# Designing an Islamic Lifestyle Individual- Social Skills Educational Method and Surveying Its Impact on Mental Progress and Life Qualifications of Students

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## Abstract

The main aim of the present study was to design and determine the effect of Islamic lifestyle and individual - social skills training package on increasing mental well-being, and quality students' life in Ardabil universities. Experimental research method for this study was pre-test-post-test design with a control group. To design an educational method while reviewing and studying the research review of literature and using the recommendations of seminary and university experts for the first time in Iran, 8 skilled items after the compilation of the training package and method were trained through 8 sessions. Further, the research tools, Reef psychological well-being questionnaire (short form of 18 questions) and 26-item quality of life questionnaire (26-WHOQOL): By cluster random sampling method, 30 male and female students of Ardabil universities with low scores in the questionnaire of psychological well-being, and qualifications of life were randomly divided into the experimental and control groups. For Data analysis, covariance statistical methods of mono-variate and multivariate were used. Consequently, Post-test covariance analysis showed the significant differences between the experimental and the control groups and also findings of the research showed that the designing and training of individual lifestyle and social skills training package of Islamic lifestyle is effective on increasing psychological well-being, and quality of life and Islamic education in life supposed to increase students' psychological well-being, and quality of life. Therefore, the training package of individual- social skills of Islamic lifestyle can be taught to increase the psychological well-being, and quality of life of students by the university counseling centers.

**Keywords**: Educational package, Islamic lifestyle, Mental well-being, Life quality

## Introduction

According to the World Health Organization, life skills include the ability to behave positively and have adaptability with others which enables them to deal effectively with daily challenges and needs (Ghodrati and Ghodrati, 2017). Life skills are defined as a large group of psychosocial and interpersonal skills that can help people make decisions consciously and communicate effectively, develop coping skills and personal management and provide healthy, adaptable, effective and positive life and behavior (Mushfafi, Latifi, 2019). Life skills are defined as a behavior change or behavioral transformation approach to balancing the three areas of knowledge, attitude, and skills. UNICEF (2013) also believes that life skills can direct personal actions, the actions of others and the actions related to the environment in such a way that leads to more health, more physical and psychological well-being (cited by O'kowch, and Roolle, 2015). The World Health Organization (1999) divides life skills into three categories: Cognitive skills, Social skills, and Emotional Skills (cited by Dingra and Chahan, 2017). Life skills can be divided into 10 areas. To promote health, teaching each of these areas is the basic of general life skills to create psychological and social abilities and the said areas are as follows: 1- Skill- Self-awareness, 2- Empathy, 3- The skill of Establishing effective relationship, 4- Coping with stress, 5- Interpersonal communication, 6– Decision making, 7- Problem-solving, 8- Coping with emotions, 9- Creative thinking, and 10- Critic thinking (Kumar and et al, 2018.).

Today there is a need for educational packages regarding individual and social skills of the Islamic lifestyle more than usual, so that people can easily learn these skills and apply them in their personal and social life. In reverse, increasing social issues including addiction, high-risk behaviors and endangering the family by itself and fate of youngsters, low skills of self-control among youngsters, increasing of anger, suicide and divorce, aggression, stress and anxiety, and dozens of psychological and emotional problems make it necessary to design and develop learning packages to prevent these types of problems. (Farmhand, 2014).Also, the growing need to empower families, especially young people, assisting to increase dignity, feeling worthwhile and increasing satisfaction in social relationships especially marital happiness, the soul and health of people in social relations, helping to increase happiness and general vitality, strengthening self-care skills and dozens of valuable individual and social effects and consequences, have increased the importance of this issue. The psychology, sociology, and medical scientists study individual behaviors objectively and intuitively instead of considering cognitions and emotions of a person as mental structures. However, the Islamic lifestyle has little difference; because it is a style dealing with behavior and has no direct connection with cognitions and emotions and since it is Islamic, it cannot be unrelated to emotions and cognitions. Therefore, an Islamic lifestyle cannot be inattentive to intentions. (Kajbaf, 2011). Despite creating deep cultural changes and changes in lifestyles, today, many people while confronting with problems in life, lack the necessary and basic abilities, so it makes them vulnerable to inquiry the needs when facing the challenges of life (Tajlili, 2010). To deal with such problems, possessing skills and resources that can help us to

solve the problems in the best possible way are needed (Klinke, 2002).

Life skills are those skills and abilities that help a person in indifferent and stressful situations make the right decisions and have sufficient resistance in life while facing the conflicts (Sobhi, Gharamaleki2010). Students need to improve mental welfare, increase life quality and achieve spiritual welfare. Students are affected by difficulties during their lives at the age of modernity and cyberspace more than ever. They suffer from identity confusion, social and moral injuries, anxiety and stress, confusion and time-wasting in cyberspace, lack of interest in reading, negative thoughts, and pessimistic thoughts, arrogance and aggression, academic and career confusion and self-cutting, suicide, laziness, and passivity, low responsibility, lack of life skills, lack of ability to say no, high risk-taking, high-risk behaviors and falling into the trap of AIDS, drug addiction, and reckless use of psychotropic and stimulant drugs to illegal parties, the increasing of marriage age, not believing in marriage, an increase of sexual deviations, religious confusion, hopelessness and despair, nihilism and separation from spirituality, turning to false mysticism, violent and aggressive songs, mental health disorders and dozens of individual and social problems (Mohammadi, 2020).

