



Elucidating the Inhibiting Factors in Adolescents' Inclination toward the Islamic-Iranian Lifestyle for Spiritual Self-Care: A Qualitative Study

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ABSTRACT. The distancing of adolescents from the Islamic-Iranian lifestyle may lead to irreparable individual and social harms. What factors hinder adolescents' inclination toward the Islamic-Iranian lifestyle? This study was conducted with the aim of elucidating the inhibiting factors affecting adolescents' inclination toward the Islamic-Iranian lifestyle in pursuit of spiritual self-care. This study was conducted with a qualitative approach and content analysis among adolescents in Mashhad. Data was collected through semi-structured interviews with adolescents. 17 teenagers were selected by purposeful and snowball sampling. Data was analyzed using the Graneheim and Lundman method. Goba and Lincoln criteria were used to evaluate the transferability of the research. In explaining the inhibiting factors in the tendency of teenagers to Iranian Islamic lifestyle, one class (social, cultural and environmental factors) and seven sub-classes (modeling from friends, norms of society, virtual space and media, behavioral and educational models of family, attack on religion, stubbornness) with family, enjoying) was extracted. Based on the obtained results, it is necessary to pay attention to the individual, social and cultural factors influencing the trend towards Iranian Islamic lifestyle in educational programs related to teenagers. Accordingly, the authors argue that cultural and social policies should address the challenges faced by adolescents in adopting an Iranian Islamic lifestyle. © 2026 Published by Public Knowledge Project (PKP).

Keywords: Teenagers, Cultural-social and environmental factors, Iranian Islamic lifestyle, Spiritual self-care.

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Introduction

Lifestyle refers to a distinctive way of living adopted by an individual, group, or society. It encompasses a set of values, behaviors, dispositions, and tastes that may reflect the interests, opinions, actions, and behavioral orientations of a person, group, or culture. The Islamic lifestyle follows a comprehensive behavioral framework in which all aspects of life are oriented toward drawing closer to God (Abdullah et al., 2022).

Adolescence is a transitional period spanning approximately ages 10 to 19 (Hassanloo, Zahraei, & Tavoli, 2023). The development of an independent identity and engagement with the surrounding world are highly influential in the maturation and consolidation of adolescents' personalities (Ahmadi, Taghipoor, & Khodabakhshi, 2010). Social transformations and the evolution of contemporary societies have given rise to various identity crises, particularly among adolescents (Shekarbeygi, 2020).

One of the variables affecting adolescent identity formation is lifestyle, defined as the approach an individual adopts in dealing with responsibilities and life events (Javdan, Poordadkhodaei, & Forozanfar, 2023). Neglecting the issue of lifestyle can inflict significant harm on the social fabric. If individuals fail to establish a proper connection between their lifestyle and their core values and beliefs, they may eventually abandon

those values and beliefs, perceiving them as ineffective (Darbe Esfahani, Motaghedifard, Arfaei, Shekari, & Abbasi Moghadam, 2018).

The Islamic lifestyle, by following the teachings of the Qur'an and the finest of creators the Seal of the Prophets, Prophet Muhammad (peace be upon him) serves as the optimal guide for adolescents and youth. If adolescents heed the exemplary models presented by God and adopt the recommended actions and behaviors as the foundation of their lives, they will avoid deviation and error (Ahmadi et al., 2010). Despite the availability of such valuable models today, we witness a widespread void among many adolescents and young people regarding indigenous and religious culture and thought (Mamelahi B & Elmi M, 2013).

Like all societies undergoing transformation in recent decades, Iranian society has experienced significant changes across social, economic, cultural, and other dimensions. One of the most critical transformations involves shifts in the lifestyle of adolescents and youth, exposing society to serious challenges. Since young people due to their engagement with media and modern means of life are pioneers of change and possess the capacity to embrace new lifestyles, they are more affected than other groups by the consequences of lifestyle transformation (Riahi & Daraei Zadeh, 2013). Children, adolescents, and youth constitute the human capital of any society; they become useful and effective members only if they undergo a proper educational and formative process (Kosha GH & A, 2014).

