

Investigating the Methods of Tendency to Religion among High School Students in Andimeshk City

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Abstract

Nowadays the global changes process and various developments in various fields of economic, social and cultural rights at the national level have led to present the issue of religion in the country as a sub-category alongside other categories. The aim of this study is to investigate the methods of tendency to religion and effective factors on it among high school students in Andimeshk. The data collection instrument is a questionnaire. In analyzing the data, the authors used Kendall's correlation coefficient, chi-square, multiple regression analysis and path analysis software SPSS. The results show that the mean of the rate of trend towards religion is in the average. There is a direct relationship between the variables of religious missionaries' role and the role of religion in signifying the life, the role of religion in meeting the spiritual needs and the attitude towards updating the religion. Regression analysis showed that 54 percent of the change in the attitude towards religion is related to the independent variables. According to the results of the analysis, the total amount of direct influence of independent variables on the dependent variable equals to 0.9 and according to the results of regression analysis; the variable amount of attitudes towards updating the religion is 0.57.

Keywords: Tendency to religion, Religion updating, Religious missionaries, Religious orders, Spiritual needs, Andimeshk.

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1. Introduction

Religion has always been analyzed by classical sociologists as a factor influencing and being influenced. Sociology of religion examines the relationship between religions, society and the factors affecting religion as well as it has always been an important function.

The importance of this area has led to a review and evaluation of empirical research in the sociology of religion as one of the areas of sociology. In general, every man has a family and cultural education, so it is important to get in shape the dimensions of religiosity and religious character. The purpose of this paper is to enhance the understanding of the role of religion in society so that we can understand the importance of religion in human history and recognize the diverse manifestations of religion and social forces affecting and shaping it.

Scientific study of religion can arise. First, it has a lasting influence of religion in our society at any level and it is effective in shaping people's actions. Second, religion is an infrastructure in other institutions (politics, education, etc.) and it works for them as a basis for policy and planning. Third, the origin of the evolution of religion (Islamic Revolution) has an effective role in the majority of developments in society (Constitutional Movement, 15 June 1963, etc.). Fourth, religion is a major factor for achieving political power. Finally, since the students are the future managers, studying their moods and attitudes in various fields, especially in terms of religion and religious orientation can draw a vision of the future state in the society (Shojaeinezhad, 2006).

In studies in the field of religion, it was recently shown a tendency to pay more attention to the issue of religious practices and that these practices have an impact on the character of religion (Stylianous, 2004).

2. Background of the study

Various researches have studied in the field of religion and religiosity. According to Oveysi (2002), there is a direct relationship between the high participation and social functions in Ashura and there is an inverse relationship between participation and social functions of identity, creation and active movement.

Afrough (1999) argues that residential neighborhood has a positive relationship with religious beliefs, religious feelings and religious behavior.

Mollahasany (2002) believes that most people have embraced of religion as the dominant aspect of life and they believe that the religious state is a basic necessity in a religious community.

Marjaee (2001) measured the religious beliefs of students in Tehran Universities relying on individual religiosity, religious orientation of students in the form of fundamentalist and secularist orientation. Respondents were fairly in good faith to the occasion and slogans so that the religious beliefs of assessment were 78% above average; but there were significant differences in orientation (the interaction of religion and politics, religion and world interaction, religion and religious scholars, pluralism).

Ghiasvand (2001) shows that family and friends in the university have a direct impact on religious socialization as well as 56 percent of the students are in the strong religiosity level, 20% average and 19% poor. In the religious practices, the students received the lowest score. There are amorphous religions among students and this is not any way indicative of the influence of religious beliefs and modern values and the growth of new religious institutions.

Serajzadeh (2005) examined the attitudes and behaviors of young religions in Tehran and its implications on the theory of secularization. Results show that students have high orientation and religious interests in Iran, unlike Western countries, and religious orientation on the lower floors is stronger than in the upper classes and vice versa.

The results showed that there is a significant relationship between gender, economic status, social, religious adherence of the parents and valuing of religious adherence to worship of the students. People with a lower base are more committed to religion and, in general, girls have more religious commitment than boys.

