Contents lists available at **https://ecc.isc.ac/showJournal/39795**

Journal of Family Relations Studies

Journal home page: **http://jhrs.uma.ac.ir/**
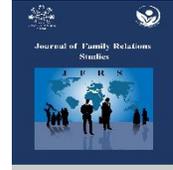
Research Paper

The Relationship between Perceived Islamic Parenting and the Desire to Get Married Mediated by Spiritual Well-being in Single Students

Crossmark

Vahid Nadi Yazdi [1] ID **, Seyyed Mohsen Asghari Nekah [2*]** ID **& Maryam Bordbar [3]** ID

1. MA of Family Counseling, Faculty of Educational Sciences and Psychology, Ferdowsi University of Mashhad, Mashhad, Iran.
2. Associate Professor, Department of Counseling and Educational Psychology, Ferdowsi University of Mashhad, Mashhad, Iran.
3. Assistant Professor, Department of Counseling and Educational Psychology, Ferdowsi University of Mashhad, Mashhad, Iran.

ABSTRACT

Objective: The aim of this study was to investigate the relationship between perceived Islamic parenting and the desire to get married mediated by spiritual well-being in single students of Ferdowsi University of Mashhad.

Methods: The research method was descriptive and Structural Equation Modeling (SEM). This study's statistical population included single students of Ferdowsi University of Mashhad who were studying in 2021, among which 400 students were selected through purposeful sampling and completed these questionnaires: Islamic Parenting Questionnaire of Maktobian Bharanchi et al., (2015), Spiritual Well-being Questionnaire of Golparvar et al., (2015), and the student version of desire to get married questionnaire of Heydari, et al., (2004). Structural Equation Modeling was used to analyze the data.

Results: The Pearson correlation results showed a positive and significant correlation between perceived Islamic parenting and spiritual well-being with the desire to get married ($p<0.05$). In addition, results showed that perceived Islamic parenting could predict the desire to get married both directly and through spiritual well-being and were significant ($p<0.001$).

Conclusion: According to the research findings, perceived Islamic parenting and spiritual well-being are the variables affecting the desire to get married in single students.

1. Introduction

Marriage is one of the most important events for every human being in terms of growth, which is necessary for the survival of human society (Esmaeily et al., 2019). Marriage and choosing a spouse greatly affect mental health, reducing confusion and depression, feeling of commitment and responsibility, desire for life, hope for the future, and planning. The desire to get married is one of the important topics in marriage and is the main motivation for forming a family and

getting married (Saqqezi & YazdaniEsfidvajani, 2020). In recent years, delay in marriage has been a noticeable phenomenon in Iran, and studies showed a yearly increase in the average age of marriage (Eltejaee & Azizzadeh, 2016). Increasing the average age of marriage indicates a decrease in the desire to marry in Iran (Saqqezi et al., 2021). The following factors reduce the desire to get married: materialistic attitudes, lack of trust, weak religious orientation,

---

*Corresponding Author:
Seyyed Mohsen Asgharinekah
Address: Associate Professor, Department of Counseling and Educational Psychology, Ferdowsi University of Mashhad, Mashhad, Iran.
E-mail: asghari-n@um.ac.ir

intimate relationships with girls and boys during celibacy and parents' strictness (Moradi & Safarian, 2012).

Islamic parenting style is a factor that influences young people's desire to get married (Maktobian Bharanchi et al., 2015). According to evidence, children's problems start in the family. Since children are in contact with their parents from birth and parents influence their thoughts and feelings in all areas, it is clear that if parents have physical and mental problems, they cannot be a good role model for them. Their children and as a result will cause many problems in their natural development (Ahmadi et al., 2022). A study showed a positive relationship between negative parenting practices and children's internalizing and externalizing problems (Hosseinzadeh Oskouei et al., 2021). Parenting style is a set of parents' attitudes and behaviors towards their children (Nguyen et al., 2020). Bamrind introduces four parenting styles: authoritarian, authoritative, permissive, and uninvolved (Hemmati & Janbozorgi, 2019). The authoritarian educational model is based on strictness, authoritative is an educational model based on affection and decisiveness, and permissive style is an educational model based on affection and lack of decisiveness, and uninvolved is an educational model based on lack of affection and lack of decisiveness (Khanjani et al., 2019). Authoritative parenting is the most successful parenting style. This parenting method, acceptance and close relationships include adaptive control methods and appropriate independence (Hemmati & Janbozorgi, 2019).

Islamic parenting is defined as sincerity in raising children, preserving educational values in the family, relying on Islamic logic in raising children, establishing a humanistic relationship with children, centering God in life and the current feeling of God's presence in life, and not being complacent towards children (Maktobian Bharanchi et al., 2015). Parents should do their best to protect their children and guide them to grow and develop a good value system in all environments and different aspects of their lives. This great duty is fulfilling God's command for Muslim families, performing which is to protect them from the fire of hell (Holy Qur'an, Surah Tahirim, verse 6). This is one of the starting points of the parenting model in Islamic teachings. This verse emphasizes that taking care of a child is a great responsibility. Parents should deliver their children safely and happily to eternal life (Erhamwilda et al., 2022).

