# Sociological Study of Students' Religious Attitude

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**Abstract:** This research was conducted for sociological study of students' religious attitude. Research title was "Sociological Study of Students' Religious Attitude". Religiosity measurement and some factors associated with religiosity were the main goal of the research. The study's methodology was survey, technique of data collection was questionnaire, the population was students of Payam-e-Noor University in Iranshahr and sample was 238 students. Sampling was multi-stage cluster. Data were analyzed by using SPSS Software with a set of descriptive and inferential statistics. Religiosity (Religious attitude) was dependent variable and gender, age, education level, place of residence, income level, marital status, ethnicity, occupation, creed and field of study were independent variables. Glock and Stark model and its four dimensions namely ideological, emotional, consequence and ceremonial dimensions were usedto measure students' religiosity.

**Key words:** Religiosity, religious attitude, ideological, emotional, consequence, ceremonial

## INTRODUCTION

There is not any known society that there is not a form of religion in it (Gidenz, 1999). Therefore, proper understanding of every society is impossible regardless of religion. Iran is not an exception, especially, it is a religious community and the most important political and social events of it have been associated in some way with religion. In order to achieve proper understanding and evaluating this case the factor of religious should in social and political history of Iran never should be denied (Saffar, 2001). After the victory of Islamic Revolution a system was formed in Iran in which religious as one of social meta-entity predominate ruled over all social entities and other entities.

Before and after the Islamic Revolution students as an aware and intelligent group have constructive and effective role to promote Islam. According to the importance of religion and students' effective role in dynamic keeping Islam, today some questions about loosening beliefs and students' religious beliefs and their religion-evasion are raised and their attitude towards the beliefs, ceremonies, rituals and faint religious entities are evaluated. Therefore, considering students' role and function in social systems of Iran, studying religiosity and their religious attitude scientifically and doing a proper evaluation are needed.

According to the importance of religion and students' and universities' effective role in dynamic keeping Islam, today questions and doubts about religion-evasion and loosening religious beliefs of educated students are raised in society and it is said that students' attitude does not

have deep strength and stability than religious beliefs and religious entities and there are various field for adoption of new behavioral and religious pattern among them.

This attitude and belief is in contrast with teachings of Islam that considers rationality and spirituality together and considers higher place and altitude for science and scientist. On the other hand, it is incompatible with the philosophy of the formation of the Islamic Republic of Iran that wills the presence of religion in all spheres of human life.

Therefore, students and universities are considered as an intellectual center of Iranian society and the country's future is made by these people. Familiarity with their depth of beliefs, convictions and religiosity level is important and it is necessary to be studied scientifically and in this regard ensure proper evaluation and finally, it should be determined that. Is the sense of religious belonging decreased among the students? Does the process of secularization undermine students' religious beliefs and make them non-religious? Or is religious beliefs strong among them and does it have deep strength?

Do students without denying implement their religious practices faintly? Or do some behavioral manners contrary to the social and religious values and norms that become tools show misleading picture of their religious preference by them? Does as students' education level become higher, they have more negative attitude towards religious beliefs? Or do students have strong religious beliefs which they generally are at each level of education?

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These are issues that can be investigated in the study of students' religious attitudes. According to the above discussions, the main questions of religious study include.

**Student religiosity is at what level:?** What are some factors that are in relation to students' religiosity level?

**Statement of the problem:** The study of students' religious attitude as a center of producing thought has an effective role in managing and implementing structure of the country and as critical conscience of society is important in many ways.

First, in the sense that science is not in conflict with the religion and science is one of the factors influencing the growth of religion and religious sociology. In the early twentieth century, it was seemed the future of faith depends on religion to what extent is possible understanding between science and religion. That is experts thought that scientific doubt that is inevitable may cause to show religious beliefs as incoherent or completely irrational. But statistics and many books were written to prove the relationship between science and religion, and demonstrating our goal and the common fields between them and it was tried to deal with discovering explanation of the universe and strength and order of the holy book by new scientific findings and to reject any conflict between science and religion partly (Tavassoli, 2001). Therefore, although, science developing helped to undermine religion and threatened religious views on the world in doubt consciously and unconsciously, science and religion are not necessarily in conflict with each other (Hamilton, 1998).

