral tendencies and preferences. Moreover, culture and its elements draw an individual's identity based on these tendencies and preferences (Bordio, 2011: 93). Therefore, culture or microculture can be considered as the originating point of lifestyle (Fazel Ghane, 2012; 180). However, it is clear that the culture itself is affected by numerous factors on of the most important of which is religion and divine teachings. In many cases, religious teachings are good instruments for directing human and govern beliefs, values and norms. In fact, when we don't restrict religion to a special time, belief in cultural evolution and human's participation share in culture and clarification of relationship between variable culture and constant religion teaches us that religion can be an important part of human cultural origin. Therefore, in a longitudinal relationship, religion forms a society's culture. Then, the culture defines a special system and structure for individual and social life and is an origin for intertwined life models and forms an Islamic lifestyle framework. Considering the importance of culture and cultural values as the identity and soul of a nation and western attempts to change people's cultural identity and behavioral models within the past decade, the present research tries to investigate Islamic lifestyle in employees and members of faculty of Azad University and compare it with that of other university teachers in the province and identifies strengths/weak points and provides solutions and directions for future cultural planning via cultural engineering.

Research hypotheses

1. There is a significant difference between social issues and specialization of members of scientific board in different faculties.
2. There is a significant difference between religion and specialization of members of scientific board in different faculties.
3. There is a significant difference between ethics and specialization of members of scientific board in different faculties.
4. There is a significant difference between finance and specialization of members of scientific board in different faculties.
5. There is a significant difference between family and specialization of members of scientific board in different faculties.
6. There is a significant difference between health and specialization of members of scientific board in different faculties.
7. There is a significant difference between thought and specialization of members of scientific board in different faculties.
8. There is a significant difference between security and specialization of members of scientific board in different faculties.

Survey implementation features

Study type: field-library

Library study was used for collecting literature, theoretical framework and research background. Field study was used to collect information on target society.

RESEARCH METHODOLOGY

The present research is an applied study. In terms of methodology, it is a descriptive survey. Furthermore, Islamic lifestyle questionnaire (I.L.S.T) designed by Kaviani, Mohammad (2013) was used for collecting data. the statistical population included 150 members of scientific board of Birjand Islamic Azad University (part-time, all-time and temporary).

Sample size: Morgan table was used to determine sample size. Sample size is therefore equal to 140. Because there might be some defective questionnaires returned, we distributed 150 questionnaires.

Sampling method: stratified random sampling method was used to pick sample members.

Table 1: questionnaire reliability

Cronbach's alpha	Number of questions	Number of respondents
0.80	90	150

Analysis

Descriptive statistics: frequency distribution, mean and standard deviation were used in the following tables.

Table 2: demographic variables

variables	dimensions	frequency	Frequency percentage
gender	female	32	21
	male	118	79
faculty	humanities	56	37
	technical-engineering	40	56.7
	agriculture	8	5
	medical sciences	46	27

Inferential statistics

Kolmogrov-Smearnov test

Table 3: Kolmogrov-Smearnov test

Variable (construct)	Kolmogrov-Smearnov significance level	result
social issues	0.04	Not normal
religion	0.06	normal
ethics	0.03	Not normal
finance	0.13	normal
family	0.02	Not normal
health	0.04	Not normal
thought	0.26	Normal
Security	0.000	Not normal
Punctuality	0.01	Not normal
beliefs	0.15	normal

First we used Kolmogrov-Smearnov test in order to test the normality of distribution of data. Considering the significance level in table 2-4 and comparing the value with allowable error (0.05) we can conclude that religion, finance, thought and belief dimensions have normal distributions and other variables do not have normal distributions.

Test of hypotheses: in this section, we investigate whether there is any difference between the 10 constructs (dimensions) in the four groups or not?

First hypothesis: there is a significant difference between social problems construct in different faculties.

Table 4: Kruskal-Wallis test for social issues construct

result	Significance level	Test statistics	Score mean	Education status
acceptance	0.36	3.2	68	humanities
			94	agriculture
			74	technical and engineering
			69	medical sciences

We used Kruskal-Wallis test-which is a non-parametric test- in order to investigate the fact that there is a significant difference between social issues in different faculties. The significance level of the test is equal to 0.36 which is greater than 0.05. Therefore, we accept H0. This means there is no statistically significant difference between different faculties in terms of social issues.

Second hypothesis: there is a significant difference between different faculties in terms of religion construct.