Kokhani and Roudmoghaddas conducted a study investigating the Islamic parenting style and introduced the authoritative parenting style as the most similar to the Islamic one (Hemmati & Janbozorgi, 2019). Some

Islamic researchers introduced an educational style based on affection, decisiveness and dignity by emphasizing Islamic sources. In addition to the two aspects of affection and decisiveness of Baumrind, the Islamic education method has a third aspect called honor, respecting the child and valuing the child as a gift from God. Self-dignity is one of the most important principles of Islamic ethics and education (Khanjani et al., 2019). Children are more developed, have a higher conscience, are more responsible, and care more about moral issues when they are grown up in religious families (Sharafi & Hosseinchari, 2014). According to Ehsani and Sajedi (2014), Islamic education pays attention to all aspects of children's existence in the continuum of growth. Therefore, paying attention to marriage and preparing children for marriage is also a part of Islamic parenting (Khanjani et al., 2019).

Spiritual well-being is another variable considered in Islamic parenting that can affect the desire to get married. Health was defined only in physical, mental and social dimensions for several decades, but the World Health Organization has considered spiritual well-being the fourth health dimension since 1979. Presently, spiritual well-being is one of the aspects of health besides physical and social aspects. Spirituality gives strength and hope and raises the level of human well-being. Therefore, spiritual well-being is a state of life in which a person can deal with everyday problems in a way that leads to the inner understanding of all his potential and makes life meaningful and purposeful (Koohpaei et al., 2021). In addition, spiritual well-being define as having a good relationship with others, having a meaningful life and belief and connection with a transcendent power (Golparvar, Ahmadi, et al., 2015). Religion can serve as a source of psychological compensation in the face of challenges such as job loss, providing an important resource that individuals can draw on for comfort, strength, community, and a sense of control in the face of uncertainty and hardship (Schnabel & Schieman, 2022). Spirituality provides an interpretive framework for finding meaning and facilitates access to sources of social support through participation in religious/spiritual activities. Spiritual well-being is conceptualized as an expression of spirituality and acts as a measure of a person's spiritual health (Akkuş et al., 2022) . Spirituality facilitates the process of dealing with psychological problems such as depression and loneliness and existential symptoms such as meaninglessness in life. Spirituality helps promote health and reduce stress and is one of the leading resources for coping with major life changes and creating coping mechanisms for traumatic events (Durmuş et al., 2022). Dadfar, et al. (2021) showed that

23

Nadi Yazdi, V. et al. (2023). The Relationship between Perceived Islamic Parenting…. *Journal of Family Relations Studies, 3* (11):22-30.

spiritual well-being positively affected various mental and clinical health aspects. There is considerable evidence supporting the relationship between the strength of religious beliefs and marital satisfaction and adjustment (Genç & Su, 2022; Yaden et al., 2022). Therefore, it is expected that the growth of spiritual well-being in people prevents harmful relationships before marriage and increases the possibility of the desire to get married. Family is an essential platform for the development of the spiritual well-being of people. Spiritual well-being can develop in a religious and Islamic family. Therefore, Islamic parenting can increase obedience to religious teachings, including marriage, by promoting Islamic and spiritual characteristics in children (Khodabakhshi-Koolaee, 2017). There has been no similar research on the present subject, but Islamic parenting is expected to provide a platform for the growth of spiritual well-being and the desire to get married.

The theoretical basis of the current research model is Khosrow Bagheri's theory of Islamic education (Bagheri, 2012). Islamic education theory includes education in all environments and does not only include the family system. Islamic education mainly aims to make a human being divine. Making divinity consists of forming monotheistic intentions and attitudes and monotheistic behavior and lifestyle. In this view, honesty, sincerity, godliness, and morality are the principles of Islamic education in the family. Therefore, it is possible to explain the statements of Islamic parenting based on Bagheri's theory of Islamic education (Bagheri, 2012) and justify the effect of Islamic parenting on spiritual well-being (as a dimension of monotheistic intentions) and the desire to get married (as a dimension of a monotheistic lifestyle). In addition, the effects of Islamic education have been mentioned in limited researches (Moradi & Safarian, 2012; Sharafi & Hosseinchari, 2014; Tayebinia, 2015). A look at the researches conducted in Iran show that the variable of willingness to marry has been investigated in very limited researches, while marriage is considered the most serious and important decision in their lives, especially among students and after the end of their studies at the university. In fact, choosing a spouse has received less attention in researches. At the same time, the desire of young people and especially students to get married is also influenced by a set of factors that were considered in this research based on Bagheri's theoretical model, perceived Islamic parenting style, and spiritual well-being. At the same time, it should also be mentioned that this subject has not been studied in Iran and the importance of Islamic education has been less studied.