Lavntal and Maklwood (2002) argue that experience shows there is more religious work among women than men. There are different theories to explain religion and religious trends in the society. Sociological approach towards religion is an approach that has been the focus of almost all human activities. Sociological approach towards religion focused on external ties of the individual's choice of religion as well as some social processes and social education.

For Marx, religion is essentially the product of a class in society. Religion is a product of alienation and also represents class interests. Religion is a tool of deceit and cruelty to subordinate class and it is also an expression of protest against oppression, in other words, it is a kind of surrender and comforting cruelty (Tavasoli, 2001).

Marx indicated that religion is a product of social conditions. Like Tyler, Freezer and Freud, he believes that the religion has not future. In his view, religion is not an inherent tendency in human nature. According to Georg Simmel, religious form is due

to the religious content in the same types of religiosity and this form arises from experience in public life (Hamilton, 2011).

Religion is as a social force of discipline, cohesion, vitality and happiness (Tavasoli, 2001). According to Max Weber (Krause, 2008), religious dogmas and interpretations are part of world views and to understand the behavior of individuals and groups, especially the understanding of economic behavior of individuals and groups, inevitably religion must be understood.

Weber did not work directly with the issue of religion or belief and mentality as the widespread sources of religious behavior. He did not explain his religion, but he was looking for the link between religion and various types of specific social groups and the impact of religious views on other aspects of social life, especially economic behavior. Stark and Bainbridge believe that religion is an attempt to reap the rewards in the absence of alternatives (Aron, 2003).

3. Methodology

Research Methodology is based on survey. This is a cross-sectional study with the standard time and practical applications which are extensive in nature and scope. There were 4145 persons according to the latest statistics. The sample of 300 persons selected based on the formula of Cochran. Sampling method was stratified proportion.

Questionnaire was delivered to thirty people. To analyze the data, SPSS software, Pearson's correlation coefficient, Spearman correlation coefficient, chi-square test, multiple regression and path analysis were used for communication between independent and dependent variables in religious orientation. The validity of this research is a formal one. Cronbach's alpha coefficients of the variables were in the normal range. Cronbach's alpha was between 0.6 to 0.75 and there were solidarity and harmony between the inner buoy-related variables. In other words, it was stable and reliable.

Table 1. The number of items and amount of Cronbach's alpha coefficients

Variables	Number of items	Cronbach's alpha coefficient
How to present the religious orders?	5	0.6
Religious missionaries	5	0.75
The role of religion in giving meaning	8	0.73
The role of religion in meeting the spiritual needs	6	0.73
Religion updating	6	0.68
Tendency to religion	11	0.75

4. Results and discussion

Results showed that the participants were of age between 14 to 20 years. 64.3% are in the age group 16 to 17 years. 74.3 % of students believe that religious beliefs in adolescents and young adults have been weakened than in the past.

The religious beliefs weaken in adolescents and young adults than in the past.

Hypothesis 1: There is a relationship between attitude as to how to present the religious orders and tendency.

In the relationship between attitude as to how to present the religious orders and tendency, Chi-square value is equal to 57.92 and significant level is 0.001. Attitude to how to present the religious orders and tendency to religion variables are dependent on each other so that a change in attitude to how to present the religious orders is accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude to how to present the religious orders and on the contrary, Tendency to religion is weaker among those who have a poorer attitude to how to present the religious orders.

Table 2. Relationship between attitude to how to present the religious orders and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude to how to present the religious orders and tendency to religion	57.92	0.001	Existence of a significant relationship in the level of 99%

Hypothesis 2: There is a relationship between attitude to religious missionaries and tendency to religion.

In the relationship between attitude to religious missionaries and tendency to religion, Chi-square value is equal to 87.69 and significant level is 0.001. Attitude to religious missionaries and tendency to religion variables are dependent on each other so that a change in attitude to religious missionaries is accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude to religious missionaries and on the contrary, tendency to religion is weaker among those who have a poorer attitude to religious missionaries. Between attitude to religious missionaries and tendency to religion, Kendall tau correlation coefficient equals to 0.46 and hence it is significant.