One of the most important issues in the country is to supply the educational packages regarding life skills appropriate to the Iranian-Islamic lifestyle which has not yet been fulfilled. As Islam is the religion of us, it has provided life-giving rules and teachings, so that it can establish and consolidate its relations at every level. None of the individual and social dimensions of human life is devoid of revelatory teachings, but the flow of servitude and devotion penetrated in all parts of life, and only by accepting and practicing the advanced teachings, the meaningful duty of life will be fulfilled (Javadi Amoli 2012). Training packages of individual- social skills of lifestyle is supplied and introduced nationwide for the first time. This package involves contents such as learning and training, freshness and prosperity, work and effort, cleanliness and health, healthy recreation and sports, relationship with relatives, interaction with people, good temper, and sociability. In this package, essential individual- social skills are selected from a set of Islamic lifestyle skills and each one has a set of skills psychologically. Therefore, a learner can easily embrace them in his/her individual and social life and experience their valuable results in life. Style means method, nature, and how to do it (Giddens, 2006). The term lifestyle is directly related to a set of concepts, such as objectivity and subjectivity, culture and society, objective and subjective culture, configuration and content, behavior and meaning, ethics and worldview and is related to his life, including his personal, social, material and spiritual dimensions such as insights, perceptions and beliefs, values, inclinations, and preferences including conscious and unconscious acts, states and physical condition (Janipour and Sotudenia, 2013).

In the Islamic world, an important part of the culture and beliefs of people is influenced by the Islamic religion. Therefore, the Islamic lifestyle of people will be of high importance, because qualified people are known for their interactions. As a result of these interactions, people's lifestyles affect relationships (Khadem Alizadeh and Afsari, 2016). A contemporary person experiences modern lifestyle from traditional one which can attribute to cultural and social factors (Yusefnia, Mohajerani and Haghighatian, 2015). World Health Organization considers lifestyle as specified and definable

behavioral patterns which are obtained through the interaction between personal characteristics, the interaction of social relations, and environmental and socio-economic situations. How behaviors and attitudes interact in daily life, reflects the human lifestyle. Known factors include physical activities, leisure activities, sleep and wakefulness, social relations, family relationships, spirituality, safety and tranquility and nutrition, and in general, it should be said that it is relatively a stable method that pursues the goals. Fazeli Kebria and Delshad Tehrani (1391) based on the results of a research in Nahjal-Balagheh, emphasized the major role of rulers in creating and promoting the social capital in the Islamic society and they present the social components in the Islamic society as the following : emphasizing God-centeredness and piety, divine, control of carnal carvings, love for people and denial of violence, forgiveness, doing righteous deeds, denial of selfishness and power-seeking, being considerate, denial of discrimination, denial of attention to some higher prestige people, emphasis on fairness and justice, tolerance and kindness, denial of pessimism, emphasis on good opinion, good behavior, happiness and fulfillment of the obligation, denial of gossip and lying, and emphasis on honesty and moderation in Islam, trust and confidence in others, emphasis on fidelity and faithfulness to the covenant. Hence, the observance of social norms is a principle and the expansion of friendly relations among Muslims is frequently recommended by Muslim leaders.

Agio and Agiva (2015) have shown that people's lifestyles are important in determining the role of their social welfare. For people who were raised in small towns, their mental perceptions created some kind of negative attachment for them that caused their lifestyle patterns to incline to spend less, whereas people who were raised in developed and crowded urban areas, choose a more luxurious lifestyle. So, the lifestyle of urban families was predicted to be more excessive fellows than rural families. Christensen and karpiano found that the level of individuals' social life is one of the main factors among Danish women. They choose lifestyles according to the level of their social class and their families which are consistent with their health approaches. Spirituality refers to a way that people search and express the meaning and purpose of their lives, and experience the connection with themselves, others, nature, and spirituality or sanctity (Puchalski, Hull, Whitlow and Reller 2014). Sisk (2019) suggests that spirituality may also have properties best understood in terms of special abilities. Tariq (2018) reported a significant correlation between spiritual intelligence, religiosity, and life satisfaction among elderly Pakistani Muslim people. For years, spirituality and finding the meaning of life have been considered essential phenomena in the context of human existence. ( Katarzyna Skrzypińska,2020).

Through the past two decades, in particular, there has been a remarkable increase in interest coming from psychology; medicine as well as the whole field of neurosciences in topics such as religiosity and spirituality as being related to various parameters of mental health, psychological well-being, and coping with illness (cf. Rosmarin et al., 2020). Griffiths (2017) defines SI as a higher dimension of intelligence that activates the qualities and capabilities of the authentic self in the form of wisdom, compassion, integrity, joy, love, creativity, and peace.

Therefore, religion forms an important part of the identity of individuals in society. Religion either through content or presence in the lives of people in the community can

enhance the sense of trust, participation, the spirit of cooperation, and collaboration. Islamic teachings in the religious, moral, and jurisprudential dimensions lead to the in-group and out-group enhancement of the social capital. In Islamic teachings, there are elements, components, and indicators of social capital that are crystallized in the doctrinal, moral, and jurisprudential dimensions. It can be said if the lifestyle is based on Islamic teachings in its various dimensions; it will lead to the formation of social capital. On the other hand, "Strengthening the social capital also improves the lifecycle" (Afkhami Ardakani, 2015). Islamic lifestyle emphasizing on inner concepts in the underlying emotional and cognitive layers addresses ontological, anthropological, theological… concepts, and answer these philosophical questions by modern human, and consciously or unconsciously forming beliefs, make decisive changes in their behavior and lifestyle. This study aims to localize lifestyle in the form of the Islamic teachings and seeks to design training packages of individual-social skills of Islamic lifestyle based on psychological methods for the first time. It seeks to address this essential question of whether the training of individual- social skills of the Islamic lifestyle impact on mental welfare, quality of life, and spiritual welfare of students.