As a result, the current research carried out to examines these questions; Is Islamic parenting related to the desire to get married? Does spiritual well-being play a mediating role in this connection? Figure 1 presents the conceptual and expected structural models of the research variables.
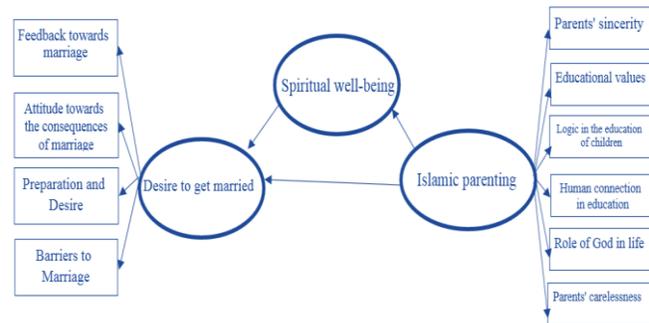

Figure 1. A conceptual model

2. Materials and Methods

This study is correlation research and structural equation modeling. The study's statistical population includes all single Iranian students at the Ferdowsi University of Mashhad in 2021. It was impossible to accurately extract the population of single students. Therefore, the number of samples is considered based on the research variables and according to the sampling method in structural equations through purposeful sampling method. From the point of view of James Stevens, considering 15 observations for each predictor variable in multiple regression analysis with the standard least square method is a good rule for determining the sample size (Hooman, 2005) . In this process, a call was prepared and republished in the social networks related to students, and those qualified were invited to complete the electronic questionnaire in the Google Form. The tools used in this study were as follows:

Desire to get married questionnaire: The student version was designed and normally standardized by Heidari et al. (2004) to measure the marriage's desires. Desire to get married questionnaire-the student version has 24 questions and 4 subscales to measure students' desire to get married from different dimensions. This questionnaire has four subscales of feedback towards marriage (8 item), attitude towards the consequences of marriage (7 item), preparation and practical desire for marriage (5 item) and marriage barriers (3 item). Items 3, 4, 5, 8, 10, 12, 14, 16, 17, 20, and 21 are scored in reverse. In Heidari et al.'s research (2004), content reliability, cronbach's alpha coefficient to assess reliability and construct validity (using exploratory factor analysis) were investigated. Its content reliability has been confirmed by 5 experts, and its validity through the test-retest method has been reported as 0.77 and its Cronbach's alpha internal consistency has been reported as 0.92. They conducted also structural validity (using exploratory factor

Nadi Yazdi, V. et al. (2023). The Relationship between Perceived Islamic Parenting.... *Journal of Family Relations Studies, 3* (11):22-30.

24

analysis). The exploratory factor analysis has approved the narrative of the structure, and the four factors discovered explain much of the variance of the questionnaire (Heydari et al., 2004). In the present study, the internal consistency of this questionnaire was 0.74 using Cronbach's alpha method.

Spiritual Well-being Questionnaire: The Golparvar, Darayi and Khayyatan questionnaires (Golparvar, Darayi, et al., 2015) measure spiritual well-being. The questionnaire has 10 questions that are scored in the form of a five-degree Likert spectrum. Golparvar et al. (2015) have conducted the validity and reliability of this questionnaire. Exploratory factor analysis was used to check construct validity. The results showed that the extracted final factor explains a total of 57.49% of the total variance of the spiritual well-being scale. Its validity with the internal consistency method and using Cronbach's alpha was 0.93 and the reliability with the retest method of this scale was reported as 0.9. In the present study, the internal consistency of this questionnaire was 0.92 using Cronbach's alpha method.

Islamic parenting questionnaire: The Questionnaire of Maktobian Baharanchi et al. (2015) measures Islamic parenting. This questionnaire has 54 questions and a five-degree Likert spectrum. These 6 factors include Parents' sincerity in education (15 item), educational values (11 item), logic in Children's education (8 item), human relationship in education (12 questions), and parents' attention to the role of God in life (6 item) and parents' carelessness in religious education (3 item). Maktobian Baharanchi et al. (2015) have conducted the reliability and validity of this questionnaire. On content reliability, Islamic educational views were reviewed, and questionnaires were extracted from these views and approved by Islamic education experts. Therefore, content reliability was confirmed (Maktobian Bharanchi et al., 2015). In addition, they used exploratory factor analysis to check construct validity. The results showed that the KMO and Bartlett indicators were acceptable, and 54 questions in the form of six factors are capable of explaining more than 60 % of the total variance. In addition, Cronbach's alpha for subscales of this questionnaire parents' sincerity in education, educational Values, logic in children's education, human relationship in education, parents' attention to the role of God in life, and parents' carelessness in religious education were: 0.91, 0.86, 0.82, 0.75, 0.77, and 0.5, repectively. In the present study, the internal consistency of subscales of this questionnaire for parents' sincerity in education, educational Values, logic in Children's education, human relationship in

education, parents' attention to the role of God in life, and parents' carelessness in religious education were respectively 0.88, 0.92, 0.89, 0.89, 0.83, and 0.53 using Cronbach's alpha method.

The data were analyzed using AMOS and SPSS 24 statistical software. Pearson correlation coefficient and structural equation modeling were used to investigate the research question.

3. Results

Most of the participants were bachelor's students (78.4%). The least participants were Ph.D. students (3%). Three hundred five people were girls (75.9 %), and 97 people were boys (24.1 %). Most of the participants were the first child (38.8%), and at least they were the seventh child (0.2 %). The majority of participants were unemployed (70.4 %). The mean and standard deviation of the age of the male participants were 23.10 and 3.82, and for the female participants were 22.21 and 3.18. All the participant's aged between 18 and 40 years. Table 1 shows the Pearson correlation coefficients of the variables.

As observed in Table 1, desire to get married has a positive and significant correlation with subscales of Islamic parenting, i.e. Parents' sincerity in education (r=0.43), educational values (r=0.35), logic in children's education r=0.29), human relationship in education (r=0.34), parents' education to the role of God in life (r=0.31), and negatively and significantly correlated with parents' carelessness in religious education (r=-0.22, p<0.01). In addition, there was a significant correlation between the desire to get married and spiritual well-being (r=0.49, p<0.01).

