Study the Rate of Practice of Religious Beliefs and Duties in Undergraduate Students of Hormozgan University

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ABSTRACT: The present study examines the effect of dynamic classrooms on improvement of educational motivation among the students at high school in Tehran Department of Education, Tehran City. To test the following hypotheses: 1. Dynamic classrooms may lead to rising educational motivation among high school students; 2. Female teachers administer more dynamic classrooms than male teachers; 3. Educational motivation in female is greater than in male students. The participants in this study include all principals and their training assistants and students in high schools in Tehran City that comprise our statistical populations; according to simple randomized sampling technique and H.S. Bola formula for determination of sample space, 100 principals and educational assistants (separately 25 female principals and 25 male principals as well as 25 female assistants and 25 male assistants) and 300 high school students (separately 150 female students and 150 male students) have been elected for this study and then two questionnaires were administered for them respectively 40- questions dynamic classroom questionnaire for principals and their assistants and 50- question educational motivation questionnaire for students and the results of data have been calculated and based on statistical T-tests, Pearson correlation Test and regression that suggest the following outcomes: 1. Dynamic classrooms may lead to rising educational motivation among high school students; 2. There is no difference between educational motivation in females and males; 3. There is no significant difference among classrooms administered by female teachers and male teachers in terms of educational dynamism.

Keywords: Dynamic Classrooms, Motivation, Educational Progress

ORIGINAL ARTICLE

INTRODUCTION

In the contemporary era, religion research scholars by scientific method and using acceptable methods in Humanity is one of the newest and most interesting research areas in the scientific and academic fields. Several studies with different viewpoints have been conducted on religion and its functions (Khodayarifard et al., 2006; Khodayarifard, RahimiNejad et al., 2009).

In recent years, religion has been discussed as one of the studied subjects in psychology, so that, recently, research on different religious backgrounds, including the extent of religious thinking, the need for religion, the influence of religion on physical and mental health, coping with stress at different age levels by using religious coping strategies, etc. have increased dramatically (Khodayarifard et al., 2006). Today, in most communities, the human life is experiencing rapid and tremendous changes in all aspects that the reflection of such changes is highly tangible in personal and social life (Jaafariet al., 2007).

Esmaeili et al. (2002), in a research entitled as "The Cultural Pathology of Iran's Universities", which statistical population included of pundits and experts on academic issues across the country, claimed that the students' level of religiosity is not declining; but, the attitude and expectation of students toward religion is changing so that the religion is moving from public sphere to the private sphere. The results of

Movahed et al. (2010) conducted on PhD students at Shiraz University using the Gulag model demonstrated experimentally, the religiosity of 17.8% of students was low, 62.8% was moderate and 19.4% was high. Also, it was found regarding religious rites performing that 20.5% of students do religious rituals at a low level, 61.7% at a moderate level and 17.8% engage in religious practices at a high level. In consequential aspect of religiosity, 20% of respondents were at the low level, 67.7% at moderate level and 12.2% were at high level. Also, at total score of religiosity, 16.9% of the students ware at low-level, 66.4% was at a moderate level, and 16.7% was at a high level. Khodayarifard et al., (2009) in a research conducted on all segments of Iran's society, concluded that Iran's society has a high score regarding religiosity; also, the scores on components of belief, behavior and religious emotions were high indicating strong religiosity of the people in Iran. Analytical religiosity finding based on gender revealed that women are more religious comparing with men. Khodayarifard et al., (Khodayarifard et al., 2006) in a research conducted on the Tehran University campus community in regard to the level of religiosity in students found the following results in the sub-scales of measuring religiosity:

In religious duties with the highest number of questions equal to 55 questions and the maximum

obtainable score as 275,the students acquired a mean score of 189.42 in "A" form, and a mean score of 188.58 in the "B" form, indicating that the students' scores at this scale is higher than the average score of the society. Regarding the degree of religiousness in boys and girls, no significant difference was observed in the study of Khodayarifard et al., (2006). Regarding the differences in religiosity of students of different schools, based on the results of Khodayarifard et al., (2006) research by using the "A" form at the scale of religious duties, Medical, Paramedical groups and Basic Sciences students had the highest scores in religious duty and showed a significant difference compared to all other groups. The students in the Human Sciences group had higher scores than the Technical & Engineering group and showed a significant difference. The students of Art, Agriculture and Technical & Engineering groups were at the same level.

Fakheri et al. (2001) investigated the 6-item values system in students of Shahid Chamran University, Ahvaz. In this study conducted on 90 female and 90 male students, it was shown that there are significant differences in terms of political and religious values between male and female students. The average of scores of boys was higher than girls in political values, and average of scores of girls was higher than boys in religious values. Also, significant differences were observed regarding the theoretical values among students of Humanities and Experimental Sciences, and regarding religious values among students of Math Sciences and Humanities. In a research, Azaimi Hashemi et al. (2002) studied the young people's attitudes to religion in three cognitive, affective and behavioral readiness dimensions as well as determining the alignment rate and attitude pluralism to religion and its triple aspects. These findings indicated that the emotional or sentimental positions in young people than to religion have more positive influence compared to cognitive and behavioral readiness aspects.