## Methods

This research is the first in the field of selecting the keywords of Islamic lifestyle skills in Iran. The researcher, referring to the qualitative source of the book Mafatih al-Hayat by Ayatollah Javadi Amoli and a group of authors, is going to collect the data and write based on 160 authoritative sources.

This valuable book is on the subject of Islamic lifestyle and is divided into five chapters: human interaction with self, human interaction with fellows, human interaction with the Islamic system, human interaction with an animal, and human interaction with environmental creation. This book envisages 776 pages. To design an educational package while reviewing and studying the research review of literature using the advice of seminary and university experts for the first time in Iran, 8 skill keywords (individual skills including freshness and prosperity, work and effort, cleanliness and health, healthy recreation and sports and also social skills including connection with relatives, interaction with people, good manners and association and humanitarian behavior) from the book Mafatih al-Hayah by Ayatollah Javadi Amoli, the educational package of the first 300 pages of the book was designed from two parts of human interaction with self and human interaction with fellow human beings. After completing the design and compilation of the training package, the sample was trained in 8 sessions and the designing of the training package will be as follows and the research shows the total content of training meetings in table 1 and instructions for individual social skills training in table 2.

Determining total and unprivileged headlines: these headlines are of reviewing life skills such as self-awareness, contrasting, encouraging, and problem-solving related to the social and individual skills of Islamic lifestyle such as learning and training, happiness and prosperity, work and challenge, cleanliness, and health, the flesh entertainment and doing exercise, relationship with relatives, interaction by people, good-tempering and socializing, and finally humanitarian behaviors.

Transpiring total headlines to in-detailed ones: this is done by the analytic method of ending total purposes to in-detailed ones. The ending analysis is a method to change the training purposes or total goals of education to the educational in-detailed ones. Miner believes the role of ending analysis is of changing indefinable one to the definable one or intangible one to tangible one, namely it helps us to state our purpose in the field of abstract endings or total purposes clearly. This kind of analysis is done as follows (Miger, 1972; cited by Seif, 2012): for example, we consider the definition and acknowledging of courage, realizing three acknowledgment methods of social styles as well as distinguishing them from each other, recognizing their disadvantages and advantages, selecting the best communicative method by the situations, applying and practicing the encouraging skills according to its three main steps (mean: positive feedback, representing reasons, and stating decisions,…).

To determine the purpose or total goal: the purpose and total goal are written according to the outcome and result of learning activities. For example, a person should be able to define the different kinds of contrasting about contrastive skills. He/she must use contrastive skills against encountering the problems, and then he/she can experience Islamic social and individual skills like work and effort, and also paying attention to it practically.

Determining the criteria to achieve the goal: In fact, the learner's desired performance of the teacher can tell us whether we have achieved the goal or not. For example, the criteria for achieving the educational goal of "mastering contrastive skills" is that a student who knows the Islamic lifestyle in 80% of cases and examples can use the appropriate contrastive skills based on Islamic rules explaining the range and reasons for using it. Categorizing the Performances: List, categorize the performances, and then remove the duplicates. Transforming the performance into minor purposes: Write a complete sentence for each action. Surveying the Analysis: We ask ourselves if all performances have been considered? If a person achieves all these functions, can we say that he has achieved the purpose? If yes, our analysis is over.

Writing Behavioral Goals: Behavioral training goals should be accurate, observable and measurable in terms of performance. We use Norman Greenland (2000) method to write behavioral goals.

Compilation of the necessary content to achieve the goals: In this stage, the necessary workshop training to achieve each of the goals is designed and compiled. In designing and compiling this training, similar domestic and foreign researches related programs and experts' experiences will be used.

Instructions for training package of individual- social skills of Islamic lifestyle.

**Table 1**. Total content of training meetings

| | **The total content of the meetings** |
|---|---|
| 1 | - Familiarity of students with the group teacher, introduction, creating curiosity about individual and social skills of Islamic lifestyle, introductory discussion on the need to learn skills in the field of individual and social life, <br> - Running a pre-test |

| | |
|---|---|
| 2 | Provide a complete educational package (provide information about vitality and prosperity, individual skills of work and effort, individual skills of cleaning and hygiene, individual skills of healthy recreation and sports, social skills of communicating the relatives, social skills of interaction with people, social skills of good-tempering and socialization and social skills of humanitarian behavior). Participated students are asked to read two or three scientific-research articles related to the Islamic lifestyle and present the results briefly in the next session. |
| 3 | Introduction: Presenting the assignments of the previous session by the students, answering the student's questions, and continuing the topic of life skills by teaching individual and social skills of the Islamic lifestyle. |
| 4 | Introduction, practical examples of applying individual and social skills of Islamic lifestyle and dealing with questions and answers |
| 5 | Introduction, In the end, the participated students are asked to continue education by brainstorming method and practical presentation along with various practices of individual and social skills of Islamic lifestyle by the students participating in the workshop. Also, they are asked to utilize the practical cases in the class during their individual lives in the family and in the social arena among friends, family, and neighborhood, to report the changes and feelings created in the next session in the form of narration. |
| 6 | Introduction: Students' narration of the result of the previous session, brief introduction of psychological-oriented styles in the world and its comparison with Islamic lifestyle, presentation of the task for the next session, students are asked to narrate and report their personal views on the ease, availability, and applicability of the skills learned and practiced in the workshop in real life with a critical thinking approach. |
| 7 | Introduction: Report of students' critical thinking of the workshop of individual and social skills of Islamic lifestyle, achieving the main objectives of the course of Islamic lifestyle, summarizing, presenting post-test questionnaires. |

According to totable1, after a brief welcome, the facilitator that outlines the rules of the meeting in brief, spends 5 to 10 minutes reviewing the topics to be discussed during the session, then briefly discussing the topic. Discusses the amount of time allotted for each of the items in the training session (and tries to identify items that are similar in content). At the same time, everybody must take care that the topics related to that day's meeting are thoroughly considered.