The most important assumptions of Structural Equation Modeling (SEM), i.e., normality, multiple collinearities, and independence of errors, were examined before presenting their findings (Table 2). The Z-scores of the variables were calculated to check single-variable outlier data. The results showed that the scores of the subjects were lower and higher than the average in the range of 1 standard deviation.

The skewness and kurtosis coefficients indicate that the distribution of research variables was normal. The tolerance values obtained for the variables are above 0.10 and indicate the absence of multiple collinearities between the variables. In addition, the value of the variance inflation index obtained for the variables is smaller than 10, showing no multiple collinearities between the variables. The obtained indicators show that the test conditions have been met. Table 3 shows the fit indices of the model.

As observed in Table 3, the model's indices were fit and the model has goodness. The research model is

25

Nadi Yazdi, V. et al. (2023). The Relationship between Perceived Islamic Parenting... *Journal of Family Relations Studies, 3* (11):22-30.

presented in Figure 2.
As observed in Table 4, The direct effect of paths were significant. In addition, the indirect effect of perceived Islamic parenting on the desire to get married (0.25)

was significant. This mediating relationship was significant and approved. In total, perceived islamic parenting and spiritual well-being can explain 36% of the variance of the desire to get married.

Table 1. Correlation matrix table of variables

Variables	M	SD	1	2	3	4	5	6	7	8	9	10	11	12
Perceived Islamic Parenting														
1. Parents' sincerity in education	55.54	9	1											
2. Educational Values	46.93	7.09	0.72**	1										
3. Logic in Children's education	31.50	6.11	0.69**	0.45**	1									
4. Human relationship in education	44.52	11.21	0.59**	0.33**	0.60**	1								
5. Parents' attention to the role of God in life	19.89	3.56	0.73**	0.55**	0.60**	0.54**	1							
6. Parents' carelessness in religious education	10.19	2.11	-0.27**	-0.21**	-0.14*	-0.03	-0.13*	1						
7. Spiritual Well-being (Total score)	34.84	8.30	0.49**	0.30**	0.31**	0.41**	0.41**	-0.17**	1					
8.desire to get married (Total score)	66.75	12.22	0.43**	0.35**	0.29**	0.34**	0.31**	-0.22**	0.49**	1				
9. Components of feedback towards marriage	26.92	6.29	0.42**	0.37**	0.26**	0.33**	0.32**	-0.20**	0.47**	0.83**	1			
10.Preparation and practical desire for marriage	16.73	2.94	0.22**	0.15**	0.22**	0.21**	0.13**	-0.09	0.25**	0.67**	0.34**	1		
11.Attitude towards the Consequences of marriage	23.09	5.79	0.33**	0.26**	0.22**	0.24**	0.24**	-0.20**	0.40**	0.86**	0.50**	0.53**	1	
12.barriers to marriage	10.14	2.57	-0.23**	-0.21**	-0.15**	-0.23**	-0.14**	0.19**	-0.21**	-0.34**	-0.43**	-0.16**	-0.17**	1

** $P<0.01$, * $P<0.05$

Table 2. The results of checking the assumptions

Variables	Skewness	Kurtosis	Tolerance statistics	Variance inflation index	Durbin-Watson
Perceived Islamic Parenting					
Parents' sincerity in education	-0.65	0.26	0.21	4.61	1.95
Educational values	-0.92	0.24	0.46	2.17	
Logic in the education of children	-0.86	0.68	0.44	2.33	
Human connection in education	-0.51	-0.65	0.51	1.93	
Parents' attention to the role of God in life	-0.69	0.87	0.42	2.37	
Parents' carelessness in religious education	0.28	-0.28	0.88	1.13	
Spiritual well-being	-0.46	0.06	0.71	1.40	
Desire to get married	-0.24	-0.31	-	-	
Feedback towards marriage	-0.39	-0.28	-	-	
Attitude towards the consequences of marriage	-0.39	0.32	-	-	
preparation and practical desire for marriage	-0.16	-0.55	-	-	
Barriers to Marriage	0.32	-0.67	-	-	
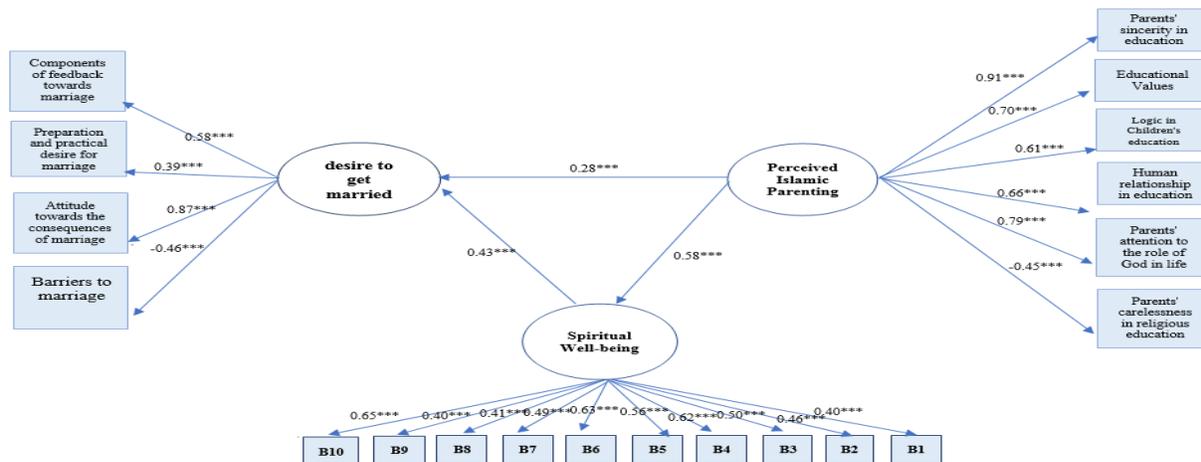
Figure 2. The final research model (* p< 0.001)**