Second, religion as one of the social entities in each society has a fundamental function. So that, the religion has a function in integration, accelerating socialization, priorities of basis of social and internal control, regulating and guiding social changes, defines and values and social norms and introducing moral order and strengthening common emotions, legitimizing social regulations, giving direction to social symbols and making ideological backing and the alternative prospect of political movements and Zadeh (1998).

Therefore, in this regard, religious education and development of religious values and beliefs among community memmbers, especially, among the young generation it is one of the system's cultural goals. However, today after 33 years since Islamic Revolution age that the discussion of religion-evasion and loosening beliefs and faiths of young people and educated group is raised, it is not worthy of our religious system and their religiosity status needs to more scientific studies to

obtain a clear image in this regard. The third reason that is important for studying the subject is the effective role and function of universities and student group in Iran's system and the key role of religion in studying these functions. University in addition to has cultural, research and educational functions in forming and consistency of other political, social and economic entities and sustainable development programs plays an effective role and it is normalizing and making value and it can train individuals who are consistent and compatible with the dominant values and norms of the system. In addition, student group before and after the revolution was always more sensitive and effective group of the society to the changes of society and they were the center of knowledge, oppression-hating, justice-willing and idealism. Religion and religious beliefs in the realization of these mentioned roles and functions have a fundamental role. Universities and students benefiting from the Islamic lofty values and their thought and rational ability can play a role in society and are a source of change and transformation. According to Malinowsky, religion allows human do the greatest things they can do and does something for man that nothing else is not able to play the role and do function of religion (Tavassoli, 2001).

According to explanation that was given in the field of the importance of science, religion and their coordination with the functions religion in society, widespread presence of religion in the size and components of the Iran's system, functions of university in educating members of society, training specialists and skilled human force, producing knowledge and public guidance of society, students' effectiveness in community development, it is necessary to respond to concerns regarding the way of students' religious preferring scientifically and to obtain coherent and comprehensive information about the level of religiosity (Abedi *et al.*, 2012).

**Significance of the study:** Students are skilled manpower required to cultural, social, political and economic entities of country and play a decisive role in this regard. As their fixation is more to our country, their loyalty to the country's system will be more and growth and development of country will be better. Therefore, access to beliefs that should be based on Islamic principles is needed. Therefore, studying systematically and scientifically and the level of students' interest level to religion, especially Islam that is really genuine, man-made, history-made and community-made Islam is important (Tavassoli, 2001). Generally, the following is basic necessity of conducting research.

The necessity of understanding students' religiosity level in doctrinal, ceremonial, emotional and consequential dimensions. The necessity of understanding some factors associated with the level of students' religiosity and comprehensive and basic systematic planning in this regard.

**Purpose of the study:** According to the views that in the first question necessity and importance of conducting the research were presented, in the present study of religion the following goals were considered by the researcher:

- Understanding and achieving students' religiosity level and having logical and documental analysis in this regard based on the research findings
- Identifying some factors associated with the level of students' religiosity such as gender, place of residence, education, age, religion, marital status, field of the study, income level, ethnicity and occupation based on students' interview in a field study

**Research hypothesis:**
- There is a relationship between gender and religious attitude
- There is a relationship between education level and religious attitude
- There is a relationship between age and religious attitude
- There is a relationship between place of residence and religious attitude
- There is a relationship between field of the study and religious attitude
- There is a relationship between faith and religious attitude
- There is a relationship between ethnicity and religious attitude
- There is a relationship between income level and religious attitude
- There is a relationship between marital status and religious attitude
- There is a relationship between occupation and religious attitude

**MATERIALS AND METHODS**

Determining the methodology is one of the important steps in scientific research methodology. Given the fact that in the religious study, sociological study of students' religious attitude and awareness of religiosity level is the main goal of the researcher, one of the conventional research methods in social studies is the most appropriate survey method was diagnosed. In this study sampling was based on multistage cluster sampling.

Cluster sampling method due to lack of access to a complete list of the population under the study was selected. Full coverage of students to choose a sample size was impossible because of time and manpower constraints. In the next stage in the designated class of the students' designated field of study, assessment tools (questionnaire) were distributed among the member of sample in personal and were collected after completion.

