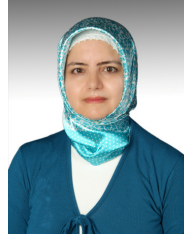




## SOME FACTORS THAT AFFECT RELIGIOSITY IN UNIVERSITY STUDENTS\*



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### ABSTRACT

The main purpose of the present study is to examine the religious lifestyles (religiosity dimensions: faith, religious prayer, influence) of university students in terms of some socio-cultural and demographic variables. In this context the population of the study is constituted by the students attending to the Bursa Uludag University and Canakkale Onsekiz Mart University, while the sample was constituted by a total of 632 female and male students attending to the various faculties and departments of these two universities. In the study that was carried out with sample scanning method and questionnaire technique, a "personal information form" and the "religiosity scale" were used as the data collection tools.

In consequence of the study it is determined that there were significant levels of differences and relations (correlations) in university students' religiosity dimension averages according to the faculties they attend to, their genders, income levels, educational levels of their mothers, whether or not they received religious education, the place they received religious education and the religiosity levels of their families. On the other hand it was determined that no significant differences and relations (correlations) exist in the point averages the students scored in the religious faith, religious prayer and religious influence dimensions on the basis of the students' classes, ages and their fathers' educational background. But only it is determined that there was a significant level of relation (correlation) in university students' religiosity dimension averages according to educational levels of their fathers.

**Keywords:** Religiosity, socio-cultural and demographic variables

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## ÜNİVERSİTELİ ÖĞRENCİLERDE DINDARLIĞI ETKİLEYEN BAZI FAKTÖRLER

### ÖZ

Bu araştırmanın temel amacı üniversitesi öğrencilerinin dinsel yaşantı biçimlerini (dindarlık boyutları: inanç, ibadet, etki) bazı sosyo- kültürel ve demografik değişkenler açısından incelemektir. Bu bağlamda araştırma evrenini Bursa Uludağ Üniversitesi ve Çanakkale On sekiz Mart Üniversitesi'nde öğrenim gören öğrenciler, örneklemini ise söz konusu üniversitelerin değişik fakülte ve bölümlerinde öğrenim gören 632 kız ve erkek öğrenci teşkil etmektedir. Örneklem tarama yöntemi ve anket tekniği kullanılarak gerçekleştirilen araştırmada veri toplama aracı olarak “kişisel bilgi formu” ve “dindarlık ölçeği” kullanılmıştır.

Araştırma sonucunda, üniversiteli öğrencilerin fakültelerine, cinsiyetlerine, gelir durumlarına, annelerinin eğitim durumlarına, din eğitimi alıp-almama durumlarına, din eğitimi aldıkları yere ve ailelerinin dindarlık düzeylerine göre dindarlık boyutlarındaki ortalamalarında anlamlılık düzeyinde farklılaşmalar ve ilişkiler (korelasyonlar) olduğu gözlenmiştir. Buna karşılık söz konusu öğrencilerin sınıflarına, yaşlarına ve babalarının eğitim düzeylerine göre dinî inanç, dinî ibadet ve dinî etki boyutlarındaki puan ortalamalarında anlamlılık düzeyinde farklılaşmalar ve babanın eğitim durumu hariç anlamlılık düzeyinde ilişkiler (korelasyon) olmadığı gözlenmiştir.

**Anahtar Kelimeler:** Dindarlık, sosyo-kültürel ve demografik değişkenler

### 1. INTRODUCTION

The word 'religion' is used in the West as the equivalent of the Arabic word 'din', which bears the meanings of debt, obedience, way, nation, reward, punishment, state, proceeding, account, reign, provision, etc. (Topaloglu and Karaman 1989:112). Originating from its root in Latin, 'religare', the word religion stands for meanings such as addition, bond and bonding, and it is observed that its term meaning is connected with the meaning of its root. Because all of the religions witnessed within the history are based on humans establishing relations with and connecting themselves to what they know to be sacred (Pazarli, 1972:33).

There is no consensus on the definition of religion. Religious functionaries, moralists, philosophers, materialists, psychologists and sociologists defined religion from various aspects. Religion is an overall general spiritual orientation human develops in the face of entity; yet since this originates from feeling an ever existing comprehensive principle that is beyond the sensible world, it is different from temporary and simple reactions (Melîci, A.A., 1985:187). As a social reflection of the 'desire to believe' that exists in the spiritual nature of human, religion is a social institution that has been ever present, both in its primitive and advance forms, wherever and whenever human existed. Therefore, while believing is individual, religion is social. Due to this reason it has been always accepted that religion is both an individual and social need (Uysal, 2003:53).



Religious faith, feelings, thoughts and religious services of a believer form an integrity. Because religion manifests itself with behaviors that affects humans' religious feelings and awareness (Peker, 1993:68). Therefore, the sense of religiosity is the direct and indirect reflections of the fundamentals of faith and religious ceremonies of a given religion on the daily lives of individuals and the society (Uysal, 2003:137). At this point, the matter that how the religiousness of an individual living in a society can be determined or the aspects of human life affected by religion and the extent of this effect was started to be discussed and as a result researchers were led to the idea that religion can have dimensions. Also, the increase of the sophistication in the scales urged the researchers to emphasize on the multi-dimensional and multi-directional structure of religiousness (Salsman, 2006:121). In this sense, although it was Joseph Ficher who tried for the first time in the West to determine the various dimensions of religiousness and to set forth the basis of examining these dimensions empirically (Koktas, 1993:50), the first social scientist who presented the multi-dimensional approach that will explain religiousness in the broadest sense was Glock.