Nadi Yazdi, V. et al. (2023). The Relationship between Perceived Islamic Parenting... *Journal of Family Relations Studies, 3* (11):22-30.

26

Table 3. The fit indices of the model

Fit index	χ2	df	χ2/df	RMSEA	GFI	AGFI	IFI	TLI	CFI	NFI
Desired limit			≤ 3	≤0.08	≥0.9	≥0.9	≥0.9	≥0.9	≥0.9	≥0.9
Model	388.16	155	2.50	0.06	0.90	0.90	0.91	0.90	0.91	0.87

Table 4. Coefficients of direct effect, indirect effect and total effect in the model

	Direct effect	Indirect effect	Total effect	B	β	SE	t-statistics	p-value
Perceived Islamic Parenting on desire to get married	0.28***	0.25***	0.54***	0.19	0.28	0.04	4.26	0.001
Perceived Islamic Parenting on Spiritual Well-being	0.58***	-	0.58***	0.03	0.58	0.003	8.78	0.001
Spiritual Well-being on desire to get married	0.43***	-	0.43***	5.53	0.43	0.98	5.64	0.001

*** P<0.001

4. Discussion and Conclusion

This study was conducted to examine the mediation of spiritual well-being in relationhship between perceive Islamic parenting with desire to get married in single Iranian students.

The first result was that the direct path of perceived Islamic parenting to the desire to get married was significant. Several studies have emphasized the family of origin role in children's desire to get married, which is consistent with this research (Naimi et al., 2015; Weiss, 2014).

The student period can be considered an opportunity for many Iranian students to get married. In this period, many students desire to get married because facing a large group of the harmonious and suitable opposite sex keeps them far from the immaturity of adolescence and entering the official university space more than before.

According to Bowen's theory, people learn how to make a relationship in the family of origin, and couples' problems are the continuation of their problems in the family of origin. The family of origin has a lasting effect on the quality of decisions related to marriage (Weiss, 2014). If individuals find their parents warm, supportive, and responsive, they have more self-confidence, strong interpersonal relationships, adaptability and compliance, feel more satisfied with their friends, and are less irritable (Galambos et al., 2003). Parents with an authoritarian parenting style have a cold relationship with their children and have more control (Tozandehjani et al., 2011). The research states that authoritative parenting is the closest parenting style to Islamic parenting.

This research's second finding was that the direct path of spiritual well-being to the desire to get married was significant. No research has addressed this topic. Spiritual well-being causes general and psychological health and satisfaction with life; therefore, the desire

to get married is increased. Some studies reported that spiritual well-being increases happiness, health and life satisfaction (Borjali et al., 2013; Motamedi & Khanjani, 2021; Varee et al., 2017).

Spirituality is an important part of Islamic education which increases the feeling of power and hope and the level of well-being of humans (Koohpaei et al., 2021). Spirituality and religious beliefs have many positive effects on people. True faith leads to higher physical and mental health and allows one to face problems more efficiently (Shah Mohammadi & Ebrahimi Tashekand, 2017). In addition, spiritual well-being leads to higher adaptation, emotional well-being, and satisfaction with life (Golparvar, Ahmadi, et al., 2015). Another explanation is that people with high spiritual well-being experience high life satisfaction and quality of life (Bredle et al., 2011).

In addition, the final results showed that spiritual well-being mediate the relationship between perceived Islamic parenting and the desire to get married, and the fit indices all indicated the desired fit model. Several studies have investigated the relationship between parenting, spirituality and religious attitudes and the desire to get married in the form of bivariate research. The results of Ghalami and Sohrabi (2019) indicated a relationship between parenting styles, social and emotional well-being. Nouhi, et al. (2017) showed a significant relationship between flexibility, conscientiousness, agreeableness and neuroticism with the total score of spiritual health, between the authoritative parenting style with existential health and the spiritual health and between the authoritarian parenting style with religious health, existential health and the total health score. These two studies (Ghalami & Sohrabi, 2019; Nouhi, et al., 2017) are consistent with this research finding because they showed that parenting styles affect spirituality.

27

Nadi Yazdi, V. et al. (2023). The Relationship between Perceived Islamic Parenting,... *Journal of Family Relations Studies, 3* (11):22-30.

In explaining this finding, it can be said that in the family environment, a person learns religious behaviors. In our Iranian Islamic culture, there are always dos and don'ts in terms of how to communicate, especially in interpersonal relationships, which has increased the quality of communication. In religious families, members communicate with each other on the basis of mutual respect and perform spiritual-religious tasks (Talebzadeh Nobarian et al., 2013).