As Imam Ali (peace be upon him) stated, "Whoever is not properly nurtured in youth will be unable to excel over others in adulthood [in political and social matters]" (Amadi, al-Hakm, & al-Kalam., 2011). Although our country is founded upon Islam and religion is considered a dominant institution, it does not demonstrate the appropriate effectiveness and functionality it should ideally have among the adolescent and youth generations (Ahmadi A, 2022). Therefore, fundamental root-cause analysis is necessary. Conducting this research within the Iranian cultural context may help clarify the inhibiting factors affecting adolescents' inclination toward the Islamic-Iranian lifestyle.

The Islamic-Iranian lifestyle is based on Islamic sources and represents "a coherent framework, logic, and pattern of diverse attitudes, values, and behaviors aligned with the cultural, social, and indigenous characteristics of the country, which a Muslim Iranian individual consciously and knowledgeably adopts in accordance with the God-centered worldview of Islam" (Heydarpour, Sadeghzadeh-Ghamsari, & Sajjadi, 2018).

Findings from one study revealed significant relationships between individuals' cultural capital, social capital, economic capital as well as broader social and cultural factors and adherence to the Islamic-Iranian lifestyle among youth. Relationships were also found between occupational status and familiarity with Western culture on one hand, and the Islamic-Iranian lifestyle on the other. Specifically, as individuals' cultural, social, and economic capital and occupational status increase, their inclination toward the Islamic-Iranian lifestyle

risks; conversely, greater familiarity with Western culture correlates with decreased adherence to this lifestyle (Haghitian M, Mahmoudian H, & A., 2015).

Another study demonstrated significant direct relationships between variables such as family educational and cultural performance, cultural capital, university educational and cultural performance, social capital, peer group educational and cultural influence, the performance of Iranian reference groups, and Iranian mass media performance on the one hand, and adherence to the Islamic lifestyle on the other. In contrast, global mass media exerted a significant inverse effect on commitment to the Islamic lifestyle (Babai Fard A & 2021).

A further study showed that the mean level of social health was significantly higher among men than women and among married individuals compared to singles. Additionally, women scored significantly higher than men on measures of Islamic lifestyle adherence. A significant positive relationship was found between adherence to the Islamic lifestyle and social health and its dimensions meaning that the more "Islamic" a lifestyle is, the higher the level of social health and its components. Strengthening and expanding the "Islamic lifestyle" within society leads to enhanced "social health" (Afshani, Rasulinejad, Kavyani, & Samiei, 2014).

Only a limited number of studies in Iran have qualitatively examined the inhibiting factors affecting adolescents' inclination toward the Islamic-Iranian lifestyle with reference to Qur'anic verses. Quantitative methods cannot always adequately capture meanings, beliefs, and lived experiences. Therefore, qualitative research is necessary to achieve deep understanding through rich, comprehensive descriptions of phenomena (Nowrouzi, Arman, & Mokhtari, 2022). Accordingly, this qualitative study was conducted with the aim of elucidating the inhibiting factors affecting adolescents' inclination toward the Islamic-Iranian lifestyle in pursuit of spiritual self-care.

Materials and Methods

This study was conducted using a qualitative approach with conventional content analysis among adolescents residing in Mashhad (a major city in eastern Iran) in the year 1402 (2023–2024).

Participants

Participants were selected through purposive sampling, and the sampling process continued until data saturation was achieved. To reflect diversity within the population, purposive sampling was employed instead of aiming for statistical generalizability. Participants were chosen based on data analysis with maximum variation in social position. The most important stratifying factors included gender, age, and educational level. It should be noted that snowball sampling was subsequently used to recruit additional participants into the study. Initially, the researcher introduced themselves, explained the research objectives, highlighted the study's significance, and outlined the conditions for participation during interactions with adolescents. Ultimately, individuals who expressed willingness to be interviewed were scheduled for interviews following necessary arrangements.

Inclusion and Exclusion Criteria

Inclusion criteria comprised Iranian adolescents residing in Mashhad who voluntarily signed informed consent forms and expressed interest in participating in the study. The exclusion criterion was participants' unwillingness to continue cooperation during the research process.