Despite the fact that the concepts of religion and religiosity are frequently used interchangeably in the studies conducted on these concepts, they actually have different meanings than each other. According to Vergote, religiosity is to accept God as the source of existence and as a beneficent power (Vergote, 1999:88). Religiosity is a concept that covers a wide area of beliefs and practices. The theoretical element that lies on the basis of the concept of religiosity, which is based upon the hypothesis that an individual's ideals and behaviors are connected to each other, is to believe in God and to recognize Him (Uysal, 2003:65). Since a religious person is under the influence of religious motives in all kinds of behaviors of his, the existence of God and the relations established with God constitute the center of all his earthly relations. Accordingly, an individual's religious beliefs, feelings, thoughts, doubts, attributes and behaviors, its approach to religion, the ways it evaluates religious principles and its overall religious display constitutes its religious personality or its religiosity. In the maturity of religiosity, as a multi-dimensional concept that covers a wide area of beliefs and practices, gradually ascending towards God, admitting His existence at an ever increasing level and above all existing within God is in question.

Due to the fact that the concept of religiosity gains different meanings from person to person, from a culture to another, and according to the principles of the adopted religion, there are both similarities and differences in religiosity and lifestyles of peoples from the same religion, as well as of people from different religions. In other words, religious lifestyles or religiosity formed on the basis of religious beliefs, feelings, thoughts, attitudes and behaviors, has a complex structure that varies from society to society and from individual to individual and that can differ with the effect of various psycho-social and cultural factors (Gunay, 2006:50-54). Accordingly, the scientific analyses concerning socio-cultural and demographic characteristics covered in both psychological and sociological researches have an important function in healthily defining and examining the population that is being researched (Marshall, 1999:137-140). In this context, it was considered that the determination of how the socio-cultural and demographic variables, which are also closely related with the phenomenon of religiosity, affect the religious lifestyles of university students was a research-worthy matter. Due to this reason, the topic of the study is to research the extent with which the



socio-cultural and demographic factors (faculty, gender, age, class, socio-economic level, etc.) affect the religious lifestyles (religiosity dimensions: faith, religious service and influence) of the university students.

### **1.2. Purpose of the Study**

The purpose of the present study, which discusses the religious lifestyles of university students in terms of socio-cultural and demographic purposes, is to determine whether the religiosity levels of the sample is affected from the socio-cultural and demographic variables, and if they are affected the extend of these effects. In other words, it is to set forth whether any differentiation takes place on the religious lifestyles of university students according to the faculties and classes they attend, their gender, age, socio-economic level, educational background of their parents, religiosity level of their parents, whether or not the students received religious education and the place where they received such education, and in case that there is any such differentiation whether or not it reaches a significant level and the origins of this differentiation. In line with the mentioned purpose, within the scope of the present study the question "if there are any significant relations between the youngsters' religiosity levels and their socio-cultural and demographic variables" will be tried to be answered before anything else.

### **1.3. Hypotheses of the Study**

All scientific studies conducted on the basis of a determined purpose are built on a set of hypotheses. The hypotheses developed on the basis of general observations and previously conducted study findings, and intended to be tested within the scope of the present study are presented below:

Hypothesis 1.1: It is presumed that the point averages the university students get from religiosity dimensions will be differentiate on the basis of the faculties they attend to and that the differences will be especially manifest themselves between the students attending to the faculty of religious studies and the students attending to any other faculty.

Hypothesis 1.2: Students' religious faith, religious prayer and attitudes (average of the points they score from the religiosity dimensions) will differentiate according to their classes. As the classes increase the average of the points scored from the religiosity dimensions will change negatively.

Hypothesis 1.3: The average of the points scored by the university students will differ by their gender and female students will exhibit a more religious picture in several dimensions of the religious life.

Hypothesis 1.4: It is anticipated that the average of the points students score in terms of religiosity dimensions will differ negatively as the students' ages increase, and that there will be a statistically significant and negative relation between age and the dimensions of the religious life.



Hypothesis 1.5: Religious faith, religious prayer and attitudes of youngsters will exhibit changes according to the income levels of their families. In this context, a negative relation is anticipated between the students' religiosity levels and their families' income levels, which will manifest itself with a tendency of decrease in the point averages the students score from religiosity dimensions as their parents' level of income increases.

Hypothesis 1.6: It is anticipated that the point averages the students score from religiosity dimensions will be affected from their parents' educational background, and that there will be a negative relation between the parents' educational status and the religiosity of the youngsters.

Hypothesis 1.7: Youngsters' religious lifestyles (faith, religious prayer and influence dimensions) will differ according to whether or not they received religious education. In this context, point averages of those who received religious education will be higher than that of those who did not.

Hypothesis 1.8: Students' religious faith, religious prayer and attitudes will differentiate according to the place they received religious education. The difference in question will be in favor of the students who received religious education from the institutions and organizations that provide religious education.

Hypothesis 1.9: The point averages youngsters score in religiosity dimensions will differ according to their families' level of religiosity. The presence of a statistically significant and positive relation is anticipated between the families' level of religiosity and the religious lifestyles of the students.