Table 5: descriptive statistics and Leven's test for religion construct

	number	mean	SD	95% certainty level for means		Levene's test significance level
				Lower limit	Upper limit	
humanities	54	3.27	0.36	3.17	3.37	0.06
agriculture	8	3.16	0.57	2.68	3.64	
technical and engineering	38	3.33	0.48	3.17	3.48	
medical sciences	46	3.18	0.35	3.08	3.30	
total	146	3.25	0.40	3.18	3.32	

Because distribution of religion construct was normal, we used one-way variance analysis. Because significance level of levene's test is equal to 0.06, the hypothesis of equality of religion construct variance in all four groups is accepted. The calculated F value is equal to 1.02 (which is smaller than 3.84). because significance level is equal to 0.38, it can be concluded that H0 is accepted. In other words, there is no significant difference between faculties in terms of religion (religion mean value is not different for the four groups).

Table 6: one-way variance analysis for religion construct

religion		Sum of squares	df	Means square	F test statistic	Significance (sig) level	result
	Between groups	0.51	3	0.17	1.02	0.38	acceptance
	Intra-groups	0.23	142	0.16			
	total	0.24	145				

Third hypothesis: there is a significant difference between different faculties in terms of ethics construct.

Table 7: Kruskal-Wallis test for ethics construct

Educational status	Score mean	Test statistic value	Significance level	result
humanities	71	12	0.00	rejected
agriculture	42			
technical and engineering	60			
medical sciences	85			

We used Kruskal-Wallis test-which is a non-parametric test-in order to test the hypothesis. Because significance level of the test is equal to 0.00 which is smaller than 0.05, H₀ is rejected. In other words, there is a significant difference between different faculties in terms of ethics construct. Therefore, considering the mean values for ranks depicted in table 7, the greatest mean value belongs to medical faculty and the smaller mean value belongs to agriculture faculty.

Fourth hypothesis: there is a significant difference between different faculties in terms of finance construct.

Table 8: descriptive statistics and Leven's test for finance construct

	number	mean	SD	95% certainty level for means		Levene's test significance level
				Lower limit	Upper limit	
humanities	54	2.72	0.36	2.62	2.82	0.04
agriculture	8	2.61	0.27	2.38	2.84	
technical and engineering	36	2.77	0.23	2.70	2.85	
medical sciences	42	2.71	0.35	2.60	2.82	
total	140	2.72	0.32	2.67	2.78	

We used one-way variance analysis to test this hypothesis because the finance construct is normal. Considering the significance level of Leven's test which is equal to 0.04, the finance construct variance equality hypothesis is rejected. Therefore, we use a table presented in Welch and Brown tests instead of common F test table. Because significance level in both tests is equal to 0.48 and 0.58 respectively (greater than 0.05), H₀ is accepted. In other words, there is not any significant difference between the faculties in terms of finance construct (finance mean value for the four groups is not different).

Fifth hypothesis: there is a significant difference between different faculties in terms of family construct.

Table 9: Kruskal-Wallis test for family construct

result	Significance level	Test statistic value	Score mean	Education status
accepted	0.35	3.3	75	humanities
			69	agriculture
			62	technical and engineering
			63	medical sciences

Kruskal-Wallis non-parametric test was used in order to test family construct normality. Considering the significance of the test which is equal to 0.35 and is greater than 0.05, we accept H₀. In other words, there is no significant difference between different faculties in terms of family construct.

Sixth hypothesis: there is a significant difference between faculties in terms of health construct.

Table 10: Kruskal-Wallis test for health construct

result	Significance level	Test statistic value	Score mean	Education level
accepted	0.43	2.7	67	humanities
			76	agriculture
			72	technical and engineering
			81	medical sciences

Kruskal-Wallis non-parametric test was used in order to test health construct normality. Considering the significance of the test which is equal to 0.43 and is greater than 0.05, we accept H₀. In other words, there is no significant difference between different faculties in terms of health construct.

Seventh hypothesis: there is a significant difference between faculties in terms of thought construct.