Ethical Considerations

Prior to each interview, the research objectives were explained to participants. They were assured that their information would remain confidential and would be used solely for research purposes. Participants were informed that their voices needed to be recorded for study purposes and were reassured about the confidentiality of the recordings. Following receipt of permission, participants' voices were recorded. It should be noted that this study was conducted in accordance with the Declaration of Helsinki.

Data Collection and Processing

In this study, data were collected from adolescents through semi-structured, face-to-face interviews. After conducting 15 interviews with adolescents, data saturation was reached, as codes began to repeat and no new concepts emerged from subsequent interviews. Three additional interviews were conducted to confirm data saturation. Participants were asked: "What factors prevent you from inclining toward the Islamic-Iranian lifestyle?"

At the conclusion of each interview, participants were invited to discuss any additional points they felt had not been addressed. Interviews were conducted in homes and parks under optimal environmental conditions regarding ventilation, lighting, and minimal noise disturbance. The duration of each interview varied between 33 and 52 minutes depending on environmental factors and participants' tolerance levels. Interviews were conducted between October and December 2023. Throughout the interviews, the researcher carefully observed participants' behaviors and, when necessary, took notes on their emotions, feelings, and reactions. These field notes were later incorporated into the interview transcripts during transcription. Additionally, contact information was provided to participants so they could reach the researcher at a later time if they wished to provide more precise information.

Methodological Considerations

In this study, Lincoln and Guba's four criteria for trustworthiness credibility, confirmability, transferability, and dependability were employed to strengthen the rigor of the data (Pourhaji F, Taraghdar MM, & Peyman N, 2024). To minimize researcher bias, the researcher initially documented personal beliefs and values that might potentially influence data collection and analysis. Throughout the research process, deliberate efforts were made to avoid imposing these personal perspectives on the interpretation of findings.

To enhance data credibility, the researcher engaged in prolonged immersion within the research setting, conducted continuous observation, interviewed a diverse range of adolescents, and shared extracted codes and textual segments with several participants for member checking.

Confirmability was addressed through a dual verification process: portions of the interpretations of participants' statements were reviewed and validated by the participants themselves, while selected open codes and subcategories were examined and refined by external experts to ensure analytical neutrality.

Transferability was evaluated through purposive sampling with maximum variation and data saturation achieved via iterative interviewing. To further support transferability, the researcher provided a detailed, step-by-step description of the research procedures. Additionally, comprehensive characteristics of the study population were presented to enable other researchers to assess the applicability of findings to similar contexts.

Dependability was examined through a two-stage review process: Partial dependability check: Review of coding categories and guidelines after analyzing 10–50% of the data.

Overall dependability check: Final review conducted at the conclusion of the study to catalog and validate the definitive categories.

Data analysis followed Graneheim and Lundman's qualitative content analysis approach, comprising five stages: Transcribing the entire interview verbatim immediately after each session, Repeatedly reading the full text to obtain a comprehensive understanding of its content,

Identifying meaning units and generating initial codes, Grouping initial codes into broader categories, and Determining the overarching themes that integrate the categories (Pourhaji F, Peyman N, Taraghdar MM, & Jamali J, 2023).

Prior to each interview, after confirming the participant's readiness and obtaining explicit permission, interviews were audio-recorded using a mobile phone. Two recording devices were employed simultaneously to ensure data backup. Immediately following each interview, the audio recording was transcribed verbatim. The transcribed text was then read multiple times for familiarization. Handwritten transcripts were subsequently typed and saved as primary research data in Microsoft Word 2016. Typed interviews were imported into MAXQDA software (version 10) for systematic analysis. Meaning units words and phrases were coded by the researcher to generate open codes. After initial coding, conceptually similar or related codes were integrated into broader categories under unified themes. This analytical process continued iteratively until main and subcategories were fully developed. To verify coding accuracy, an independent researcher was consulted. In cases of unresolved discrepancies between the primary researcher and the independent coder, a third researcher was engaged to reach a final consensus (Figure 1).