**Table 2**. Instructions for individual- social skills training

| session | Useful strategies |
|---|---|
| First session | Introducing the skills and strategies of the Islamic lifestyle and talking to the group on the necessity of applying these skills in life. Advantages of Islamic lifestyle and creating a positive attitude towards it and maintaining it throughout life. By applying Islamic lifestyle skills, they provide the advantages of continuing the Islamic lifestyle and not changing it. The disadvantages of not lifestyle change. |

| | |
|---|---|
| Second session | Identifying situations that create mental well-being, quality of life, and spiritual well-being (driving factors) between interpersonal and intrapersonal driving factors: emotions, people, places, and objects. Applying Islamic lifestyle skills to deal with debilitating situations. Mental well-being, quality of life, and spiritual well-being. provide a practical example in the meeting and its analysis |
| Third session | Teaching individual skills of freshness and prosperity Manifestations of freshness and prosperity in Islamic Lifestyle. The principle is that I love myself and put value on myself. The principle of enjoying the divine blessings to create freshness and prosperity, such as: looking at the greenery and beautiful nature, talking to friends. The principle of maintaining freshness and prosperity by avoiding harms, anomalies, and misinterpretation, presenting a practical example in the meeting and analyzing it |
| Fourth session | Teaching individual skills at work and effort. The principle of "pleasure of work and effort". Designing personal interest sheets and prioritizing them to manage the time.<br>-The principle of "Avoiding laziness and lack of effort" Role<br>-Role playing to practice work and constructive effort in life -Provide a practical example in the meeting and analyze it |
| Fifth session | Teaching individual skills of cleanliness, health, and healthy recreation and sports. The importance of hygiene, health, and healthy recreation, the importance of teaching personal health care and sports to children. The principle of "I love my toothbrush". The pleasure of swimming, horseback riding, shooting, and other sports. The principle of "promoting culture Public Sports"<br>Role-playing for public sports and individual training Provide a practical example in the meeting and analyze it |
| Sixth session | Teaching the social skills of communicating the relatives and interacting with people. Examples and methods of bonding with relatives (mercy) Meeting the needs of relatives and making them happy. Kinship is not only for good and faithful relatives, but it is a moral and divine duty to all people. In coronary conditions, maintaining therapeutic protocols can help the health of the elderly in the family, especially the grandparents. Principle: "Paying attention to the existential value of the spouse, the factor of peace of life, the importance of interaction and kindness with people, such as emotional and material support by creating a network of cooperation in the neighborhood and faithful help, creating friendships that contribute to a person's dynamism and growth. Cut off relationships with hurtful people. Like a liar, a sinner, a miser, a fool, and an ignoramus. |
| Seventh session | Social skills training, good manners, and social behavior. The principle of "positive thinking, happiness, and kindness". Good morals and forgiveness are the keys to the success of a good relationship with all human beings. |

| | |
|---|---|
| | Speak kindly to people. Do good as God has done well to you. Provide a practical example in the meeting and analyze it |
| Eighth session | Recognizing the alphabet of change based on the Islamic lifestyle. Developing a changeable program by being equipped with Islamic lifestyle skills. Predicting situations that create mental well-being, quality of life, and spiritual well-being. Developing practical strategies appropriate to the Islamic lifestyle. |

According to the Table2, compiling training meetings of Islamic lifestyle in the form of (individual skill of freshness and prosperity, individual skill of work and effort, individual skill of cleanliness and health, individual skill of healthy recreation and sports, social skill of communicating the relatives, social skill of interaction with people, social skill of good-tempering and social skills and humanitarian behavior) based on the Islamic lifestyle (8 skillful words from the book Keys to Life by Ayatollah Javadi Amoli) as follows: This training package was taught to students in 8 two-hour sessions by the Master of Psychology, a life skills training instructor.

To answer the main question and achieve the objectives of the research, the experimental research method and the pre-test-post-test design with a control group were used (Delavar, 2015). For this purpose, after identifying the individuals, they were randomly selected into two groups and the pre-test was performed simultaneously on the experimental and control groups and after holding 8 training sessions, the post-test was performed simultaneously on the experimental and control groups. The statistical population of this research is all students of Ardabil universities. Available sampling was used among the students of Ardabil universities. Available samples are a group of members of a community who were selected only for ease of sampling (Delavar, 2012). Thus, in this study, a limited number of candidates will be registered by announcing a call. Candidates who have voluntarily participated in this study will be used as an available sample. For experimental and causal-comparative studies, a sample size of at least 30 people in each group is recommended. 15 people in each group are done in controlled conditions. (Delavar, 2012). Therefore, the experimental research method was a pre-test-post-test design with a control group. The statistical population included all male and female students of Ardabil universities and the sample size was 30 students who were randomly selected by cluster random sampling among Ardabil universities. One university and 100 students were randomly selected from among the students of a university. They answered the questionnaire of mental well-being, quality of life, and spiritual well-being. Among them, 30 students who had lower scores were randomly selected and two experimental and control groups of 15 people were replaced. The output criterion after training the educational package is to increase the indicators of psychological well-being, quality of life, and spiritual well-being of students in the experimental group compared to the control group. Training of the package in the condition of Covid 19 was held with the participation of students in the specialized counseling center while maintaining health protocols.

This version consists of 6 factors: independence, mastery of the environment, growth of Personality,positive communication with others, purpose in life, and self-acceptance.