Table 3. Relationship between attitude to religious missionaries and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude to religious missionaries and tendency to religion	87.69	0.001	Existence of a significant relationship in the level of 99%

Hypothesis 3: There is a relationship between attitude to the role of religion in giving meaning and tendency to religion

In the relationship between attitude to the role of religion in giving meaning and tendency to religion, Chi-square value equals to 79.92 and significant level is 0.001. Attitude to the role of religion in giving meaning and tendency to religion variables are dependent on each other so that a change in attitude to the role of religion in giving meaning is accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude to the role of religion in giving meaning and on the contrary, tendency to religion is weaker among those who have a poorer attitude to the role of religion in giving meaning. Between the attitude to the role of religion in giving meaning and tendency to religion, Kendall tau correlation coefficient is equal to 0.42 and it is in moderate to low.

Table 4. Relationship between attitude to religious missionaries and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude to the role of religion in giving meaning and tendency to religion	79.92	0.001	Existence of a significant relationship in the level of 99%

Hypothesis 4: There is a relationship between attitude to the role of religion in meeting the spiritual needs and tendency to religion

In the relationship between attitude to the role of religion in meeting the spiritual needs and tendency to religion, Chi-square value is equal to 93.67 and significant level is 0.001. Attitude to the role of religion in meeting the spiritual needs and tendency to religion variables are dependent on each other so that a change in attitude to the role of religion in meeting the spiritual needs is accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude to the role of religion in meeting the spiritual needs and on the contrary, tendency to religion is weaker among those who have a poorer attitude to the role of religion in meeting the spiritual needs. Kendall tau correlation coefficient between attitude to the role of religion in meeting the spiritual needs and tendency to religion equals to 0.43 and it is confirmed a positive and average correlation.

Table 5. Relationship between attitude to the role of religion in meeting the spiritual needs and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude to the role of religion in meeting the spiritual needs and tendency to religion	93.67	0.001	Existence of a significant relationship in the level of 99%

Hypothesis 5: There is a relationship between attitude to updating religion and tendency to religion.

Chi-square value between attitude to updating religion and tendency to religion equals to 67.73 and significant level is 0.001. Attitude to updating religion and tendency to religion variables are dependent on each other so that a change in attitude to updating religion is accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude to updating religion and on the contrary, tendency to religion is weaker among those who have a poorer attitude to updating religion. Kendall tau correlation coefficient between attitude to updating religion and tendency to religion equals to 0.35 and it is in moderate to low.

Table 6. Relationship between attitude to religion updating and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude to religion updating and tendency to religion	67.73	0.001	Existence of a significant relationship in the level of 99%

Regression analysis is one of the best analytical methods so that it evaluates the joint and separate effects of independent variables on the dependent variable. In this study, we used multivariate regression in the same way. Multivariable regression results show that multiple correlation coefficients is equal to 0.73 as this index shows a quite strong correlation between the two sets of variables. The "coefficient of determination" shows that 54% of the change in attitude to religion is related to the independent variables.

Table 7. Summary of multivariate regression model

Multiple correlation coefficient	Determination Coefficient	F test	Significant Level
0.73	0.54	88.44	0.000

Analysis of variance shows that the impact of the independent variables on the dependent variable is significant.

Table 8. Regression coefficients of the independent variables with the tendency to religion

Variables	Regression Coefficient	Standard Error	β	t test	Significant level
Constant	6.06	0.95	-	6.33	0.000
Role of Religious missionaries	0.34	0.05	0.31	6.39	0.000
Role of religion in giving meaning	0.32	0.06	0.26	4.83	0.000
Role of religion in meeting the spiritual needs	0.29	0.08	0.21	3.69	0.000
How to present the religious orders	0.19	0.07	0.12	2.49	0.001

Path coefficient was used to determine the effects of direct and indirect regression of independent variables on the dependent variable. In other words, other variables have a direct effect and indirect effect on the dependent variable.