## **2. METHOD**

### **2.1. Study Model**

In the present study that intends to examine the relation between university students' religious lifestyles and the socio-cultural and demographic factors through social-psychological methods and techniques, survey (sample scanning) method and questionnaire technique were utilized.

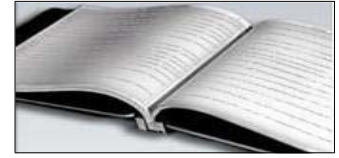
### **2.2 Population and Sample of the Study**

The reference population of the study consists of female and male students receiving education in Uludag University and Onsekiz Mart University. The sample on the other hand is constituted by a total of 632 female and male students attending to various faculties and departments of the two universities.

### **2.3. Information Gathering and Measurement Tools Used in the Study**

For data collection, the "Personal Information Form" prepared in order to obtain information concerning the socio-cultural and demographic characteristics of the sample group and the multi-dimensional "Religiosity Scale" was used in the study. SPSS (10) statistical package software was used in the analysis of the data obtained in the study. While analyzing the data,





arithmetic mean, t-test, one-way analysis of variance (ANOVA), post-hoc Scheffe test and correlation were used by taking the presented hypotheses into account.

### 3. FINDINGS, INTERPRETATION AND DISCUSSION

In this section of the study, the statistical findings obtained from the analysis of the data obtained in line with the purpose of the study are presented in tables.

#### 3.1. Findings Concerning Students' Religious Lifestyles (Religiosity Dimensions)

Arithmetic means were taken as basis in order to indicate the intensity of religious attitudes and behaviors. The data reflecting the general profile of the sample according to the three religiosity dimensions measured by the Religiosity Scale are presented in the following table.

**Table 1:** Arithmetic Averages of All Students in Religiosity Dimensions

Religiosity dimensions	N	Average	Std. Deviation
Faith dimension	632	3,6168	0,5537
Religious prayer dimension	632	2,6875	0,7397
Influence dimension	632	3,1809	0,8136

As it is seen in Table 1, the highest mean in terms of the arithmetic means of university students in religiosity dimensions is in the religious faith dimension (3,6168). It is also observed that the lowest point average related with the students' religious life dimensions belongs to the religious prayer dimension (2,6875). It was determined that, within the scope of religiosity university students adopt and commit themselves to the principles of faith and that the same principles largely affect the students' daily lives and social relations. On the other hand, it is not possible to state that the students are equally religious in terms of the behavior (religious service) dimension. Such a case can be interpreted as the effect of secularization and modernism to the religious life. As a matter of fact it is observed that similar findings were obtained from the study Onay conducted on university students (Onay, 2004:162).

#### 3.2 Findings Concerning Students' Religiosity Dimensions and their Socio-Cultural and Demographic Characteristics

**Table 2:** Religious Faith and Faculties (One-Way ANOVA  $p < 0,01$ , Scheffe  $p < 0,01; p < 0,05$ )

Faculties	N	A. Average	Std. Dev.	F	P	Difference
1. UU – Faculty of Theology	57	3,8462	0,1929	8,651	0,000	1 and 4
2. COMU - Faculty of Theology	64	3,8822	0,2516			
3. COMU - Education	217	3,6083	0,4993			between 2 and 3, 4, 5, 6
4. COMU - Engineering & Architecture	31	3,3176	0,7625			
5. COMU - Agriculture	46	3,4699	0,5773			
6. COMU - Science and Letters	161	3,4931	0,7067			
7. COMU - Voc. School	56	3,7555	0,3393			between 4 and 7
<b>TOTAL</b>	<b>632</b>	<b>3,6168</b>	<b>0,5537</b>			

As it can be seen from Table 2, arithmetic averages of the points university students scored in the faith dimension differs according to the faculties they attend to. According to the table, U.U. Faculty of Theology and COMU Vocational School students exhibit a higher tendency on the faith dimension of the religious life than the COMU Engineering - Architecture Faculty



students, while COMU Theology Faculty students have scored higher in the faith dimension than the students attending to the other faculties of the same university.

**Table 3: Religious Prayer and Faculties (One Way ANOVA  $p < 0,01$ ; Scheffe  $p < 0,01$ ;  $p < 0,05$ )**

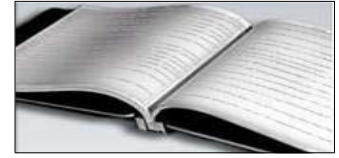
Faculties	N	A. Average	Std. Dev.	F	P	Difference
1. UU - Faculty of Theology	57	3,4254	0,3177	56,04	0,000	between 1 and 3, 4, 5, 6, 7
2. COMU - Faculty of Theology	64	3,6602	0,3262			
3. COMU - Education	217	2,5518	0,6484			
4. COMU - Engineering & Architecture	31	2,2460	0,6650			between 2 and 3, 4, 5, 6, 7
5. COMU - Agriculture	46	2,1957	0,4814			
6. COMU - Science and Letters	161	2,4666	0,7031			
7. COMU - Voc. School	56	2,6339	0,5804			between 5 and 3 and 7
<b>TOTAL</b>	<b>632</b>	<b>2,6875</b>	<b>0,7397</b>			

As it can be seen from Table 3, differences can be observed on the arithmetic means of the points university students scored in the religious prayer dimension according to the faculties. In this context it was determined that the students attending to the faculties of theology (U.U. Faculty of Theology and COMU Faculty of Theology) exhibit a higher tendency than the students of the all other faculties, and students attending to Faculty of Education and Vocational School of Higher Education exhibit a higher tendency than the students of Agricultural Faculty.