After formulate the questionnaire in order to ensure the validity and variability, a pre-test was performed. Pre-test was distributed among the 21 members of the population. The guideline was developed so that before the questionnaire distribution the purpose of the work implementation to be explained to each of the subjects and be asked subjects in addition to answer the questions explain their opinions about the content of questions so that in the final analysis the vague questions to be reviewed and reconsidered.

The validity of the questionnaire was studied by Cronbach's alpha. About 20 questions were designed to measure variables that alpha coefficient of religious attitude and its dimensions is 82%.

The result demonstrate that internal consistency of the questionnaire is at a high level. The validity of the questionnaire was done by content validity and the opinions of a number of professors who had knowledge of the studied subject was used. Finally, after carrying out the necessary study questions related to religious attitude were reduced by 20 questions and the content of 16 questions were reviewed and the main questionnaire was prepared. In the present study of religion, researcher wanted to examine the religious attitude of the students studying at the University of Payam-e-Noor. Therefore, due to practical limitations such as lack of financial resources, lack of skilled manpower and sensitivities resulted from the studied subject the geographical scope of the research was reduced and I was limited at the level of Payam-e-Noor University so that the logical connection can be established between the present facilities and the scope of research and population can be selected according to the study. The research was conducted in Iranshahr. The population was Payam-e-Noor university's students in 2011-2012. According to the conducted study, the number of students studying at the Payem-e-Noor University were 2200.

Due to the nature and method of research, the date were reviewed and studied after collecting and were then coded and entered into the computer. The data were

analyzed by SPSS Software. To describe quantity and made measurable the subject and to introduce more accurate picture of the data distribution simple and crossover frequency table, mean, standard deviation error, variance, range of variation, skewness and kurtosis were used. The relationship between hypotheses was evaluated by tests $x^2$, spearman correlation coefficient and t-test.

**Theoretical principles:** In theoretical principles views and opinions of a number of classic thinkers and sociologists of later generations who had more relevance to the subject were studied and evaluated and it was tried to use professionals and scholars' thought that their researches inspired the research work and it also was tried to help selection of theoretical frame work, making analytical frame work and describing dimensions and indicators of the research for revealing various dimensions of the study's problem (Kiwi and Kampenhoudr, 1997).

Also, since the provided theory by any scholar belongs to a particular time and place and it has given suit to needs and realities ruling a definite society in using it for theoretical framework in other societies needs more cautious. In Iran because of its particular culture and circumstances and homogeneity in constituent elements of its social system (Seyfollahi, 2002).

To make the the oretical frame work it should be helped from theories that are compatible with the research problem or a new theoretical framework should be presented.

According to the conducted studies on measuring religiosity from among the presented theories, multi-dimensional model by Glock and Stark is a suitable framework for measuring the first question of the study's problem students' religiosity. This model than other models that consider one or more dimensions of religiosity, has more credibility, integrity and compatibility in the Iranian society. Most of our religiosity scholars used more or part of the model to assess religiosity.

Allama Mohammad Taqi Jafari described the validity of this model as: it seems that this division of various dimensions of religiosity is one of the finest division that has been done and therefore, considering it has the first and foremost necessity for the researchers. Without this division sociology of religion certainly would be incomplete.

In this research, four dimensions of Glock and Stark's Model as ideological, ceremonial, experiential and consequence dimensions were selected as a theoretical framework and analytical modelto measure religiosity. Since the operational definitions of each presented

religious dimension in the model of Glock and Stark may be very different in various religious. In this study it is tried to select fit operational definition for Islam for each dimension of religiosity.

For ideological dimension of a set of Islamic beliefs that is called principles of religion, it can be considered as a dimension of belief because that all Muslims is expected to believe them. These beliefs include: believing in God and prophethood of Mohammad as the last Prophet of God, his miracle Quran and belief in the resurrection.

In connection with the empirical dimension or religious sentiments in Islam as two other monotheistic religions such as Christianity and Judaism, it is expected that credent experience emotions and feelings like fear of God, repent, nearness to God, the Prophet, Imams and parents. The extent and depth of this experience can be used to measure emotional dimension of religiosity.