Child rearing based on Islamic parenting is a complex activity including behaviors, contexts, training, interactions and methods that separately and in interaction with each other affect cognitive and behavioral growth in individual and social dimensions. In the Qur'an and Hadiths, the unique method of parenting is emphasized so that the child is raised correctly and based on the human nature that God has given him, and his character develops normally in various psychological, emotional, spiritual, individual and social aspects. Islamic parenting or the responsible way with appropriate demands and responses is balanced and without extremes. In the responsible style, parents expect their children to be receptive to their words, feelings and responsible actions and coordinate their words, emotions and behaviors with them (Khanjani et al., 2019).

Considering that the family affects the children's behavior and personality, it indirectly affects the children's desire to marry. Communication patterns in the original family, such as how family members interact to reach common ideas and how family members make decisions, affect how children communicate in future relationships. The parenting style of parents with influence and through spiritual well-being makes younger adults have more desire to get married. A person acquires these spiritual and religious beliefs from his family and has roots in the religious beliefs of his parents. If they are brought up in an environment with punishment, blame, and humiliation, they naturally feel a lot of loneliness and try to achieve the peace which they have risky relationships with the opposite sex and compensate for their feelings of loneliness and emotional emptiness. These children have not received the attention they should have from the family environment, and in these relationships, they deal with their stress with unhealthy coping methods. While the children who have been raised in an authoritative environment and with Islamic parenting know how to deal with their anxiety with Islamic methods. In these environments, morality casts a shadow in life, parents always

maintain their connection with the supreme power. When parents emphasize Islamic attitudes in the family environment, children can better understand the inner teachings and religious teachings and have less attachment to material things, and pay more attention to the rules of Islam.

When spiritual well-being is sufficiently developed and promoted in a person, it shows its positive effects in various fields. One of these fields is about marriage. Spiritual well-being helps a single person to connect with the supreme source and give himself peace and tranquility when he thinks about marriage and its challenges and issues and is under severe stress. While thinking about the negative issues and challenges of marriage is an obstacle in the way of marriage for young people and causes them to have less confidence in themselves and to be unable to deal with the stress resulting from it and they are drawn towards risky behaviors and addictions. Studies pointed out that there is a negative and significant correlation between spiritual health and components of high-risk behaviors (O'brien et al., 2013). Spiritual health coordinates other dimensions of health and improves a person's adaptability and psychological functioning (Salman & Lee, 2019).

In sum, the mediating role of spiritual well-being was generally confirmed in the relationship between perceived Islamic parenting and the desire to get married in single students.

Research Limitations

This research was conducted with some limitations. For example, the research sampling was available; therefore, it should pay much attention to the results' generalizability. In addition, the research participants were students; therefore, it should pay much attention to generalizing the findings to other single people who are not students.

Research suggestions

In future research, it is suggested to investigate the role of spiritual well-being in other issues related to marriage and family, such as marital satisfaction with religious education approaches.

5. Ethical Considerations

Compliance with ethical guidelines

This research considered and implemented the codes of professional ethics of psychologists and counselors. The following components were observed in the research to implement ethical considerations: students participated in this project voluntarily and with consent, respecting the principle of sample people confidentiality.

Nadi Yazdi, V. et al. (2023). The Relationship between Perceived Islamic Parenting... *Journal of Family Relations Studies, 3* (11):22-30.

28

Funding

Authors' contributions
All authors have participated in the design, implementation, and writing of all sections of the present study.

Conflicts of interest
The authors declare no conflicts of interest in this study.

References:

Ahmadi, N., Yassini Ardekani, S. M., Mirzaei, M., Rismanian Yazdi, F., Khorshidi, R., Araghi, S. M., & Mehrparvar, A. H. (2022). The Role of Personality Disorder and Parental Lifestyle on Mood Disorders in Children and Adolescents. *International Journal of Behavioral Sciences*, *16*(1), 49-54 (Persian). Doi:10.30491/ijbs.2022.318573.1724

Akkuş, Y., Karacan, Y., Ünlü, K., Deniz, M., & Parlak, A. (2022). The effect of anxiety and spiritual well-being on the care burden of caregivers of cancer patients during the COVID-19 pandemic. *Supportive Care in Cancer*, 1-10. Doi:10.1007/s00520-021-06611-0

Bagheri, K. (2012). *A new look at Islamic education*. School publication (Persian).

Borjali, M., Najafi, M., & Mansoei, F. (2013). The role of spiritual well-being and hope on prediction of students life satisfaction. *Culture Counseling*, *4*(15), 120-136 (Persian). Doi:10.22054/qccpc.2013.5918

Bredle, J. M., Salsman, J. M., Debb, S. M., Arnold, B. J., & Cella, D. (2011). Spiritual well-being as a component of health-related quality of life: the functional assessment of chronic illness therapy—spiritual well-being scale (FACIT-Sp). *Religions*, *2*(1), 77-94. Doi:10.3390/rel2010077

Dadfar, M., Lester, D., Turan, Y., Beshai, J. A., & Unterrainer, H.-F. (2021). Religious spiritual well-being: Results from Muslim Iranian clinical and non-clinical samples by age, sex and group. *Journal of Religion, Spirituality & Aging*, *33*(1), 16-37 (Persian). Doi:10.1080/15528030.2020.1818161