**Table 4: Religious Influence and Faculties (One Way ANOVA  $p < 0,01$ ; Scheffe  $p < 0,01$ ;  $p < 0,05$ )**

Faculties	N	A. Average	Std. Dev.	F	P	Difference
1. UU - Faculty of Theology	57	3,7018	0,4395	9,917	0,000	between 1 and 3, 4, 5, 6, 7
2. COMU - Faculty of Theology	64	3,5677	0,7736			
3. COMU - Education	217	3,1429	0,8061			
4. COMU - Engineering & Architecture	31	2,7957	0,8806			between 2 and 3, 4, 5, 6
5. COMU - Agriculture	46	2,8696	0,7217			
6. COMU - Science and Letters	161	3,0994	0,7983			
7. COMU - Voc. School	56	3,0595	0,8924			
<b>TOTAL</b>	<b>632</b>	<b>3,1809</b>	<b>0,8136</b>			

Examining the means reflecting students' attitudes in the influence dimensions of the religious life shows that some differences exist also in the influence dimension. In this context it was determined that the students attending to the Faculties of Theology exhibit a higher tendency than the students attending to the other faculties and to the Vocational School of Higher Education in terms of feeling the influence of religion in their daily lives and social relations. It was determined in many other studies conducted in Turkey that the students receiving religious education are more religious than other students (See Kula, 2001; Kaya,1998; Yapici, 2007; Onay,2004, etc.). Therefore, in the light of these findings it can be stated that the Hypothesis 1.1 is confirmed.



**Table 5: Religious Faith, Prayer, Influence and Class (One Way ANOVA  $p < 0,05$ )**

<b>Religious Faith and Class (One Way ANOVA <math>p &gt; 0,05</math>)</b>					
Classes	N	A. Average	Std. Deviation	F	P
Prep Class	4	3,5769	0,4190	0,675	0,610
1st Class	202	3,6177	0,5607		
2nd Class	146	3,5948	0,5874		
3rd Class	148	3,5806	0,5693		
4th Class	132	3,6818	0,4882		
<b>TOTAL</b>	<b>632</b>	<b>3,6168</b>	<b>0,5537</b>		

<b>Religious Prayer and Class (One Way ANOVA <math>P &gt; 0,05</math>)</b>					
Classes	N	A. Average	Std. Deviation	F	P
Prep Class	4	2,7813	0,7595	0,609	0,656
1st Class	202	2,7302	0,7051		
2nd Class	146	2,6892	0,7709		
3rd Class	148	2,6098	0,7351		
4th Class	132	2,7045	0,7650		
<b>TOTAL</b>	<b>632</b>	<b>2,6875</b>	<b>0,7397</b>		

<b>Religious Influence and Class (One Way ANOVA <math>P &gt; 0,05</math>)</b>					
Classes	N	A. Average	Std. Deviation	F	P
Prep Class	4	3,8333	0,3333	1,471	0,209
1st Class	202	3,2360	0,7704		
2nd Class	146	3,0776	0,8789		
3rd Class	148	3,1892	0,8259		
4th Class	132	3,1818	0,7905		
<b>TOTAL</b>	<b>632</b>	<b>3,1809</b>	<b>0,8136</b>		

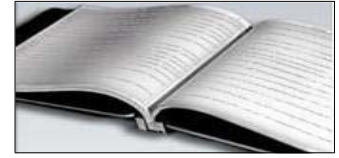
Examining whether the point averages the participating students scored in the dimensions of religious life differ according to the classes from Table 5 shows that there is no difference that reaches the level of statistical significance ( $P > 0,05$ ) in students' faith, religious prayer and influence dimensions in terms of the their classes. Also the conducted correlation analysis did not set forth any significant relation between students' classes and the different aspects of the religious life and the subjective perception of religiosity ( $P > 0,05$ ). Accordingly it is possible to report that the Hypothesis 1.2 is not supported.

**Table 6: Differences between Genders in terms of Religiosity Dimensions**

Dimensions	Gender	N	A. Average	Std. Deviation	T	P
Faith Dimension	male	309	3,58	0,541	-1,423	0,155
	female	322	3,65	0,566		
Religious Prayer Dim.	male	309	2,57	0,682	-3,938	0,000
	female	322	2,80	0,755		
Influence Dimension	male	309	3,10	0,780	-2,444	0,015
	female	322	3,26	0,838		

From Table 6 it is observed that in the religious prayer and influence dimensions of religious life there are some differences in favor of female university students. In other words, according to the findings of the study female students exhibit a more religious attitude in two dimensions of the religious life (service and influence) and see themselves more religious than the male students. On the other hand, despite the fact that the point average of female students in the faith dimension (3,65) was higher than that of the male students (3,58), it was





determined in consequence of the t-test that the difference is not statistically significant ( $t = -1,423$ ;  $p > 0,05$ ). As a matter of fact, in most of the western origin studies findings indicating women being more religious than men were obtained (see Allport, 2004). The findings obtained from the study carried out in Turkey by Uysal bear similarities with the findings of the present study (Uysal, 2003:139). From this point it can be stated that the hypothesis 1.3 is confirmed.