In the case of ceremonial dimension or religious practice, daily prayers, fasting, paying khoums and poor rate that is considered very much in Islam (and participating in religious occasions, reading Quran) can be used to make ceremonial aspect.

In the consequence dimen sion according to Islamic works, there are many behavioral standards that a Muslim should consider them in daily life separately. Some of them are Hijab or covering some parts of the body, especially for women, following the laws of Iran in daily life, abstinence from certain foods and drinks such as alcohol and pork. Muslim's attitude about these commandscan be thought as a sign of religiosity effect on their daily life or is consequence dimensions' indicator of their religiosity.

In connection with the thinking dimension of Islam, familiarity with the core beliefs and accepting them with full knowledge and awareness, not based on unconscious imitation, it is obligatory on every Muslim. They also should learn the correct procedures of praying and it is emphasized to know the history of Iran and able to read Quran. The level of Muslim's awareness of these issues may be as an indicator of religiosity's ideological dimension in most Muslim countries (such as Iran) is part of compulsory education in the education system. This dimension can be a valid indicator for religiosity. In addition, it was not valid for measuring religiosity.

It was responsible in many fields and then declined. Religious authority, the contribution of religious teaching and values in the forming of society's general culture, effect of religious precepts and considerations in constitutions, statute and regulations are reduced. In addition, position and social status of clergymen as custodians of religious institutions is declining. As well
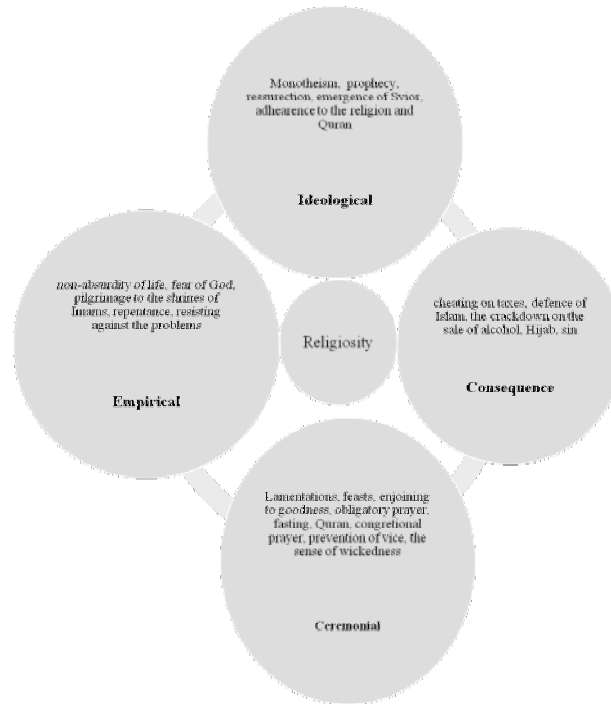
Fig. 1: Analytical model of religiosity and its dimensions based on author's suggestion

as based on the changes that occurred in the religion, thoughts, emotions, desires and behaviors of individuals, belonging and commitment to supernatural are released and the effects of superhuman factors and elements of meta-religion on its orientation, selecting and manner of practicing reduce (Zand, 2001).

In general in beliefs of individuals some changes are occurred such as reducing ceremonial practicing, non-considering to the effect of religious precepts and considerations on developing Islamic laws and statute and regulations, declining the position and social status of custodians of religious institutions. The model of analyzing religiosity and its dimension is shown based on Stark and Glock (Fig. 1).

**Hypotheses test:** It seems there is a significant relationship between gender and religious attitude $\chi^2$-test was used to examine the relationship between gender and religious attitude. Since, the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between gender and religious attitude (Table 1).

Phi and V Cramer's coefficient test was used to examine the intensity of the relationship between gender and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% the intensity of relationship between gender and religious attitude is significant (Table 2).