Seraj Zadeh et al. (2003) showed in a research that about 43% of students called themselves as ordinary Muslims, 28%as New-thinker Muslims, 16%as revolutionary Muslims and about 9% as birth certificate Muslims.

Given that most of the already conducted studies in the field of religiosity was based on Western models and generally based on Gluck and Stark models, or the used research tools have not had the necessary validity and mainly have studied the religious attitudes, therefore, the aim of this study was to investigate the commitment of students to the Islamic duties and beliefs using a valid questionnaire based in an Islamic model.

MATERIALS AND METHODS

It was a descriptive (non-experimental) study. The statistical population of the research included all students on campus of Hormozgan University who were studying at the university in academic year of 2011-2012, and were willing to complete the religiosity questionnaire. The minimum size of the sample was calculated based on Cochran Formula as 365 subjects; however, in this study, 500 people was considered as the sample that after collecting the questionnaires, 50 questionnaires were excluded due to incorrect completion. Thus, the final sample size was 450 subjects. The samples were selected by stratified random sampling model from the students of different schools in Hormozgan University, who answered to the religiosity questionnaire religious questions.

The research tool used in this project was the subscale of "commitment to religious obligations "from the "A" form of religiosity measurement questionnaire, which was developed by Khodayarifard et al., (2006) to measure the students' religiosity. This subscale includes 55 questions measuring the practical aspect of religiosity or the degree of practicing the religious duties and norms. The scoring of the questionnaire is based on a five-degree scale from "absolutely agree" to "absolutely disagree "that a score from 1 to 5 is given to each response. The scoring in questions of 5, 27, 39, 48, 49 and 53 is reversed.

The reliability of the questionnaire using the Cronbach's alpha method was reported by Khodayarifard et al., (2006). Also, the correlation coefficient between two times of running the test in a 6-week interval was as 0.65, which demonstrates the good reliability of the questionnaire. Also, the correlation coefficient related to the scale of commitment to religious duties by Religious Orientation Questionnaire was reported as 0.70.In the present study, the Cronbach's alpha of the questionnaire was obtained as 0.93.

For data analysis, descriptive methods such as frequency, percentage, mean, standard deviation and inferential statistics methods such as analysis of variance, correlation coefficient, independent t test and Chi-square test were used.

RESULTS

The final participants in this study were 450 students from Hormozgan University, of which 197 were male and 253 were female. As the table 1 shows, most students are in the very strong class regarding the practice of religious beliefs and norms (about 61%). In about 36%, the practice of religious beliefs is

strong, and 2.5%of the students are placed in the average class. Meanwhile, none of the students were placed in the poor class regarding the practice of religious beliefs and norms. The Chi-square test was used to examine the significance of differences between the classes. The results showed that the differences between classes are significant at 0.05 level (Chi-square = 2.350, df = 2, sig = .000).

As the table 2 shows, the average of the scores of Basic Sciences students is higher than the rest. The Faculty of Humanities is in the next ranking. The average of scores in School of Technical &Engineering is also lower than the rest.

As the table 3 shows, based on the ANOVA results, differences between Schools are significant regarding the practice of religious beliefs. For the same reason, to know where the difference is, we used the post hoc Scheffe test. The Scheffe test results are presented in Table 4.

According to Table 4, there is no significant difference between the students in School of Humanities and Schools of Basic Sciences regarding the practice degree of religious beliefs. There is a significant difference between the students of Faculty of Humanities and the students of Faculty of Technical and Engineering (0.013). Also, according to Table 4, there is no significant difference between the Humanities students and the students of Agriculture and Science and Technology Schools regarding the practice of religious beliefs.

As the table shows, there is a significant difference between the students in Faculty of Basic Sciences and the students in Faculty of Technical and Engineering (0.001). No significant difference is seen between the students of Basic Sciences, Agriculture and Science and Technology Schools as well.

Also, no significant differences are seen between the students of School of Technical and Engineering and the students of Agriculture and Science and Technology Schools in terms of the practice of religious beliefs.

According to Table 5, there is an inverse and negative relationship between the scores of religious beliefs of students and their parents' education levels. The calculated correlation coefficients are respectively as -0.21and -0.19, which are significant at 0.001level.

The independent T-test results also showed that there is no significant difference between male and female students in terms of practice of religious duties. The scores mean of boys was as 2.0917 with a standard deviation equal to 2.61355. The scores mean of girls was as 2.1416 with a standard deviation equal to 25.82924 (T = 1.690, df = 448, 0.92).