Table 9. Results of path analysis of tendency to religion

Independent variables	Kind of Effect		
	Direct	Indirect	Total
Attitude to updating religion	-	0.57	0.57
Role of religious missionaries	0.12	0.36	0.38
Role of religion in giving meaning	0.31	0.06	0.37
Role of religion in meeting the spiritual needs	0.26	0.09	0.35
How to present the religious orders	0.21	-	0.21
Total	0.90	0.98	1.88

Based on the β coefficients, the direct impact of independent variables on the dependent variable in the tendency towards religion is 0.90. According to path analysis, the variables of attitude to updating religion with a total effect of 0.57, role of religious missionaries with the effect of 0.38 and role of religion in giving meaning to life with a total impact of 0.37 have the most important roles in changing the tendency to religion. The variable of how to present the religious orders with a total effect of 0.21 has the least effect on the dependent variable explained in tendency toward religion.

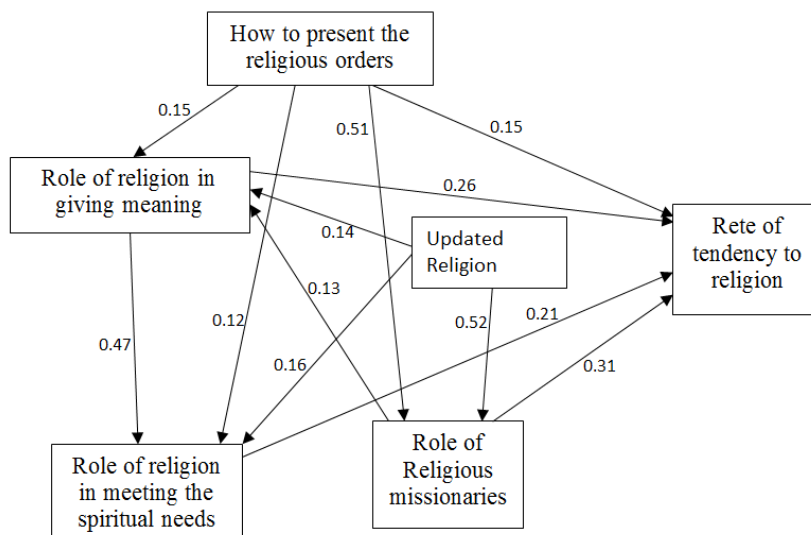


Figure 1. Path analysis in rate of tendency to religion

5. CONCLUSION

The attitude to how to present the religious orders is an important factor affecting students' inclination towards religion. Without knowing the rules, laws and religion, it is difficult to create a firm and conscious faith in the youth. The youth should be taught to have faith in God for salvation. Young people are convinced that parents have the greatest impact on religious information and religious missionaries. Parents receive more information about religion from religious missionaries. The result of this hypothesis is closely associated with the hypothesis of attitude to the role of religious missionaries on them (parents). There is the greatest and most fundamental role of the tendency to religion and on the other hand, these missionaries are sometimes formal and informal. Religious writer as well as in most of the time, religious missionaries receive religious teachings of religious scholars and intellectuals and elites directly or indirectly. There is a relationship between attitude of youth to the character of religious missionaries and trends towards religion. This hypothesis has insisted on the key role of religious missionaries and the impact of their advertising efforts to maintain and expand their religious beliefs in the community. Religious missionaries can have a major impact on the subtlety of religious feelings and strengthening the foundations of the faith of community members, especially youth, with his performance.

There is a relationship between attitudes towards the role of religion in giving meaning to life and attitude to religion. Religion was accepted as a social fact. This confirms the theory of Emile Durkheim as he says, religion has functions such as integrating and identity and it has a close relationship with the community. People are looking for a superhuman status according to their innate needs so that they have a deep conviction that its superior and extraordinary force could have a role in meeting their spiritual needs. Hence, Weber's theory totally is agreed and escorted as he says: 'there is a very close relationship between religion and suffering. There is a relationship between attitudes to the role of religion in meeting the spiritual needs and attitude to religion' (Ghiasvand, 2001). Despite new developments in the society, the inevitable result is a need to update the content of religion and it seems that current doctrines and teachings of Islam have not been able to meet the needs of adolescents and youth appropriately in different fields.

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