Durmuş, M., Öztürk, Z., Şener, N., & Eren, S. Y. (2022). The Relationship between the fear of COVID-19, depression, and spiritual well-being in pregnant women. *Journal of religion and health*, *61*(1), 798-810. Doi:10.1007/s10943-021-01448-7

Ehsani, M., & Sajdi, A. (2014). Comparative study of the behavioral factors of raising children in the family. *Knowledge*, *22*(194), 85-71 (Persian). http://marifat.nashriyat.ir/node/2772

Eltejaee, E., & Azizzadeh, M. (2016). A survey on economic and cultural determinants of marriage age in Iran: A cross-province study. *Sociological Cultural Studies*, *7*(3), 1-18 (Persian). https://socialstudy.ihcs.ac.ir/article_2341.html?lang=en

Erhamwilda, E., Suhardini, A. D., Afrianti, N., & Tazkia, A. H. (2022). Islamic Parenting Paradigm. 4th Social and Humanities Research Symposium (SoRes 2021),

Esmaeily, M., Taherian, S., Shahghasemi, Z., & Rezaeian, S. (2019). Relationship Between Dimensions of Perceived Social Support and Desire for Marriage Among Academic Students. *Shiraz E-Medical Journal*, *20*(12), e86642 (Persian). Doi:10.5812/semj.86642

Galambos, N. L., Barker, E. T., & Almeida, D. M. (2003). Parents do matter: Trajectories of change in externalizing and internalizing problems in early adolescence. *Child development*, *74*(2), 578-594. Doi:10.1111/1467-8624.7402017

Genç, E., & Su, Y. (2022). Black and White couples: Exploring the role of religiosity on perceived racial discrimination and relationship satisfaction. *The American Journal of Family Therapy*, *50*(5), 533-553. Doi:10.1080/01926187.2021.1958269

Ghalami, Z., ,, & Sohrabi, Z. (2019). The study of relationship between perceived parenting styles with emotional well-being and social well-being of students. *Rooyesh* *8*(7), 107-112 (Persian). https://frooyesh.ir/article-1-1183-fa.html

Golparvar, M., Ahmadi, A., & Javadian, Z. (2015). Relationships between spiritual capital components with spiritual and psychological well-being. *Psychological Research*, *17*(2), 30-52 (Persian). http://www.neevandpub.ir/Uploads/Public/products/momayez/c6d03974ab0049328fcb349e8afdadb8.pdf#page=32

Golparvar, M., Darayi, N., & Khayyatan, F. (2015). Construt Islamic spiritual capital and spiritual wellbeing short-form scales. *Religious Anthroplogy*, *11*(32), 167-188 (Persian). http://raj.smc.ac.ir/article_12339.html?lang=en

Hemmati, M., & Janbozorgi, M. (2019). Alternative beliefs against negative psychology in Islamic parenting style. *Psychology and Religion*, *2*, 7-22 (Persian). http://ravanshenasi.nashriyat.ir/node/484

Heydari, M., Mazaheri, M. A., & Pouretmad, H. R. (2004). Construction and standardization of the student version of the questionnaire of marriage desire (Prasad). *Journal of Psychology*, *8*(3), 250-261 (Persian). https://www.sid.ir/paper/54397/fa

Hooman, H. A. (2005). Modeling structural equations using LISREL software. *Tehran: SAMT publication (Persian)*.

Hosseinzadeh Oskouei, A. Z. Z., Mohammad Sadegh, Habibi Asgharabad, M., & Khoshkonesh, A. (2021). Parenting Stress Mediates the Relationship between Mothers' Perfectionism and Behavioral Problems in Iranian Pre-School Children. *International Journal of Behavioral Sciences*, *15*(1), 8-13 (Persian). http://www.behavsci.ir/article_131144_893bfb5f3ab520ee3d9ce464aca917c5.pdf

Khanjani, Z., Baba Kherodin, J., & Jamshidi Mehrabad, S. (2019). Comparision of anxiety disorders and attachment styles in children trained with Islamic child-rearing practice and other children. *Journal of Islamic Education*, *14*(30), 21-38 (Persian).

29

Nadi Yazdi, V. et al. (2023). The Relationship between Perceived Islamic Parenting…. *Journal of Family Relations Studies, 3* (11):22-30.

http://islamicedu.rihu.ac.ir/article_1406/article_1595.html?lang=en

Khodabakhshi-Koolaee, A. (2017). The Relationship of self-control and religious orientation to attitude toward pre-marital relations. *Journal of Pizhūhish dar dīn va salāmat*, *3*(4), 7-20 (Persian). https://journals.sbmu.ac.ir/en-jrrh/article/view/18114

Koohpaei, A., Ebrahimi, A., & Safari, T. (2021). Spiritual Well-being at Workplace and Its Relationship with Organizational Commitment and Turnover among Textile Industry Employees in Qom, Iran. *Archives of Hygiene Sciences*, *10*(1), 49-57. Doi:10.52547/ArchHygSci.10.1.49

Maktobian Bharanchi, A., Kalanter Kosheh, S. M., & Khawaninzadeh, M. H. (2015). Construction and standardization of parenting questionnaire in Islamic attitude. *Research in Islamic education issues*, *23*(27), 123-143 (Persian). https://iej.ihu.ac.ir/article_200899.html