The sum of the scores of these six factors is considered as the total score of psychological well-being. This test is a kind of self-assessment tool that is answered in a 6-point continuum from strongly agree to strongly disagree, with a higher score indicating better psychological well-being. Out of the total questions, 10 questions are scored directly and 8 questions are scored in reverse (Sefidi and Farzad 2012). The correlation between the short version of the Reef Psychological Welfare Scale and the main scale was from 0.7 to 0.89 in Navasan. (Reef and Singer, 2006) In a study on 976 students, Khanjani et al.'s results showed that the six-factor pattern of this scale fits well. Respectively 51 /., 76 /., 75 /., 52 /., 73 /., 72 /., And for the whole scale / 71, obtained (Khanjani et al.). A 26-item (26-item WHOQOL) questionnaire was also used to assess the quality of life. The quality of life of the World Health Organization was a project that was first founded in 1991. This tool assesses people's perceptions of valuable and cultural systems as well as their personal goals, standards, and concerns. Quality of Life Questionnaires are tools used in several centers around the world and are therefore widely used which have been tested and evaluated.

Therefore, the registration was limited. Those who voluntarily participated in this study would be used as an available sample. Regarding test and scientific-comparative studies, the amount of the sample is recommended to be at least 30 individuals. However, a search test by 15 individuals in each group in a controlled situation may often take place (Delavar). So, 30 individuals were selected and divided into a group of tests (15) and control (15). To examine Ryff's psychological well-being questionnaire, a short version of 18 questions of Ryff's (1989) was designed and revised in 2002. This version is composed of 6 factors (independence, domination of environment, personal growth, positive relation with others, purposefulness in life, and self-acceptance). Total scores of the above factors are considered as total scores of psychological welfare. The test is a kind of self-assessment that is answered in a six-degree continuum from "quite agree" to "completely disagree". A higher score reflects better psychological welfare. Ten questions are named directly and 8 questions reversely. Ryff's psychological well-being questionnaire fluctuated from 0.7 to 0.89 with the main scale (Ryff and Singer, 2006). Khanjani, et al. also studied 976 students using psychological indexes. The results indicated that the 6 factors pattern of the index was a good fit. Internal consistency of the index using Cronbach's alpha in the six factors of self-acceptance, environmental domination, positive relation with others, and purposefulness in life, personal growth and dependants was 0.72, 0.73, 0.52, 0.75, 0.76, and 0.51 respectively and 0.71 for total scale (Khanjani, et al.).

WHOQOL was applied to assess the quality of life. WHO quality of life, a global project, first was used in 1991. The project aimed at designing an international culturo-dependent tool to access the quality of people's life. The tool assesses people's perception of the value and culture systems as well as personal purposes, standards, and concerns. Quality of life questionnaire is composed of tools that have been used in some institutions throughout the world, therefore they have been examined widely (WHO, 1993). The short form of WHOQOL includes 26 items which are taken from the 100 items questionnaire. It measures four-wide areas, that is, physical health, psychological health, social relations,

and environment. Moreover, it can assess general health as well. The questionnaire items are assessed on a 5 options scale which scores 4 looks like the long version of WHOQOL. The similarity has been reported 95% (skolington et al.). A research about the psychometric specifications of the WHOQOL short form indicates differential validity, content validity, internal reliability (Cronbach's alpha: physical health 0.80, psychological health 0.76, social relations 0.66, and environment 0.80), and the test-retest reliability is meaningful (WHOQOL Group, Scovington, et al. 2004).

## Results

## Demographic Information

**Table3.** Frequency distribution of sample members in terms of age

| Age | Frequency | Percent Frequency | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| 30-20 | 20 | 66.7 | 66.7 | 66.7 |
| 40-31 | 6 | 20 | 20 | 20 |
| 50-41 | 3 | 10 | 10 | 96.7 |
| 50 and up | 1 | 3.3 | 3.3 | 100 |
| Total | 30 | 100 | 100 | |

**Table3.** shows the frequency of sample members in terms of age

**Table4.** Frequency distribution of sample members by gender

| Gender | Frequency | Percentage Frequency | Valid Percent | Cumulative Percentage |
|---|---|---|---|---|
| male | 14 | 46/7 | 46/7 | 46/7 |
| Female | 16 | 53/3 | 53/3 | 100 |
| Total | 30 | 100 | 100 | |

**Table5.** Frequency distribution of sample members in terms of degree

| Degree student | Frequency | Percentage Frequency | Valid Percent | Cumulative Percentage |
|---|---|---|---|---|
| **Associate** | 2 | 6.7 | 6.7 | 6.7 |
| Bachelor | 17 | 56.7 | 56.7 | 63.3 |
| MA | 7 | 23.3 | 23.3 | 86.7 |
| Doctorate | 4 | 13.3 | 13.3 | 100 |
| Total | 30 | 100 | 100 | |

***Descriptive Research Findings:*** In this section, descriptive statistic indicators (mean, standard deviation) of the subjects' scores in the research variables are presented.