Statistical analysis were also conducted for determining whether the factor of age has any effect on the attitudes and the data obtained in consequence of this analysis are presented in the tables below.

**Table 7: Religious Faith, Prayer, Influence and Age (One Way ANOVA  $p > 0,05$ )**

<b>Religious Faith and Age (One Way ANOVA <math>p &gt; 0,05</math>)</b>					
<b>Age Groups</b>	<b>N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>
between 17-21	355	3,6462	0,5214	1,635	0,180
between 22-26	262	3,5901	0,5832		
between 27-31	14	3,4231	0,7284		
32 and older	1	2,9231	,		
<b>TOTAL</b>	<b>632</b>	<b>3,6168</b>	<b>0,5537</b>		
<b>Religious Prayer and Age (One Way ANOVA <math>P &gt; 0,05</math>)</b>					
<b>Age Groups</b>	<b>N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>
between 17-21	355	2,7222	0,7212	1,443	0,229
between 22-26	262	2,6570	0,7547		
between 27-31	14	2,4464	0,8808		
32 and older	1	1,7500	,		
<b>TOTAL</b>	<b>632</b>	<b>2,6875</b>	<b>0,7397</b>		
<b>Religious Influence and Age (One Way ANOVA <math>P &gt; 0,05</math>)</b>					
<b>Age Groups</b>	<b>N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>
between 17-21	355	3,2263	0,8110	1,928	0,124
between 22-26	262	3,1298	0,8092		
between 27-31	14	3,0952	0,8812		
32 and older	1	1,6667			
<b>TOTAL</b>	<b>632</b>	<b>3,1809</b>	<b>0,8136</b>		

Although some small differences were determined in the faith, prayer and influence dimensions in terms of the ages as it can be seen from Table 7, it was determined according to the Scheffe analysis that these differences do not reach the level of significance ( $P > 0,05$ ). Also in consequence of the correlation analysis no significance was determined between the dimensions of religious life (faith, prayer, influence) and the age factor, and a slight negative tendency was observed ( $P > 0,05$ ). These results are in line with the results obtained by Onay (2004), Yildiz (2006) and Yapici (2006:65-115). In light of these findings it is possible to assert that the hypothesis 1.4 is not confirmed.

It was determined from Table 8 that there are significant differences in the faith and religious prayer dimensions of the religious life based on the income levels of the university students' families, in favor of the students from richer families, and that the relation between the influence level and the income level does not reach a level of significance ( $p > 0,05$ ). Similarly, also the findings obtained from the correlation analysis confirmed the presence of a positive and significant relation between the income levels of the families and the faith and



religious prayer dimensions. The fact that Argyle and Beit - Hallahmi reported the presence of a significant and positive relation between the socio-economic level and church attendance in several studies conducted on Christians is in line with these findings we obtained from the present study (Argyle, M. & Beit-Hallahmi, 1975:161). Thus, it was determined that the hypothesis 1.5 is not supported.

**Table 8: Religious Faith, Prayer, Influence and the Income Level of Families**

<b>Religious Faith and Income Level of Families (One Way ANOVA p&lt;0,05 Scheffe p&lt;0,05)</b>						
Income Level	N	A. Average	Std. Deviation	F	P	Difference
1- Low	52	3,45	0,898	3,735	0,024	between 1 and 3
2- Medium	363	3,61	0,5493			
3- High	217	3,68	0,4347			
<b>TOTAL</b>	<b>632</b>	<b>3,62</b>	<b>0,5537</b>			

<b>Religious Prayer and Income Level of Families (One Way ANOVA P&lt;0,05 Scheffe p&lt;0,05)</b>						
Income Level	N	A. Average	Std. Deviation	F	P	Difference
1- Low	52	2,61	0,7748	3,575	0,029	between 2 and 3
2- Medium	363	2,63	0,7156			
3- High	217	2,80	0,7619			
<b>TOTAL</b>	<b>632</b>	<b>2,69</b>	<b>0,7397</b>			

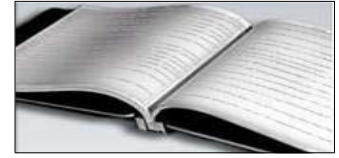
<b>Religious Influence and Income Level of Families (One Way ANOVA P&lt;0,05)</b>						
Income Level	N	A. Average	Std. Deviation	F	P	Difference
1- Low	52	3,06	0,9702	0,750	0,473	NA
2- Medium	363	3,18	0,7979			
3- High	217	3,22	0,7997			
<b>TOTAL</b>	<b>632</b>	<b>3,18</b>	<b>0,8136</b>			

**Table 9: Religious Faith, Prayer, Influence and the Education Level of Mother**

<b>Religious Faith and Education Level of Mother (One Way ANOVA p&lt;0,01; Scheffe p&lt;0,05)</b>						
Education Level	N	A. Average	Std. Deviation	F	P	Difference
1- Illiterate	39	3,6391	0,4623	3,494	0,004	between 6 and 1 and 2
2- Literate	53	3,7417	0,3309			
3- Primary school	256	3,6731	0,5871			
4- Secondary school	98	3,6044	0,5220			
5- High school/equivalent	129	3,5611	0,5861			
6- College/University	57	3,3806	0,5356			
<b>TOTAL</b>	<b>632</b>	<b>3,6168</b>	<b>0,5537</b>			