Table 11: descriptive statistics and Leven's test for thought construct

	number	mean	SD	95% certainty level for means		Levene's test significance level
				Lower limit	Upper limit	
humanities	54	3.30	0.36	3.20	3.40	0.01
agriculture	8	3.22	0.14	3.10	3.34	
technical and engineering	36	3.07	0.26	2.98	3.16	
medical sciences	40	3.05	0.27	2.96	3.14	
total	138	3.16	0.32	3.11	3.22	

We used one-way variance analysis in order to test the hypothesis because of normality of thought construct distribution. Considering the significance level of levene's test which is equal to 0.01, we reject thought construct variances equality hypothesis in the four groups. Therefore, we used the table used in Welch and Brown tests instead of using the common table of F test. Because significance level of both tests is 0.000 (smaller than 0.01), H0 is rejected with 99% of certainty. In other words, there is a significant difference between different faculties in terms of thought construct (mean values of the four groups are different). Therefore, we used Scheffe test in order to specify differences between groups in terms of thought construct. The results have been summarized in table 11. The results show that humanities faculty is different from engineering and medical sciences faculties. Considering the following table, mean value of humanities faculty is greater than the other two faculties in terms of thought construct.

Table 12: Schefetest for thought construct

	(I) faculty	(J) faculty	Mean difference	Sig. level	Result
Scheffe	humanities	agriculture	0.08	0.90	Equality of means
		technical and engineering	0.23	0.00	Inequality of variances
		medical sciences	0.25	0.00	Inequality of variances
	agriculture	humanities	-0.08	0.90	
		technical and engineering	0.14	0.68	Equality of means
		medical sciences	0.16	0.58	Equality of means
	technical and engineering	humanities	-0.23	0.00	
		agriculture	-0.14	0.68	
		medical sciences	0.01	0.99	Equality of means
	medical sciences	humanities	-0.25	0.00	
		agriculture	-0.16	0.58	
		technical and engineering	-0.01	0.99	

Eighth hypothesis: there is a significant difference between different faculties in terms of security construct.

Table 13: Kruskal-Wallis test for security construct

Education level	Score mean	Test statistic value	Significance level	result
humanities	62	3.5	0.32	accepted
agriculture	56			
technical and engineering	73			
medical sciences	74			

Kruskal-Wallis non-parametric test was used in order to test security construct normality. Considering the significance of the test which is equal to 0.32 and is greater than 0.05, we accept H₀. In other words, there is no significant difference between different faculties in terms of security construct.

Ninth hypothesis: there is a significant difference between faculties in terms of punctuality construct.

Table 14: Kruskal-Wallis test for punctuality construct

Education level	Score mean	Test statistic value	Significance level	result
humanities	63	4.8	0.19	accepted
agriculture	62			
technical and engineering	80			
medical sciences	75			

Kruskal-Wallis non-parametric test was used in order to test punctuality construct normality. Considering the significance of the test which is equal to 0.19 and is greater than 0.05, we accept H₀. In other words, there is no significant difference between different faculties in terms of punctuality construct.

Tenth hypothesis: there is a significant difference between different faculties in terms of beliefs construct.

Table 15: descriptive statistics and Leven's test for beliefs construct

	number	mean	SD	95% certainty level for means		Levene's test significance level
				Lower limit	Upper limit	
humanities	50	2.75	0.30	2.66	2.83	0.42
agriculture	8	2.61	0.31	2.35	2.87	
technical and engineering	34	2.85	0.23	2.76	2.93	
medical sciences	36	2.70	0.28	2.60	2.79	
total	128	2.75	0.28	2.70	2.80	

We used one-way variance analysis in order to test the hypothesis due to normality of the beliefs construct. Considering the significance of Leven's test which is equal to 0.42, the beliefs construct variance equality hypothesis is accepted among the four groups. The calculated F value is equal to 2.54 (smaller than 3.84). considering the significance level (0.07), it can be concluded that H₀ is rejected. In other words, there is no significant difference between different faculties in terms of beliefs construct (mean values of the four groups are not different)

Table 16: Kruskal-Wallis test for beliefs construct

beliefs		Sum of squares	df	Means square	Test statisticF	(sig)
	Between groups	0.57	3	0.19	2.45	0.07
	Inside groups	9.63	124	0.07		
	total	10.20	127			

Conclusion

According to the results, there was no significant different between Islamic lifestyle of members of different faculties of Birjan Islamic Azad University in terms of social issues, religion, finance, health, thought, security, punctuality, family and beliefs. In other words, Islamic lifestyles of members of faculties are the same in these constructs. However, there was a significant different between members' lifestyles in terms of ethics construct. Mean value of the score of medical sciences faculty members was equal to 85 (maximum score) and members of agriculture scientific board was equal to 42 (minimum). Therefore, it can be said that Islamic lifestyle of members of faculties of the university is different in ethics dimension. The results of a study conducted by Kaviani also verify the results of this research.

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