**Table6.** Descriptive indicators of subjects' scores on psychological well-being variable and its components

| Variables | experimental | | | control | |
| --- | --- | --- | --- | --- | --- |
| | **Groups** | **Mean** | **Standard Deviation** | **Mean** | **Standard Deviation** |
| **Having independence** | pre-test | 8.26 | 1.86 | 7.8 | 1.20 |
| | Post-test | 8.33 | 1.58 | 8.06 | 1.62 |
| **Mastery of the environment** | pre-test | 12.06 | 1.94 | 11.33 | 1.34 |
| | Post-test | 12.4 | 1.59 | 11.6 | 1.45 |
| **Personal growth** | pre-test | 8.73 | 1.9 | 9.06 | 1.48 |
| | Post-test | 9.06 | 2.01 | 9.4 | 1.54 |
| **Positive communication with others** | pre-test | 11.26 | 2.12 | 10.80 | 1.74 |
| | Post-test | 11.73 | 1.53 | 11.06 | 1.9 |
| **Purposefulness in life** | pre-test | 10.33 | 2.79 | 9.53 | 1.59 |
| | Post-test | 10.53 | 2.69 | 9.8 | 1.97 |
| **Your acceptance** | pre-test | 9.8 | 1.74 | 8.53 | 1.76 |
| | Post-test | 10.06 | 2.18 | 8.93 | 2.05 |
| **Overall psychological well-being** | pre-test | 57.08 | 9.07 | 57.6 | 6.47 |
| | Post-test | 60 | 7.64 | 57.86 | 6.65 |

Table 6 shows the mean and standard deviation of the psychological well-being variable and its components.

***Inferential Research Findings:*** To investigate and answer the research hypotheses, monoivariate and multivariate analyses of covariance were used. Also, before performing an analysis of covariance, the hypotheses of this statistical test were tested as follows.

Kolmogorov-Smirnov test was used to perform the default normality of score distribution before monoivariate analysis of covariance. The results of this test for the research variables are presented in Tables 4-7.

**Table7.** Descriptive indicators of subjects' scores on the quality of life variable and its components

| Variables | Groups | experimental | | Control | |
|---|---|---|---|---|---|
| | | **Mean** | **Standard Deviation** | **Mean** | **Standard Deviation** |
| physical health | pre-test | 23.2 | 1.85 | 20.8 | 3.94 |
| | Post-test | 23.27 | 1.98 | 21.33 | 3.41 |
| mental health | pre-test | 20.66 | 5.34 | 17.27 | 4.13 |
| | Post-test | 23.20 | 2.11 | 18.06 | 4.46 |
| Community Relations | pre-test | 10.47 | 2.97 | 11.07 | 2.54 |
| | Post-test | 10.67 | 2.79 | 11.27 | 1.79 |
| Environmental health | pre-test | 23.60 | 3.77 | 19.20 | 4.02 |
| | Post-test | 25.13 | 2.69 | 20.93 | 5.07 |
| The overall quality of life score | pre-test | 82.06 | 7.29 | 69.86 | 19.61 |
| | Post-test | 83.33 | 7.84 | 81.47 | 5.6 |

Table7 shows the descriptive statistic indicators of the subjects' scores on the quality of life variable and its components.

**Table8.** Kolmogorov-Smirnov test results for research variables

| Variable | Statistics | The significance level |
|---|---|---|
| psychological well-being | 0.144 | 0.113 |
| quality of life | 0.165 | 0.121 |

The results of the Kolmogorov-Smirnov test for research variables show that the distribution of these groups is not significantly different from the normal distribution, so the assumption of normality is established.

Next, the second assumption, namely the assumption of homogeneity of variance with the Leven test (LEVEN) was examined.

**Table9.** Leven Test Results in Research Variables

| Variable | the amount off | df1 | df2 | The significance level |
|---|---|---|---|---|
| Having independence | 1.61 | 1 | 28 | 0.214 |
| Mastery of the environment | 0.067 | 1 | 28 | 0.798 |
| Personal growth | 3.55 | 1 | 28 | 0.07 |
| Positive communication with others | 0.031 | 1 | 28 | 0.861 |
| Purposefulness in life | 0.350 | 1 | 28 | 0.559 |
| Your acceptance | 0.283 | 1 | 28 | 0.599 |
| Overall psychological well-being | 3.18 | 1 | 28 | 0.085 |

| physical health | 0.698 | 1 | 28 | 0.410 |
|---|---|---|---|---|
| mental health | 0.342 | 1 | 28 | 0.521 |
| Community Relations | 2.42 | 1 | 28 | 0.130 |
| Environmental health | 4.09 | 1 | 28 | 0.063 |
| The overall quality of life score | 0.312 | 1 | 28 | 0.581 |

Because the level of significance obtained is greater than (0.05), so the groups are not significantly different in terms of variance, so the assumption of the equality of variance has been observed to perform the covariance test.

**Table10.** The regression line slope

| variable | psychological well-being | quality of life |
|---|---|---|
| regression line slope | P = 0.832<br>F = 0.146 | P = 0.383<br>F = 0.787 |

Also, before the analysis of covariance, the default homogeneity of the regression line slope was examined, which is the default homogeneity of the regression line slope for the psychological well-being variable, (f=0.146, p=0.832), and the quality-of-life variable (f=0.787, p=0.383).

**Table11.** The results of monovariate covariance analysis of psychological well-being variable

| Source of changes | Total squares | Degrees of freedom | Average squares | F | signification | Atta square |
|---|---|---|---|---|---|---|
| Pre-test | 604.98 | 1 | 604.98 | 12.70 | 0.0001 | 0.320 |
| Group | 215.576 | 1 | 215.576 | 4.528 | 0.043 | 0.144 |
| Error | 1285.418 | 27 | 47.608 | | | |

According to toTable11, the results show that there is a significant difference through the psychological well-being variable between the mean of experimental and control post-test groups after controlling pre-test scores that shows the effectiveness of training individual and social skills of Islamic lifestyle on a ratio of psychological well-being. By the way, the amount of Atta coefficient shows the interpretation of 14% changes in psychological well-being variable by intervening training of the life skills.