<b>Religious Prayer and Education Level of Mother (One Way ANOVA P&lt;0,01; Scheffe p&lt;0,05)</b>						
Education Level	N	A. Average	Std. Deviation	F	P	Difference
1- Illiterate	39	2,8654	0,7595	9,354	0,000	between 6 and 1, 2, 3 and 4
2- Literate	53	2,8467	0,7295			
3- Primary school	256	2,8198	0,7213			
4- Secondary school	98	2,6658	0,7559			
5- High school/equivalent	129	2,5426	0,7295			between 5 and 3
6- College/University	57	2,1886	0,5251			
<b>TOTAL</b>	<b>632</b>	<b>2,6875</b>	<b>0,7397</b>			

<b>Religious Influence and Education Level of Mother (One Way ANOVA P&lt;0,01; Scheffe p&lt;0,05)</b>						
Education Level	N	A. Average	Std. Deviation	F	P	Difference
1- Illiterate	39	3,1880	0,8264	4,801	0,000	
2- Literate	53	3,3774	0,7764			



3- Primary school	256	3,3060	0,7947	between 3 and 5 and 6
4- Secondary school	98	3,1599	0,8280	
5- High school/equivalent	129	2,9948	0,8133	
6- College/University	57	2,8889	0,7646	
<b>TOTAL</b>	<b>632</b>	<b>3,1809</b>	<b>0,8136</b>	

From Tables 9 and 10 it is observed that there are differences in the point averages the students scored from the religious life dimensions according to their mothers' educational background in favor of those whose mothers were college or university graduates, and that there is a negative and significant relation with the religiosity dimensions and the educational background of the mothers ( $p < 0,01$ ). It was determined that there are no differences that reach the significant level in the faith, religious prayer and influence dimensions in terms of the educational backgrounds of the students' fathers ( $P > 0,05$ ). On the other hand, as a result of the correlation analysis it was understood that there is a negative and significant relation between the educational background of the students' fathers and the dimensions of religious prayer and influence ( $p < 0,05$ ;  $p < 0,01$ ). As for the relation between the educational background of the students' fathers and the religious faith dimension, it was determined to be a negative, yet not significant relation ( $p > 0,05$ ). Examining the studies carried out in Turkey shows that there is a negative relation between religiosity and higher education except for the education of religious studies. It was also observed in the studies conducted by Uysal (2003:70) and Koptas (1993:215) that the variable of educational level is effective on the current understanding of "religiosity" and that as the level of education increases, religiosity attitudes tend to decrease. Although there are many reasons that lead to such a result, it is possible to assert that the primary reason for this is the fact that the educational status in Turkey still acts against religiosity and the Turkish education system is "outcast to a secular structure where the religious norms are completely excluded". In consideration of all these findings it is possible to assert that the part of the hypothesis 1.6 concerning mothers' educational background was fully confirmed, while the part concerning fathers' educational background was partially confirmed.

**Table 10: Religious Faith, Prayer, Influence and the Education Level of Father**

<b>Religious Faith and Education Level of Father (One Way ANOVA <math>p &gt; 0,05</math>)</b>						
Education Level	N	A. Average	Std. Deviation	F	P	Difference
1- Illiterate	8	3,6154	0,3835	2,032	0,072	
2- Literate	20	3,7000	0,3969			
3- Primary school	202	3,6306	0,5870			NA
4- Secondary school	92	3,6909	0,4655			
5- High school/equivalent	171	3,6532	0,5162			
6- College/University	139	3,4914	0,6142			
<b>TOTAL</b>	<b>632</b>	<b>3,6168</b>	<b>0,5537</b>			

<b>Religious Prayer and Education Level of Father (One Way ANOVA <math>p &gt; 0,05</math>)</b>						
Education Level	N	A. Average	Std. Deviation	F	P	Difference
1- Illiterate	8	3,000	0,5976	1,460	0,201	
2- Literate	20	2,6438	0,7314			
3- Primary school	202	2,7376	0,7268			NA
4- Secondary school	92	2,769	0,7000			
5- High school/equivalent	171	2,6725	0,6989			
6- College/University	139	2,5674	0,8288			
<b>TOTAL</b>	<b>632</b>	<b>2,6875</b>	<b>0,7397</b>			



<b>Religious Influence and Education Level of Father (One Way ANOVA P&lt; 0,05)</b>						
<b>Education Level</b>	<b>N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>
1- Illiterate	8	3,4167	0,6607	2,531	0,028	
2- Literate	20	3,1000	0,8522			
3- Primary school	202	3,2475	0,8151			NA
4- Secondary school	92	3,3587	0,7848			
5- High school/equivalent	171	3,1345	0,7967			
6- College/University	139	3,0216	0,8439			
<b>TOTAL</b>	<b>632</b>	<b>3,1809</b>	<b>0,8136</b>			

It was determined from Table 11 that the university students' point averages in the dimensions of religiosity significantly differ in terms of whether or not they received religious education, in favor of those who receive such education, and that there is a positive and significant relation between the dimensions of the religious life and receiving religious education. In other words, in comparison with the students who did not receive religious education, the students who stated in our study that they received religious education commit to their religious faith more strongly, carry out religious prayer at a higher level and feel the influence of religion deeper in their daily lives and social relations. The results obtained from many studies carried out in Turkey are in line with our findings. For instance, in the study Kula (2006:46) conducted on high school students it was determined that the students attending to religious vocational high schools had the highest score on religious lifestyle due to the style of education they receive and the socio-cultural environment they are in. Accordingly, it is possible to state that the hypothesis 1.7 is confirmed.