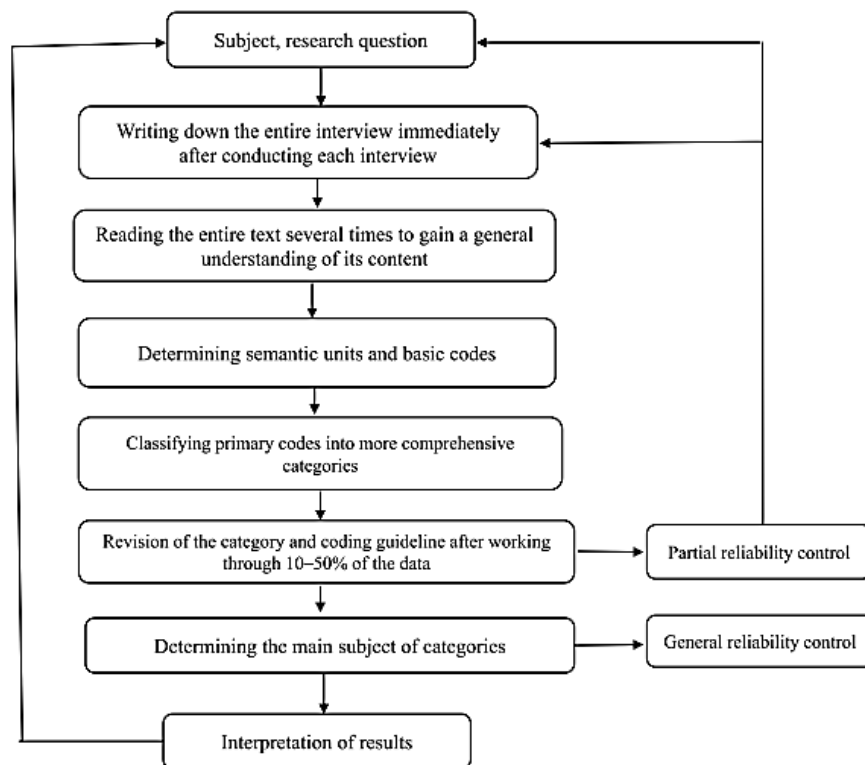


Figure 1. Flowchart of methodological steps

Results

This study was conducted through semi-structured interviews with 17 adolescents. The mean age of participants was 15.29 years ($SD \pm 3.23$). Ten participants (58.8%) were female and seven (41.2%) were male. In response to the question regarding the primary inhibiting factor in adolescents' inclination toward the Islamic-Iranian lifestyle, one main category—social, cultural, and environmental factors—and seven subcategories were extracted: peer modeling/imitation of friends, societal norms, virtual space and media, family behavioral and educational models, attacks on religion, rebellion against family, and pleasure-seeking. More comprehensive results are presented in Table 1.

Table 1: Categories and subcategories extracted from the analysis of adolescents' experiences

Main Category	Subcategory	Open Codes
Social, Cultural, and Environmental Factors	Peer Modeling	Need for acceptance by others; Conforming interests; Peer pressure; Proving oneself to others
	Societal Norms	Societal blame and harsh judgment; Lack of trust in adolescents; Fear of entrusting responsibility to adolescents; Not being understood by family and society
	Virtual Space and Media	Social media promotions/advertisements; Virtual/online role models; Normalization of revealing clothing by celebrities/artists

	Family Behavioral and Educational Models	Authoritarian/overly strict parenting style; Inappropriate maternal behavior; Weak emotional connection between children and parents
	Attacks on Religion	Religious disillusionment/disenchantment; Western cultural orientation; Shifting value standards
	Rebellion Against Family	Opposition/conflict with parents; Deliberately provoking family members; Positioning oneself against the family
	Pleasure-Seeking	Enjoying others' attention/gazes; Enjoying praise and admiration from others; Gaining greater peer respect; Reduction of psychological pressure

Main Category: Social, Cultural, and Environmental Factors

Subcategory 1: Peer Modeling

Participants reported that the need for acceptance by others, shared interests, peer pressure, and the desire to prove oneself to others significantly influence disengagement from the Islamic-Iranian lifestyle.