**Table12.** The results of monovariate covariance analysis of the quality of life variable

| Source of changes | Total squares | Degrees of freedom | Average squares | F | signification | Atta square |
|---|---|---|---|---|---|---|
| Pre-test | 456.83 | 1 | 456.83 | 1.30 | 0.026 | 0.046 |
| group | 1531.467 | 1 | 1531.467 | 4.35 | 0.046 | 0.139 |
| error | 9487.30 | 27 | 351.382 | | | |

According to toTable12, the results show that there's a significant difference through the quality of life variable between mean of experimental and control post-test groups

after controlling pre-test scores that shows the effectiveness of training individual and social skills of Islamic lifestyle on a ratio of psychological well-being. Anyway, the amount of Atta coefficient shows the interpretation of 13% changes in the quality of life variable by intervening training of the life skills.

**Table13.** The results of multivariate covariance analysis

| Name of a test | value | F | signification |
|---|---|---|---|
| Play effect | 0.304 | 3.78 | 0.022 |
| Wilkes Landa | 0.696 | 3.78 | 0.022 |
| Heating effect | 0.436 | 3.78 | 0.022 |
| The biggest root on | 0.436 | 3.78 | 0.022 |

According to toTable13, the main hypothesis here is the effectiveness of the training package on mental well-being, and quality of life. To test the main hypothesis in this investigation, we used the analysis of multivariate covariance by which the results are shown in table 4.

**Table14.** The results of multivariate covariance analysis to study the dependent variables

| independent variable | dependent variables | Total square | Degrees of freedom | Average squares | F | signification | Atta square |
|---|---|---|---|---|---|---|---|
| group | Psychological well-being | 252.300 | 1 | 252.300 | 3.73 | 0.043 | 0.118 |
| | The quality of life | 2726.533 | 1 | 2726.533 | 7.67 | 0.010 | 0.215 |

According to toTable14, as one can see, the results of Pilpy's effect show that there is a significant difference between the dependent variables among experimental and control groups. Also, as it is seen in table 24-4, there is a significant difference between psychological well-being (P=0.043, F=3.73), quality of life (P=0.010, F=7.67), and spiritual health (P=0.021, F=2.26) among two groups of students statistically.

## Discussion

To answer the main question of the research which is the mental well-being, quality of life as well as the students' spiritual well-being will be affected by training the personal and social skills of Islamic methods in everybody's life or not, the results show that there is a difference between the mean of post-test scores of experimental and control meaningfully, of course, this is taken after controlling pre-test scores. The difference shows that training the personal and social skills of Islamic methods in everybody's life can affect the mental well-being, quality of life, and the students' spiritual well-being. On the other hand, Atta coefficient value states 14% variable changes in psychological well-being, 13% variable changes in quality of life, and 18% variable changes in spiritual well-being which can be acknowledged by studying life skills through the training. In the line with these results, Merhamati et al (2017), as the effectiveness of life skills training based on Islamic approach upon the psychological well-being among learners stated mean of

the psychological well-being scores in the experimental group which increased significantly, namely by which life skills training (by Islamic approach) helped female students at the universities to improve their psychological well-being situation. Novin (2018) investigated designing and evaluating the educational and theological-psychological package on controlling aggression and communicative skills, so that training this educational package compiled causes communicative skills to be improved as well as aggression to be decreased.

According to the documents, it can be used to improve communicative skills to decrease aggression. Toqiyani, Kejbaph, and Bahrampoor (2013) found that there is a direct relationship between the diverse psychiatric, social, and physical aspects and lifestyle generally and Islamic lifestyle especially. S. Aqiwa and Aqiwe (2015) showed that people's lifestyles play the main role to determine their social welfare. Therefore, it should be mentioned people will mainly experience more positive emotions with a high sense of well-being, then they will have a positive evaluation of the events and occupations, meanwhile, people with a low sense of well-being will evaluate their events as well as life situation unfavorably by which they'll experience the negative emotions such as anxiety, depression, and violence. In that way, people can understand their all-existential aspects, so that they all help them with creating relationships among themselves, their God, and others. To survey a project as a designing and evaluating the educational and theological-psychological package upon controlling the aggression as well as communicative skills, Novin (2018) expressed training the compiled educational package to increase the communicative skills and to decrease aggression. Then, it can be used in society to improve communicative skills and for decreasing of aggression.

Toqiyani, Kejbaph, and Bahrampoor (2013) found out that there is a direct relationship between the diverse psychiatric, social, and physical aspects and lifestyle generally and Islamic lifestyle especially. S Aqiwa and Aqiwe (2015) showed that people's lifestyle plays a main role to determine their social welfare. To extend the results, we can express that lifestyle depends on how to rise and people's situation in the family and can affect the quality of life mentally, physically, and environmentally and namely, lifestyle creates the different style according to their native and cultural conditions as much to result in a healthier and higher quality of life. Also, god-seeking intuition, religious, cultural, and ethnic field or context in our country as well as spiritual deep stems and religious beliefs are supportive resources to support and also improve people's abilities to go against hard conditions more and more. On the other hand, it can be understood that religiosity proved to be the main base to resist problems and difficulties in everybody's life. So, we can conclude Islamic lifestyle affects the quality of life. Khadem Alizadeh and Afsary (2016) found out that we can realize the implementation of Islamic principles in social and individual dimensions on different types and levels of social investments by surveying Islamic principles like unification, brotherhood, justice, cooperation, insulting, communication, social responsibility, as well as moral virtues like honesty, faithfulness, euphemism, kindness. To express the given results, it can be noticed that the morality refers as a way that people look forward to their goals and wishes, then experience their natures, divinity, and sanctity. Therefore, religion and power are the main parts of the identification of people of the society.