**Table 11: Religious Faith, Prayer, Influence and Receiving Religious Education**

<b>Religious Faith and Receiving Religious Education (One Way ANOVA p&lt;0,01; Scheffe p&lt;0,01)</b>						
<b>Did you receive religious education? N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>	
1- Yes	330	3,7427	0,4568	17,662	0,000	between 2 and 1 and 3
2- Partially	259	3,5200	0,5839			
3- No	41	3,1989	0,7376			
4- Unanswered	2	3,9615	5,439E-02			between 3 and 1
<b>TOTAL</b>	<b>632</b>	<b>3,6168</b>	<b>5,5537</b>			

<b>Religious Prayer and Receiving Religious Education (One Way ANOVA p&lt;0,01; Scheffe p&lt;0,01)</b>						
<b>Did you receive religious education? N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>	
1- Yes	330	2,96,02	0,6976	43,601	0,000	between 1 and 2 and 3
2- Partially	259	2,4508	0,6699			
3- No	41	1,9817	0,4910			between 2 and 3
4- Unanswered	2	2,8125	0,4419			
<b>TOTAL</b>	<b>632</b>	<b>2,6875</b>	<b>0,7397</b>			

<b>Religious Influence and Receiving Religious Education (One Way ANOVA p&lt; 0,01; Scheffe p&lt;0,01)</b>						
<b>Did you receive religious education? N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>	
1- Yes	330	3,3444	0,7910	11,958	0,000	between 1 and 2 and 3
2- Partially	259	3,0425	0,7894			
3- No	41	2,7236	0,8363			
4- Unanswered	2	3,5000	0,7071			
<b>TOTAL</b>	<b>632</b>	<b>3,1809</b>	<b>0,8136</b>			

It is observed from Table 12 that the point averages university students got from the faith, religious service and influence dimensions significantly differ according to where they receive their religious education. The significant differences in question are in favor of the students



that received religious education from religious institutions and organizations, their families and close circles, and to the detriment of those who received religious education from the Religious Culture and Moral Knowledge courses given in the official educational institutions. Accordingly it is possible to assert that while the students that received religious education from religious institutions and organizations commit stronger to their faith, perform religious prayer at a higher rate, feel the influence of religion in their daily lives and social relations more strongly and perceive themselves as more religious, those who received their religious education from the Religious Culture and Moral Knowledge course given in the official educational institutions exhibit lower commitment to their faith, perform religious prayer at a lower rate, feel the influence of religion less in their daily lives and social relations and perceive themselves less religious. After families, school is the most important institution that contributes to the value system of children. On the other hand, findings indicating that the religious institutions and organizations, in other words schools, are more effective than the families were obtained in the present study. It was determined that the students' families and close circles constitute a factor of secondary degree, while the Religious Culture and Moral Knowledge course was the least effective factor. Opinions concerning the effect of school on religiosity were set forth as the conclusions of previously conducted studies and it was explained with the religiosity of the families that have their children attend to religious schools (Spilka et al., 85-87). Another striking finding obtained from the present study is the fact that the students exhibiting the lowest tendencies in terms of the point averages from the religious dimensions were those who received their religious education from the Religious Culture and Moral Knowledge course given in the official educational institutions. This case may indicate that the Religious Culture and Moral Knowledge course is mostly provided for cultural and moral knowledge, rather than providing religious education. In consideration of all these findings, it is possible to assert that hypothesis 1.8 is confirmed.

**Table 12: Religious Faith, Prayer, Influence and Place of Religious Education**

<b>Religious Faith and Place of Religious Education (One Way ANOVA <math>p &lt; 0,01</math>; Scheffe <math>p &lt; 0,05</math>; <math>p &lt; 0,01</math>)</b>						
<b>Place of Religious Education</b>	<b>N</b>	<b>A. Ave.</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>
1- Family and close circle	137	3,7608	0,4306	26,396	0,000	between 2 and 1 and 3
2- Religious Culture and Moral Knowledge Course	252	3,4447	0,6164			
3- Institutions and organizations giving religious education	189	3,8360	0,3220			between 3 and 4
4- Other (community, religious publications, summer course, etc.)	21	3,4322	0,6511			
<b>TOTAL</b>	<b>599</b>	<b>3,6400</b>	<b>0,5306</b>			between 4 and 1

<b>Religious Prayer and Place of Religious Education (One Way ANOVA <math>p &lt; 0,01</math>; Scheffe <math>p &lt; 0,01</math>; <math>p &lt; 0,05</math>)</b>						
<b>Place of Religious Education</b>	<b>N</b>	<b>A. Ave.</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>
1- Family and close circle	137	2,8859	0,6402	100,607	0,000	between 2 and 1, 3 and 4
2- Religious Culture and Moral Knowledge Course	252	2,2684	0,5702			between 3 and 1, 2 and 4
3- Institutions and organizations giving religious education	189	3,2427	0,5714			
4- Other (community, religious publications, summer course, etc.)	21	2,6667	0,7689			
<b>TOTAL</b>	<b>599</b>	<b>2,7310</b>	<b>0,7285</b>			