Table 1: $\chi^2$-test (between gender and religious attitude

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 17.899[a] | 2 | 0.000 |
| Likelihood ratio | 17.732 | 2 | 0.000 |
| Linear-by-linear association | 17.144 | 1 | 0.000 |
| Number | 238.000 | | |

Table 2: Phi and v cramer's coefficient (between gender and religious attitude

| Variables | Values | Sig. level |
|---|---|---|
| **Nominal and ordinal** | | |
| Phi | 0.274 | 0.000 |
| V Cramer | 0.274 | 0.000 |
| Number | 238.000 | |

Table 3: $\chi^2$-test (between gender and religious attitude)

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 30.039[a] | 8 | 0.000 |
| Likelihood ratio | 37.747 | 8 | 0.000 |
| Linear-by-linear association | 5.975 | 1 | 0.015 |
| Number | 238.000 | | |

It seems there is a significant relationship between age and religious attitude. $\chi^2$-test was used to examine the relationship between age and religious attitude. Since, the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between age and religious attitude (Table 3).

Kendall Tau C coefficient test was used to examine the intensity of the relationship between age and religious attitude. Since, the obtained significant level is 0.01 which is 0.05% less, probably 95% the intensity of relationship between age and religious attitude is significant (Table 4).

Table 4: Kendall Tau c coefficient (between age and religious attitude)

| Variables | Values | Sig. level |
|---|---|---|
| **Ordinal and ordinal** | | |
| Kendall Tau C | 0.141 | 0.011 |
| Number | 238.000 | |

Table 5: $\chi^2$-test (between ethnicity and religious attitude)

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 16.622[a] | 2 | 0.000 |
| Likelihood ratio | 25.429 | 2 | 0.000 |
| Linear-by-Linear association | 14.932 | 1 | 0.000 |
| Number | 238.000 | | |

Table 6: Phi and V Cramer's coefficient (nominal and nominal occupation and religious attitude)

| Variables | Values | Sig. level |
|---|---|---|
| **Nominal and nominal** | | |
| Phi | 0.264 | 0.000 |
| V Cramer | 0.264 | 0.000 |
| Number | 238.000 | |

Table 7: $\chi^2$-test (between occupation and religious attitude)

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 72.337[a] | 6 | 0.000 |
| Likelihood ratio | 73.989 | 6 | 0.000 |
| Linear-by-linear association | 1.476 | 1 | 0.224 |
| Number | 238.000 | | |

Table 8: Phi and V Cramer's coefficient (nominal and ordinal)

| Variables | Values | Sig. level |
|---|---|---|
| **Nominal and ordinal** | | |
| Phi | 0.551 | 0.000 |
| V Cramer | 0.390 | 0.000 |
| Number | 238.000 | |

Table 9: $\chi^2$-test (nominal and nominal occupation and religious attitude)

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 11.259[a] | 2 | 0.004 |
| Likelihood ratio | 12.821 | 2 | 0.002 |
| Linear-by-Linear association | 6.245 | 1 | 0.012 |
| Number | 238.000 | | |

Table 10: Kendall Tau C coefficient (between education level and religious attitude)

| Variables | Values | Sig. level |
|---|---|---|
| **Ordinal and ordinal** | | |
| Kendall Tau C | 0.155 | 0.009 |
| Number | 238.000 | |

Table 11: $\chi^2$-test (between education level and religious attitude)

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 72.570[a] | 4 | 0.000 |
| Likelihood ratio | 68.093 | 4 | 0.000 |
| Linear-by-linear association | 12.739 | 1 | 0.000 |
| Number | 238.000 | | |

Table 12: Phi and V Cramer's coefficient (between education and religious attitude)

| Variables | Values | Sig. level |
|---|---|---|
| **Nominal and ordinal** | | |
| Phi | 0.552 | 0.000 |
| V Cramer | 0.390 | 0.000 |
| Number | 238.000 | |

Table 13: $\chi^2$-test (between marital status and religious attitude)

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 8.058[a] | 2 | 0.018 |
| Likelihood ratio | 7.375 | 2 | 0.025 |
| Linear-by-linear association | 4.928 | 1 | 0.026 |
| Number | 238.000 | | |

It seems there is a significant relationship between ethnicity and religious attitude. $\chi^2$-test was used to examine the relationship between ethnicity and religious attitude. Since, the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between ethnicity and religious attitude (Table 5).

Phi and V Cramer's coefficient test was used to examine the intensity of the relationship between ethnicity and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% the intensity of relationship between ethnicity and religious attitude is significant (Table 6). It seems there is a significant relationship between occupation and religious attitude (Table 7).