Participant 3 (age 17): "When you want to be accepted by a group you're drawn to and care about, you have to think and act like them. You can't just like them, be part of the group, but dress and behave like your mom from the old days."

Participant 8 (age 18): "If you want to stay the way you were before—like not plucking your eyebrows, wearing unfashionable clothes, or anything that seems outdated compared to what older people used to accept—you'll be mocked by your friends. Your words won't carry weight among peers anymore."

Participant 4 (age 15): "Do you know what it feels like to be everyone's crush? When both same-gender and opposite-gender peers are captivated by you and try harder to catch your attention—it feels amazing. It really boosts my self-confidence."

Participant 7 (age 16): "I generally gravitate toward people who are fun like me. You see, sometimes when an older person sees you, they start lecturing: 'Why are you dressed like that? Why is your hair styled that way?' Honestly, if you'd seen their teenage years, they did all those things too. Now they've entered a 'religious phase.' Their behavior makes me want to completely avoid them and reject whatever they like—I just go toward people who think like me."

Subcategory 2: Societal Norms

In this domain, participants identified societal blame and harsh judgment, lack of trust in adolescents, fear of entrusting responsibility to youth, and not being understood by family and society as influential in distancing them from the Islamic-Iranian lifestyle.

Participant 8 (age 18): "Society prefers predefined personalities and trusts only certain types of people. When trust exists, I think teenagers wouldn't get caught up in trivial matters like what someone posted on social media or what they did... But when religious people are the only ones society approves of and trusts, teenagers start attributing their frustrations to religion itself. Gradually, this leads to distancing from religion."

Participant 10 (age 16): "I don't have a good relationship with my parents. They never managed to become my friends. I felt alone and misunderstood. I believe that when a teenager isn't understood at home or in society, they rebel against everything elders value—whether religion, dress code, or anything else. I fill my loneliness with friends, satellite TV, social media, and phone games."

Subcategory 3: Virtual Space and Media

Adolescents reported that social media advertisements, virtual role models, and the normalization of revealing clothing by celebrities significantly affect their disengagement from the Islamic-Iranian lifestyle.

Participant 6 (age 14): "One of my interests is putting up posters of actors. It's very appealing and important for me to look like them—to wear similar clothes. When I dress like them, I feel very modern and get a good feeling."

Participant 12 (age 17): "Now conditions allow us to see the lives of our favorite people—like our favorite actor on Instagram: their whole behavior, their car, their house, their style. Of course, my family talks about it and says advertising companies stand behind these people and it's mostly promotional. But personally, I'm drawn to their lifestyle. Luxurious, lavish lives ultimately distance a person from God."

Subcategory 4: Family Behavioral and Educational Models

In this domain, participants reported that authoritarian parenting styles, inappropriate maternal behavior, and weak emotional connections between children and parents contribute to disengagement from the Islamic-Iranian lifestyle.

Participant 5 (age 17): "Teachers try hard to teach us religious matters. When religious lessons were given at school and I'd share what I learned with my mother, she wouldn't pay attention. She wouldn't stop me from doing those things... but she also never encouraged or praised me for them. Gradually, I became more drawn to my mother's behaviors."

Participant 2 (age 19): "I grew up in a highly tense family. First, our financial situation wasn't good. My parents didn't get along at all—especially my father, whose harshness made everyone miserable. He particularly harassed my mother and me about our clothing and appearance. Basically, I want to distance myself from anything my father imposed on me—his name, his memory, his way of thinking, his ideas, and his beliefs."

Subcategory 5: Attacks on Religion

Participants reported that religious disillusionment, Western cultural orientation, and shifting value standards influence their disengagement from the Islamic-Iranian lifestyle.

Participant 8 (age 18): "Nowadays, many people easily express disinterest when religious topics come up. They immediately defend Western culture and essentially create a challenge. Western culture also does extensive promotion."

Subcategory 6: Rebellion Against Family

In this context, participants identified opposition to parents, deliberately provoking family members, and positioning oneself against the family as factors contributing to disengagement from the Islamic-Iranian lifestyle.