Either conceptuality or through presenting in people's lives, religion can enhance people's sense of confidence, participation, the spirit of cooperation, and collaboration. Islamic training within doctrinal, moral, jurisprudential dimensions leads to enhancement of social investment in a group internally or externally. This kind of style always takes into consideration ideological, anthropological, and theological concepts by an emphasis on internalized ones throughout the emotional and cognitive substructures. In that way, humans can solve philosophical problems and change people's behaviors and their lifestyles by reforming beliefs intentionally and unintentionally. The results show there is a significant difference among nine components as independence, govern on the environment, personal achievement, positive relationship with others, having a purpose in life, self-estimate, spiritually healthy, social relationships, and religious correctness between the mean of experimental post-test and control pre-test scores in which training the personal and social skills of Islamic lifestyle can influence these nine indexes importantly. Anyway, the Atta coefficient shows 19% changes in independence component, 29% in governing on the environment, 18% in personal achievement, 21% in a positive relationship with others, 15%  having a purpose in life, 17% self-estimate, 29% spiritual health, 17% social relationships, and 16% religious  and the other results are in line with this study.

Toolabi, Samadi, and Motahari Nezhad (2014) revealed that the Islamic lifestyle is one of the fundamental principles to improve personal, social, and psychological acts which can become a stimulus to create confidence, self-estimate, self-awareness, and self-efficacy. Therefore, it should be noticed that a person can control his/her thoughts, feelings, and personal beliefs independently enough by learning the personal and social skills based on Islamic style. Hosseini et al (2019) through investigating a project as the effectiveness of training social-emotional skills on mental well-being and students' academic adaptation showed that training social-emotional skills can increase students' mental well-being and their academic adaptations. If the students are qualified the high emotional-social skills, they can raise their reliable feelings by different methods. The results showed that there is no significant difference among three components: physical, environmental health, and existential health between the mean of experimental and control post-test scores following the pre-test scores. This shows that training personal and social skills of the Islamic lifestyle has no meaningful effect. The other results aren't in line with anyone here. It should be mentioned that the only reason for this, is the difference between diverse statistical samples investigated and disturbing of variables.

Therefore, we can suggest based on the investigation findings as follows: According to the findings, training the personal and social skills of Islamic lifestyle can affect different spiritual, social, and physical aspects of people's lives as well as the specialists who work with curative and preventive problems. We must consider amending by Islamic lifestyle within our schedules. To create a religious culture necessarily, it takes the mind towards the family lifestyle which is the first individual academy. Based on the role of training the personal and social skills of Islamic lifestyle upon the individual and social achievement, it can be suggested that families, experts, education authorities, and the other cultural organizations should apply the practical approaches within their scientific,

cultural, spiritual, policies, plans, and orientations to treat the responsible, educated, and purified Islamic criteria.

It can be suggested that Islamic cultures and religious teachings should be taken within training the life skills to the students more and more. It's necessary to considere life skills either psychologically or in terms of Islamism.

It should be suggested someone's properties and personality should be taken into consideration in cognitive, emotional, performing aspects as much to enhance and promote the religious dimension of lifestyle. One of the performances we can do is to raise our feelings of dignity, self-estimate, empowering spirit of morality and worthiness, interpreting the viewpoint of God and the saints about lifestyle, emotional communication, and positive performances.

## Conclusion

The results of the playing effect test show that there is a significant difference in the combination of dependent variables between the experimental and control groups. And also there is a statistically and remarkable difference between the average of the two groups of students in the psychological well-being variable and quality of life. Universities are recommended to use the Islamic lifestyle individual- social skills training method in the curriculum of the students.

*Practical suggestions:* According to the findings of this study, teaching individual and social skills in the Islamic way of life can affect various psychological, social, and physical aspects of people's lives and specialists who somehow deal with treatment issues as prevention. They should also include the reform of the Islamic lifestyle of the people in their plans. The necessity of forming a religious culture leads the mind to the family lifestyle, which is the first school of the individual ones. Considering the role of teaching individual-social skills in the Islamic way of life in the personal and social development of individuals, it is suggested that families, experts, and custodians of education, universities, and other cultural institutions apply practical solutions in policy-making. And better to apply their scientific, cultural, spiritual, and political plans and orientations to educate the students as responsible persons through pure Islamic standards.
It is suggested that more attention should be paid to Islamic culture and religious teachings in teaching life skills to students. It is necessary to include life skills, both psychological and Islamic, in the curriculum of all disciplines in universities, and educational systems should pay attention to teaching these concepts.

*Recommendations to Future Researchers:* It is suggested that in future researches, the effect of life skills training in other age or educational groups, as well as the effect of Islamic life skills training on other structures such as life expectancy better to be studied.

It is suggested that the relationship between Islamic lifestyle and psychological well-being and the mediations that play a role in this way be examined in the form of a scientific model.

It is suggested that the effectiveness of training the components of Islamic lifestyle to increase the psychological well-being of different segments of society, especially couples on the verge of marriage investigated by others.

***Research Limitations:*** The lack of study background in the field of Islamic lifestyle was one of the limitations of the present study. And also the implementation of research in a sample of students of Ardabil universities, which can reduce the scope of generalization of results, can be taken as another shortcoming of the research.

Another limitation is that it is not randomly assigned individually. Due to the lack of random assignment of individuals to groups, the present study was quasi-experimental, which suggests the possibility of the involvement of some disturbing variables. However, an attempt was made to adjust many of the initial differences between the two groups in the dependent variable through statistical control (analysis of covariance).

The difficult conditions of the Covid 19 virus and the training of participants are other limitations. Certainly, the conditions of training in the corona space, whether in person, maintaining health protocols, or virtually, are very difficult.

## Disclosure Statements

There is no conflict of interest in this study.

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