$\chi^2$-test was used to examine the relationship between occupation and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between occupation and religious attitude (Table 8).

Phi and V Cramer's coefficient test was used to examine the intensity of the relationship between occupation and religious attitude Table 9 Since the obtained significant level is 0 which is 0.01% less, probably 99% the intensity of relationship between occupation and religious attitude is significant (Table 9).

It seems there is a significant relationship between education level and religious attitude (Table 10). $\chi^2$-test was used to examine the relationship between education and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between education and religious attitude (Table 11).

Kendall Tau C coefficient test was used to examine the intensity of the relationship between education and religious attitude. Since the obtained significant level is 0.009 which is 0.01% less, probably 99% the intensity of relationship between education and religious attitude is significant (Table 12).

It seems there is a significant relationship between marital status and religious attitude. $\chi^2$-test was used to examine the relationship between marital status and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between marital status and religious attitude (Table 13).

Phi and V Cramer's coefficient test was used to examine the intensity of the relationship between marital status and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99%

Table 14: Phi and V Cramer's coefficient (between creed and religious attitude)

| Variables | Values | Sig. level |
|---|---|---|
| **Nominal and ordinal** | | |
| Phi | 0.184 | 0.018 |
| V Cramer | 0.184 | 0.018 |
| Number | 238.000 | |

Table 15: $\chi^2$-test (between between creed and religious attitude)

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 12.773[a] | 4 | 0.012 |
| Likelihood ratio | 14.780 | 4 | 0.005 |
| Linear-by-Linear association | 0.520 | 1 | 0.471 |
| Number | 238.000 | | |

Table 16: Phi and V Cramer's coefficient (ordinal and ordinal)

| Variables | Values | Sig. level |
|---|---|---|
| **Ordinal and ordinal** | | |
| Phi | 0.232 | 0.012 |
| V Cramer | 0.164 | 0.012 |
| Number | 238.000 | |

Table 17: $\chi^2$-test (between field of study and religious attitude)

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 43.922[a] | 4 | 0.000 |
| Likelihood ratio | 44.886 | 4 | 0.000 |
| Linear-by-linear association | 37.574 | 1 | 0.000 |
| Number | 238.000 | | |

Table 18: Phi and V Cramer's coefficient (nominal and ordinal)

| Variables | Values | Sig. level |
|---|---|---|
| **Nominal and ordinal** | | |
| Phi | 0.430 | 0.000 |
| V Cramer | 0.304 | 0.000 |
| Number | 238.000 | |

the intensity of relationship between marital status and religious attitude is significant. It seems there is a significant relationship between creed and religious attitude (Table 14).

$\chi^2$-test was used to examine the relationship between creed and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between creed and religious attitude (Table 15).

Phi and V Cramer's coefficient test was used to examine the intensity of the relationship between creed and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% the intensity of relationship between creed and religious attitude is significant (Table 16).

It seems there is a significant relationship between field of study and religious attitude (Table 17).

$\chi^2$-test was used to examine the relationship between field of study and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between field of study and religious attitude (Table 18).

Phi and V Cramer's coefficient test was used to examine the intensity of the relationship between field of

Table 19: $\chi^2$-test between place of residence and religious attitude)

| Variables | Values | df | Sig. level |
|---|---|---|---|
| Chi-square | 52.610[a] | 8 | 0.000 |
| Likelihood ratio | 44.886 | 8 | 0.000 |
| Linear-by-linear association | 57.881 | 1 | 0.032 |
| Number | 238.000 | | |

Table 20: Kendall Tau C coefficient (between place of residence and religious attitude)

| Variables | Values | Sig. level |
|---|---|---|
| **Ordinal and ordinal** | | |
| Kendall Tau C | 0.156 | 0.003 |
| Number | 238.000 | |

study and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% the intensity of relationship between field of study and religious attitude is significant (Table 19). It seems there is a significant relationship between place of residence and religious attitude. $\chi^2$-test was used to examine the relationship between place of residence and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between place of residence and religious attitude (Table 20).

Phi and V Cramer's coefficient test was used to examine the intensity of the relationship between place of residence and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% the intensity of relationship between place of residence and religious attitude is significant.