Participant 10 (age 16): "My family constantly compared me to cousins my age. I eventually broke away completely. They'd always say, 'Kids your age have done this, they're so polite, so pious.' Gradually, I distanced myself from more religious peers—I grew to dislike them and tried to act against my parents' wishes. My parents constantly try to persuade me to do things I don't like."

Participant 14 (age 15): "I'm not on good terms with my parents. We're not together—we're against each other. They constantly criticize me. Since they hold strong religious beliefs and want me to be like them, I do the opposite—I behave in ways specifically meant to provoke them."

Subcategory 7: Pleasure-Seeking

In this domain, participants reported that enjoying others' gazes, receiving praise and admiration from others, gaining greater peer respect, and reducing psychological pressure influence their disengagement from the Islamic-Iranian lifestyle.

Participant 1 (age 15): "You get a thrill when others are shocked seeing you—when everyone says, 'Wow, what a style!' Someone asks for your autograph. Then in the group chat, everyone's saying things like, 'Did you see Vahid? He killed it!' It gives me such a great feeling—I feel alive."

Participant 6 (age 14): "One night I went to a party and really dressed up—my clothes and hair were all new. For a whole week, relatives kept talking about me because, you know, I'd put together a cool look. I'd even gotten a temporary tattoo. It was really exciting for me."

Discussion and Conclusion

The aim of this study was to identify inhibiting factors affecting adolescents' inclination toward the Islamic-Iranian lifestyle in pursuit of spiritual self-care. Based on the findings, seven subcategories were extracted: peer modeling, societal norms, virtual space and media, family behavioral and educational models, attacks on religion, rebellion against family, and pleasure-seeking.

Peer Modeling

In this study, adolescents expressed that factors such as the need for acceptance by others, shared interests, peer pressure, and the desire to prove oneself significantly influence disengagement from the Islamic-Iranian lifestyle. Research indicates that peer groups and friends exert considerable influence on adolescents' lifestyle choices (Zareian, Pour Gha, & Ahmadi, 2008). Studies demonstrate that due to the need for acceptance within peer groups, adolescents' tendency to adopt their friends' lifestyles increases (Mohammadi, Habibi, & Saba, 2017). Peer pressure plays a role in establishing destructive behaviors and habits (Medta et al., 2023, p. 390). The self-image adolescents construct reflects others' perceptions of them (Sedighi Arfaee, Ganji, Yazdani Varzaneh, & Nadi Randi, 2021).

The present study's findings emphasize the importance of appropriate role models in lifestyle selection. Given the critical role of role models in adolescent development, families should be attentive to providing positive, virtuous models for their children. The Holy Qur'an highlights the importance of choosing good role models, stating regarding following the Prophet Muhammad

(peace be upon him): "Indeed in the Messenger of Allah you have an excellent example" (Al-Ahzab 33:21). Elsewhere, it recommends following Prophet Abraham and Mary, daughter of Imran, as exemplary models: "There has certainly been for you in Abraham an excellent example" (Al-Mumtahanah 60:4); "And [mention] Mary, the daughter of 'Imran, who guarded her chastity... and she was of the devoutly obedient" (At-Tahrim 66:12).

Research shows that respecting youth and providing opportunities for their social participation in society, along with consulting them in decision-making, creates social security for adolescents (Reza R. & S., 2010).

Studies indicate that establishing social security ranks among the highest priorities for fostering responsibility (Qomishi S, 2015). Research demonstrates that when adolescents feel understood by their families, they achieve greater success in life (AminAbadi, 2011). Being understood by others increases adolescents' sense of responsibility (Hashmi & Fayyaz, 2022). Studies show that the level of religiosity plays an important role in strengthening responsibility among adolescents (Movahed M, Rozgar S, & Maryam H, 2013).

The present study's findings suggest the need to trust adolescents as members of society and strengthen their sense of responsibility toward others and society. The Qur'an emphasizes the importance of commitment and responsibility toward society: "Does man think that he will be left neglected?" (Al-Qiyamah 75:36); "Indeed, We offered the Trust to the heavens and earth and the mountains, but they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant" (Al-Ahzab 33:72).