Table 1: Classification of Students regarding the practice rate of religious beliefs

Item	Frequency	Percentage
Poor	0	0
Average	11	2.5
Strong	163	36.2
Strong	276	61.3

Table 2: Mean and standard deviation of the scores of students in different schools

School	Mean	Standard Deviation
Humanities	2.1412	30.15179
Basic Sciences	2.1857	29.54669
Technical & Engineering	2.0073	37.10615
Agricultural & Science and Technology	2.1368	24.75481
Total	2.1250	31.30320

Table 3: Results of variance analysis of students from different schools

Source	Sum of Squares	df	Mean of Squares	F	Sign.
Within the Groups	16167.965	3	5389.322	5.678	.001
Between the Groups	408124.533	430	949.127		
Total Score	424292.498	433			

Table 4: Comparison of different schools regarding religious beliefs by using Scheffetest

School	Means difference	Standard Deviation	Significance
Humanities Basic Sciences	-4.45192	3.78698	.710
Technical & Engineering	13.38597	4.04737	.013
Agriculture – Science and Technology	.43284	4.50339	1.000
Basic Sciences Humanities	4.45192	4.45192	.710
Technical & Engineering	17.83790	17.83790	.001
Agriculture – Science and Technology	4.88477	4.88477	.805
Technical & Engineering Humanities	-13.38597	-13.38597	.013
Basic Sciences	-17.83790	-17.83790	.001
Agriculture – Science and Technology	-12.95313	-12.95313	.095

Table 5: Correlation between education of parents and the scores of students in religious beliefs

Variable	Mother's Education Level	Father's Education Level
Religious Beliefs	21.-0	19.-0
P	P< 0. 01	P< 0. 01

DISCUSSION

According to the study findings, 197 of students participating in this study were males and 253 were females. Of these students, 40.4% was from the Faculty of Humanities, 23.1% of Basic Sciences Faculty, 18.9%from the School of Technical &Engineering, and 14%were form the Faculty of Agriculture and Science and Technology. However, 3.6%had not mentioned their faculty.

To determine the degree of students' commitment to religious beliefs and norms, we divided them into four categories of poor, moderate, strong and very strong in terms of practice of religious duties based on quartile ranking of them. The results showed that none of the students are in poor condition in this regard; rather most of them (about 97%) in terms of practice of religious norms and beliefs are strong. The Chi-square test results also showed a statistically significant difference between the categories. Therefore, we can say that most of the students in Hormozgan University are in a high level of commitment to religious duties. These results are consistent with the results Taleban (1999) study, which was conducted on 384 high school students. Also, the research findings are consistent with Taleban (2000) results stating that 73% of adolescents have a strong religiosity. However, the results of the present study are hardly consistent with the results of Movahed et al. (2010) study on PhD students at Shiraz University, since their results showed that about 18%of students engage in religious practices at a high level. Likely, one reason for such a difference is that their research was conducted solely on PhD students.

The results of one-way ANOVA analysis showed that there is a significant difference between Humanities students and Technical& Engineering students. In other words, the students' commitment rate of Humanities Group is more than the Technical & Engineering students'. The results also showed a significant difference between the students of Faculty of Basic Sciences and the students of Faculty of Technical & Engineering in this regard. Due to the difference of means, the students of Basic Sciences are better than the students of Technical & Engineering regarding the commitment and practice of religious duties and norms. There was a difference between the students in Humanities, Basic Sciences Agriculture and Science & Technology Schools; however, this difference was not significant.

Considering the means, it becomes clear that the scores of students of Basic Sciences and Humanities are higher than other Schools. The scores of students of Agriculture and Science & Technology are in the next ranking, and the scores of Technical & Engineering students were lower than all. The results obtained from the research question are consistent with the results of Khodayarifard et al., (2006) study conducted on the student population of Tehran. The findings obtained from the Pearson's correlation showed a significant relationship between the mother's education level and practice of religious beliefs.

The obtained correlation coefficient was equal to -0.21. Considering the negative coefficient, by higher education levels in mothers, the rate of religiosity and practice of religious beliefs in their children will reduce. However, this is a weak relationship and can be also influenced by other factors.

Findings also showed a significant relationship between the Father's education level and practice of religious beliefs and norms in students. The obtained correlation coefficient was equal to -0.19, which was significant at 0.001 level. Negative coefficient means that by higher levels of education in fathers, the practice of religious beliefs has declined. The findings from this research question are consistent with the findings of Taleban's study (2000) that conducted on Iran's adolescents using the Gluck & Stuck model, based on which, the rate of religiosity in youth with parents education level under diploma was higher than others. The results of Khodayarifardet al., (2009) study conducted on all segments of Iran's society confirmed that by increased level of education, the religiosity rate of people reduces.

The research hypothesis indicated that there are significant differences between girls and boys in terms of practice of religious duties. The results of testing the hypothesis using the independent T-test showed no significant difference between male and female students. This means both groups are the same regarding the commitment to religious duties. This finding is consistent with the research findings of Khodayarifard et al., (2006) conducted on student population in Tehran. However, this finding is not consistent with other research results (Taleban, 2000; Khodayarifard et al., 2006) conducted on other groups of people, including students and ordinary people.

One reason can be the different nature of student community compared to other communities such as pupil and others; thus, it is likely that the results will vary. In the some researches, relationship of variables such as hope investigated with academic achievement (samavi et al., 2012), it's suggested that study relationship of hope and religious beliefs too.

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