It seems there is a significant relationship between income level and religious attitude. $\chi^2$-test was used to examine the relationship between income level and religious attitude. Since the obtained significant level is 0 which is 0.01% less, probably 99% there is a significant relationship between income level and religious attitude.

The intensity of the relationship between income level and religious attitude. Since the obtained significant level is 0.003 which is 0.01% less, probably 99% the intensity of relationship between income level and religious attitude is significant.

## RESULTS AND DISCUSSION

According to research findings, $\chi^2$-test was used to examine gender and religious attitude. Since the significance level of test is 1% less, probably 99% there is a significant relationship between gender and religious attitude.

Phi and V Cramer's coefficient test was used to examine the intensity of the relationship between gender and religious attitude. Since the significant level is <1%, probably 99% the intensity of relationship between gender and religious attitude is significant.

$\chi^2$-test was used to examine the relationship between age and religious attitude. Since the significant level of test is <1%, probably 99% there is a significant relationship between age and religious attitude.

Kendal Tau C test was used to examine the intensity of relationship between age and religious attitude. Since the significant level of test is <5%, probably 95% the intensity of relationship between age and religious attitude is significant.

$\chi^2$-test was used to examine the relationship between ethnicity and religious attitude. Since the significant level of test is <1%, probably 99% there is a significant relationship between ethnicity and religious attitude.

Phi and V Cramer test was used to examine the intensity of relationship between ethnicity and religious attitude. Since the significant level of test is <1%, probably 99% the intensity of relationship between ethnicity and religious attitude is significant.

$\chi^2$-test was used to examine the relationship between occupation and religious attitude. Since the significant level of test is <1%, probably 99% there is a significant relationship between occupation and religious attitude.

Phi and V Cramer test was used to examine the intensity of relationship between occupation and religious attitude. Since the significant level of test is <1% probably 99% the intensity of relationship between occupation and religious attitude is significant.

$\chi^2$-test was used to examine the relationship between education and religious attitude. Since the significant level of test is <1%, probably 99% there is a significant relationship between education and religious attitude.

Kendal Tau C test was used to examine the intensity of relationship between education and religious attitude. Since the significant level of test is <1%, probably 99% the intensity of relationship between education and religious attitude is significant.

$\chi^2$-test was used to examine the relationship between marital status and religious attitude. Since the significant level of test is <1%, probably 99% there is a significant relationship between marital status and religious attitude.

Phi and V Cramer test was used to examine the intensity of relationship between marital status and religious attitude. Since the significant level of test is <1%, probably 99% the intensity of relationship between marital status and religious attitude is significant.

$\chi^2$-test was used to examine the relationship between creed and religious attitude. Since the significant level of test is <1%, probably 99% there is a significant relationship between creed and religious attitude.

Phi and V Cramer test was used to examine the intensity of relationship between creed and religious

attitude. Since the significant level of test is <1%, probably 99% the intensity of relationship between creed and religious attitude is significant.

$\chi^2$-test was used to examine the relationship between field of study and religious attitude. Since the significant level of test is <1%, probably 99% there is a significant relationship between field of study and religious attitude.

Phi and V Cramer test was used to examine the intensity of relationship between field of study and religious attitude. Since the significant level of test is <1%, probably 99% the intensity of relationship between field of study and religious attitude is significant.

$\chi^2$-test was used to examine the relationship between place of residence and religious attitude. Since the significant level of test is <1%, probably 99% there is a significant relationship between place of residence and religious attitude.

Phi and V Cramer test was used to examine the intensity of relationship between place of residence and religious attitude. Since the significant level of test is <1%, probably 99% the intensity of relationship between place of residence and religious attitude is significant.

$\chi^2$-test was used to examine the relationship between income level and religious attitude. Since the significant level of test is <1%, probably 99% there is a significant relationship between income level and religious attitude.

Kendal Tau C test was used to examine the intensity of relationship between income level and religious attitude. Since the significant level of test is <1% probably 99% the intensity of relationship between income level and religious attitude is significant.

## CONCLUSION

The results of religiosity and its dimensions showed that students in three ideological, emotional and outcome dimensions have higher religiosity but in ceremonial dimension their religiosity is less. Evaluating the relationship between independent variables and religiosity indicated that there is a significant relationship between family income and parents' education with religiosity.

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