<b>Religious Influence and Place of Religious Education (One Way ANOVA p&lt;0,01; Scheffe p&lt;0,01; p&lt;0,05)</b>						
<b>Place of Religious Education</b>	<b>N</b>	<b>A. Ave.</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>
1- Family and close circle	137	3,3625	0,6854	22,514	0,000	
2- Religious Culture and Moral Knowledge Course	252	2,9206	0,8389			between 3 and 2
3- Institutions and organizations giving religious education	189	3,4938	0,7084			
4- Other (community, religious publications, summer course, etc.)	21	3,1587	0,8274			
<b>TOTAL</b>	<b>599</b>	<b>3,2109</b>	<b>0,8056</b>			

**Table 13: Religious Faith, Prayer, Influence and Family Religiosity**

<b>Religious Faith and Family Religiosity (One Way ANOVA p&lt;0,01; Scheffe p&lt;0,01)</b>						
<b>Family Religiosity</b>	<b>N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>
1- Highly religious	39	3,72	0,5593	51,197	0,000	between 3 and 2
2- Religious	330	3,79	0,3151			
3- Somewhat religious	208	3,50	0,6047			between 4 and 1, 2 and 3
4- Not religious	55	2,94	0,8069			
<b>TOTAL</b>	<b>632</b>	<b>3,62</b>	<b>0,5537</b>			

<b>Religious Prayer and Family Religiosity (One Way ANOVA p&lt;0,01; Scheffe p&lt;0,01)</b>						
<b>Family Religiosity</b>	<b>N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>
1- Highly religious	39	3,34	0,5979	70,656	0,000	between 1 and 2, 3 and 4
2- Religious	330	2,92	0,6408			
3- Somewhat religious	208	2,41	0,6489			between 2 and 3 and 4
4- Not religious	55	1,88	0,6428			
<b>TOTAL</b>	<b>632</b>	<b>2,69</b>	<b>0,7397</b>			between 3 and 4

<b>Religious Influence and Family Religiosity (One Way ANOVA p&lt;0,01; Scheffe p&lt;0,01)</b>						
<b>Family Religiosity</b>	<b>N</b>	<b>A. Average</b>	<b>Std. Deviation</b>	<b>F</b>	<b>P</b>	<b>Difference</b>
1- Highly religious	39	3,15	0,9729	27,423	0,000	between 2 and 3 and 4
2- Religious	330	3,39	0,6895			
3- Somewhat religious	208	3,06	0,7888			between 4 and 1 and 3
4- Not religious	55	2,42	0,9438			
<b>TOTAL</b>	<b>632</b>	<b>3,18</b>	<b>0,8136</b>			

As it can be seen from Table 13, the point averages university students scored from the faith, religious service and influence dimensions differed according to their families' religiosity levels, in favor of the students whose families were "highly religious" and "religious". It was also determined in consequence of the conducted correlation analysis that there is a positive and significant relation between the religiosity level of the students' families and the students' religious lifestyles. The study Gocen (2006) conducted on university students in Turkey generated results that are similar to our findings. In the mentioned study it was observed that the religious orientation and religiosity scores of the students whose families' religiosity levels were low, were lower than the students whose families were determined to be "highly religious" and "religious". On the other hand, it is also mentioned that, although being raised in a religious environment, an individual may develop a personality that refuses religion (Gruber, 1979:18). It is considered that such cases are most probably the results of the use of inappropriate and oppressive religious education methods. In consideration of all these findings, it is possible to state that hypothesis 1.9 is completely confirmed.



#### 4. CONCLUSION AND SUGGESTIONS

In consequence of the study it was determined that there is significant levels of differences and relations (correlations) in university students' religiosity dimension averages according to the faculties they attend to, their genders, income levels, educational levels of their mothers, whether or not they received religious education, the place they received religious education and the religiosity levels of their families. On the other hand it was determined that no significant differences and relations (correlations) exist in the point averages the students scored in the religious faith, religious prayer and religious influence dimensions on the basis of the students' classes, ages and their fathers' educational background. But, it was determined that there are no differences that reach the significant level in the faith, religious prayer and influence dimensions in terms of the educational backgrounds of the students' fathers ( $P > 0,05$ ). However, as a result of the correlation analysis it was understood that there is a negative and significant relation between the educational background of the students' fathers and the dimensions of religious prayer and influence ( $p < 0,05$ ;  $p < 0,01$ ).

In consequence of the present study, which provides some basic information on the differences, relations and interactions between youngsters' religiosity levels and their socio-economic characteristics and enables to interpret these information in terms of psychology and religious psychology, it is possible to set forth the following determinations and suggestions:

- A particular importance should be attached to religious education in educational institutions as well as religious institutions and organizations, and the current worldwide gravitation towards spirituality should be considered instead of the attitude of the positivist science tradition that excludes religion.
- In addition, the fact that the students stating that they received their religious education from the Religious Culture and Moral Knowledge course provided in the official educational institutions exhibited the lowest tendencies in the faith, religious prayer and influence dimensions once again manifested that the Religious Culture and Moral Knowledge course currently being taught in the official educational institutions is highly inadequate in terms of course hours, content and the methods and techniques used. In this context we believe that it is essential to bring up the Religious Culture and Moral Knowledge course, which is currently tried to be improved with a set of amendments and innovations, to the desired level.

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