Moradi, G., & Safarian, M. (2012). Effective socio-economic factors on the increase of the youth marriage age. *Sociological Studies of Youth*, *3*(7), 81-108 (Persian). https://journals.iau.ir/article_536018.html

Motamedi, A., & Khanjani, M. (2021). Religiosity, Spirituality and Health - Scientific Mechanisms and Evidence. *Journal of Culture and Health Promotion*, *4*(4), 510-520 (Persian). http://ijhp.ir/article-1-352-fa.html

Naimi, Q., Pirsaghi, F., Bashirpur, M., & Akbari, Z. (2015). The role of main family health components and dimensions of self-differentiation in predicting desire to marry in college students. *Counseling and Psychotherapy Culture*, *6*(21), 87-107 (Persian). https://qccpc.atu.ac.ir/article_4190.html

Nguyen, Q.-A. N., Tran, T. D., Tran, T.-A., Nguyen, T., & Fisher, J. (2020). Perceived parenting styles and emotional intelligence among adolescents in Vietnam. *The Family Journal*, *28*(4), 441-454. Doi:10.1177/1066480719896558

Nouhi, S., Arjamand, Z., & Naseri Fadafan, M. (2017). The relationship between personality traits and mother's parenting style with the spiritual health of adolescent girls. Paper presented at the Congress of the Iranian Psychological Association, Tehran. (Persian). https://www.sid.ir/paper/896613/fa

O'brien, L.-A., Denny, S., Clark, T., Fleming, T., Teevale, T., & Robinson, E. (2013). The impact of religion and spirituality on the risk behaviours of young people in Aotearoa, New Zealand. *Youth Studies Australia*, *32*(4), 25-37. Doi:abs/10.3316/aeipt.202721

Salman, A., & Lee, Y.-H. (2019). Spiritual practices and effects of spiritual well-being and depression on elders' self-perceived health. *Applied Nursing Research*, *48*, 68-74. Doi:10.1016/j.apnr.2019.05.018

Saqqezi, A., Gol Mohammadian, M., & Hojjatkhah, S. M. (2021). Predicting desire for marriage based on interpersonal problems mediated by love attitudes.

Shenakht Journal of Psychology and Psychiatry, *8*(4), 95-109 (Persian). http://shenakht.muk.ac.ir/browse.php?a_id=1023&sid=1&slc_lang=fa&ftxt=1

Saqqezi, A., & YazdaniEsfidvajani, H. (2020). Predict marriage desire based on premarital Relationship attitude: Control the role of gender and experience the relationship with the opposite sex. *Rooyesh*, *9*(7), 139-146 (Persian). http://frooyesh.ir/browse.php?a_id=2086&sid=1&slc_lang=en

Schnabel, L., & Schieman, S. (2022). Religion protected mental health but constrained crisis response during crucial early days of the COVID-19 pandemic. *Journal for the Scientific Study of Religion*, *61*(2), 530-543. Doi:10.1111/jssr.12720

Shah Mohammadi, M., & Ebrahimi Tashekand, F. (2017). The role of spirituality and religion in the family system. International Conference on the Culture of Psychopathology and Education, Al-Zahra University, Tehran. (Persian).

Sharafi, O., & Hosseinchari, M. (2014). Fathers' Religious Orientation and Perceived Family Communicative Patterns in Their Children. *Journal of Health Breeze*, *2*(1), 24-35 (Persian). https://jfh.sari.iau.ir/article_639703.html

Talebzadeh Nobarian, M., Seidi, M., Mousavi, S., & Mirlou, M. (2013). Parenting spirituality, quality of family communication, and students' psychological hardiness: the mediating role of family communication. *Quarterly Journal of Family and Research*, *10*(3), 7-21 (Persian). http://qjfr.ir/browse.php?a_id=101&sid=1&slc_lang=en

Tayebinia, M. (2015). Analyzing the tendency of young people towards marriage and identifying its obstacles and problems. *Sociological Studies of Youth*, *6*(16), 63-86 (Persian). https://journals.iau.ir/article_529755.html

Tozandehjani, H., Tavakolizadeh, J., & Lagzian, Z. (2011). The effect of parenting styles on self-efficacy and mental health of students. *Internal Medicine Today*, *17*(2), 56-64 (Persian). https://imtj.gmu.ac.ir/article-1-1197-en.html

Varee, H., Askarizadeh, G., & Bagheri, M. (2017). Comparing spiritual well-being, happiness, and general health among university and seminary students. *Journal of Research on Religion & Health*, *3*(3), 55-67 (Persian). http://www.behavsci.ir/article_150381.html

Weiss, J. M. (2014). *Marital preparation, experiences, and personal qualities in a qualitative study of individuals in great marriages*. Utah State University. http://www.behavsci.ir/&url=http://www.behavsci.ir/article_150381.html

Yaden, D. B., Batz-Barbarich, C. L., Ng, V., Vaziri, H., Gladstone, J. N., Pawelski, J. O., & Tay, L. (2022). A meta-analysis of religion/spirituality and life satisfaction. *Journal of Happiness Studies*, *23*(8), 4147-4163. Doi:10.1007/s10902-022-00558-7

Nadi Yazdi, V. et al. (2023). The Relationship between Perceived Islamic Parenting.... *Journal of Family Relations Studies, 3* (11):22-30.

30