

Investigating and understanding the relationship between religiosity and the lifestyle of young people in Fardis

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Article Info	Extended Abstract
<p>Article type: Research Article</p> <p>Article history: Received: 18 - 5 - 2024 Received in revised form: 13 - 6 - 2024 Accepted: 22 - 7 - 2024 Published online: 06 - 04 - 2025</p> <p>Keywords: <i>Religiosity, lifestyle, religious culture, youth, Fardis city.</i></p>	<p>Objective: The main goal of this research is to know the level of religiosity and its relationship with the lifestyle of young people. Iranian society can be considered as having a religious culture due to the dominance of the institution of religion over other social institutions. It is clear that in such a society, people are expected to be influenced by religion to a large extent in choosing their lifestyle and to use religious teachings in determining their lifestyle. Of course, one cannot ignore the role of other factors, especially the flow of modernity and many characteristics of modern lifestyle, including luxury, clothing, makeup, the importance of the body, fun, pleasure, etc. The increase in Iran's population over the last half century and the occurrence of large-scale internal migrations have led to the creation of new settlements around Tehran and other major cities of the country. Among these, we can mention Fardis city, which has become a place for immigrants to live in recent years and has accommodated a part of the overflow population of Tehran and other parts of the country. The results of the preliminary studies about this city indicate that due to the social structure and cultural diversity, the people, especially the young generation, have considerable diversity in their lifestyles, but what is important in this regard is not the diversity of lifestyles, but The prevalence of social harms in this city, especially among young people, is a proof of their inattention to society's norms in choosing their lifestyle. The theoretical foundation of the research is based on the theory of some sociologists including Weber, Simmel and Bourdieu. By reviewing the mentioned theories, we can see that the institution of religion is one of the most important social institutions that has a significant impact on people's behaviors, priorities and values.</p> <p>Method: The research method, according to the goals and questions, is a quantitative methodology. The statistical population consists of young people aged 18-35 years in Fardis city of Alborz province, 384 of whom were studied using the quota method as a sample population. Survey method and questionnaire tool were used to collect data and statistical methods were used to analyze it. The data analysis of this research was done using spss software version 26 in two parts: in the first part, frequency distribution tables, statistical charts and central and dispersion characteristics were used to classify and display the</p>

data. And in the second part, the non-parametric test of Spearman's correlation coefficient was used to test the research hypotheses (due to the non-normality of the data distribution).

Results: The findings of the research show that among the components of lifestyle, the correct observance of the consumption pattern is at the highest rank, followed by social and cultural harmony, interpersonal relationships, attention to body health and optimal spending of leisure time. Also, these findings show that among the components of religiosity, the belief dimension is at the highest rank, followed by emotional dimensions, awareness, rituals and consequences. The results of the sub-hypotheses test indicate that there is a weak correlation between the components of religiosity and the enjoyment of the lifestyle. This relationship is inverse in the case of attention to body health, so that the more the level of religiosity of people increases, the less attention is paid to it. They reduce the health of the body. Regarding the correlation between the use of religiosity and observing the consumption pattern, there is a correlation. This correlation is direct and its intensity is weak. There is a correlation between religiosity and good interpersonal relationships. This correlation is direct and its intensity is weak. There is a correlation between the level of religiosity and the way of spending leisure time. This correlation is direct and its intensity is weak. There is a correlation between people's religiosity and social and cultural conformity. This correlation is direct and its intensity is moderate. Correlation between lifestyle and religiosity (main hypothesis) According to Table 3, it can be seen that the Spearman statistic is 0.091 and the significance level is 0.74. Therefore, with a 5% error, we can say that there is no correlation between the two variables of religiosity and lifestyle.

Conclusion: In any case, the test of the main hypothesis of the research indicates that there is no significant correlation between the level of religiosity and lifestyle. therefore, one can conclude. Unlike the traditional society, today, religiosity is not considered as the only factor influencing the lifestyle, and its effect is not the same on all the components of the lifestyle.

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