Research shows that adolescents consider celebrities with good financial status—those who can fulfill their needs as role models (Afrasiabi & Sadrabadi, 2023). Studies indicate that celebrities serve as symbols and role models enjoying high popularity in adolescents' and youth's lives (Kochzaei & Majidreza, 2019). Research demonstrates that public figures such as athletes, actors, and singers participate in various promotional and advertising activities (Esmaeilpour, Bahrainizad, & Zarei, 2017).

The present study reveals that influences adolescents receive from advertisements promoting inappropriate role models challenge their lifestyle choices. The Noble Qur'an repeatedly warns against heedlessness and blind imitation of others: "And do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them, [its] splendor in the worldly life by which We test them. And the provision of your Lord is better and more lasting" (Ta-Ha 20:131); "Let

not believers take disbelievers as allies rather than believers. And whoever does that has nothing to do with Allah" (Aal 'Imran 3:28).

Research indicates that family constitutes one of the contextual factors underlying adolescents' behavioral problems, playing a crucial role as the first learning environment in shaping their behavioral patterns (Ahmadi S. & Shaghaig, 2022). Studies show that parental educational styles influence how religious teachings are transmitted to children. Individuals raised in religious environments but experiencing difficulties in their relationship with their mothers participate less in religious ceremonies and activities (Sadeghi & Mazaheri, 2008).

The present study emphasizes the family's role in adolescents' lifestyle choices. The Qur'an also highlights the family's role, commanding believers: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones" (At-Tahrim 66:6); "And enjoin prayer upon your family and be steadfast therein" (Ta-Ha 20:132).

Research shows that modern preferences and orientations are forming and solidifying among adolescents and youth, leading to changes in their values and norms (Jalali Y, Eskandari H, Barjali A, & Sohrabi F, 2022). A study demonstrated that greater familiarity with Western culture reduces inclination toward the Islamic-Iranian lifestyle (Firouzabadi A, Hekhratian M, & H., 2016). Research indicates that accessibility to virtual media and satellite networks, alongside Iran's youthful population, facilitates a shift in adolescents' worldview from collectivism to individualism, resulting in emulation of Western culture across various lifestyle dimensions, particularly clothing styles (Allahi K & Elah N, 2012).

Studies show that during adolescence, youth attain and express independence, which may lead them to question parental rules and engage in opposition and stubbornness [36]. Research indicates that pleasure-seeking, (Kalakoti, 2021). self-expression, and social motivations form foundational elements shaping adolescents' lifestyles (Lee, Neighbors, & Woods, 2007).

The Qur'an cautions humans against becoming engrossed in worldly pleasures: "And the life of this world is not but diversion and amusement. And indeed, the home of the Hereafter—that is the [eternal] life, if only they knew" (Al-'Ankabut 29:64); "Know that the life of this world is but amusement and diversion and adornment and boasting to one another..." (Al-Hadid 57:20); "And the worldly life is not but diversion and amusement. And indeed, the home of the Hereafter is best for those who fear Allah, so will you not reason?" (Al-An'am 6:32).

Based on theoretical and empirical foundations, it appears that individuals' attitudes and behaviors regarding religion (religious orientation) are influenced by diverse socio-cultural factors.

Author Contributions

Authors Pourhaji, Tehrani, and Yavarmansh designed the study. Yavarmansh and Ebrahimi contributed to conceptualization. Pourhaji managed the analyses and interpreted the data. Pourhaji and Tehrani wrote the first draft. Pourhaji, Yavarmansh, and Ebrahimi revised the manuscript to produce the final version. All authors read and approved the final manuscript.

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Competing interests

The authors declare no competing interests

Ethical Considerations

Prior to each interview, the research objectives were explained to participants. They were assured that their information would remain confidential and would be used solely for research purposes. Participants were informed that their voices needed to be recorded for study purposes and were reassured about the confidentiality of the recordings. Following receipt of permission, participants' voices were recorded. It should be noted that this study was conducted in accordance with the Declaration of Helsinki.

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