

**COMPARING THE IMPACT OF RELIGIOUS EDUCATION ON STUDENTS' RELIGIOUS BEHAVIOR  
FROM THE VIEWPOINT OF TEACHERS AND VICE-PRINCIPALS**

**(Case Study: Fourth Grade Students of the Elementary Schools in Districts 5 and 16 of Tehran)**

**Shokoufeh Nekoukar**

Curriculum, Islamic Azad University Central Tehran branch

**ABSTRACT**

The aim of the present study has been to compare the impact of religious education on students' religious behavior from the viewpoint of teachers and vice-principals (case study: fourth grade of elementary schools in districts 5 and 16 of Tehran). Research methodology has been applied and descriptive-survey in terms of purpose and data collection respectively. In this study, statistical population included all the teachers of the fourth grade as well as vice-principals of elementary schools working in district 5 and 16 of Tehran, amounting to 432 persons, out of which a sample size of 328 persons was selected based on Morgan's table and stratified random sampling. The data was collected through distributing 20-item researcher-made questionnaires; in order to measure the reliability of the questionnaire, Cronbach's alpha was adopted, according to which the reliability was 0.87. Besides, in order to measure the validity, content-related validity was adopted; for this purpose, the questionnaire was approved of by the related experts. Analysis of the data obtained from the questionnaires was carried out by using SPSS software in two sections of descriptive (frequency, percentage, diagram, measures of central tendency and index of dispersion) and inferential (chi-square test) statistics. The findings indicated that from the viewpoint of teachers and vice-principals, behaviors of choosing the best ones for friendship, pleasing friends, respecting others' rights, self-confidence, being generous, adherence to friendship, collaborating with friends, gratitude, presence in holy places, participating in rituals, joining in congregational prayer, understanding the Quran and saying prayers have been higher among the students of district 16 than district 5; in contrast, desirable behavior towards friends, suppressing anger, sacrifice, mutual respect for others have been higher among the students of district 5 than district 16.

**KEYWORDS:** gratitude, religious behavior, religious education, self-confidence, suppressing anger.

**INTRODUCTION**

Education is the process of appearance of truth and because absolute truth is God, education is also a process to approach God (this means salvation). In other words, seeking truth is seeking God and real education leads us to God, and since salvation is necessary for human being, 'education' should be offered with high spiritual quality (Rahimi and Ramezani, 2004). Therefore, in the image presented for education, it is taken into account that education is essentially something beyond transmission of sole specialized skills. It is because development of human's ability to reason, justify beliefs and behavior, understand the nature of objects, organize the experiences based on the systematized concepts, develop human's cognition, expand moral perceptions and develop aesthetic feelings include all; in this interpretation, religious education is not only meaningful and possible but also essential and necessary, because the task of religion is essentially to educate and guide human being, and real guidance towards prosperity is only attainable through religion and religious teachings (Surah Ar-Rum, Ayah 30th).

Religious behaviors are consisted of a series of human behaviors motivated by religious teachings and knowledge as well as by nature of seeking God and demanding religion (Ghaemi, 1993). The simplest definition for behavior is that behavior is the action performed or the word uttered by an individual; however, in psychology, behavior refers to any activity done by an organism and is observable or measurable by another organism (Seif, 1993). Besides, religion is a set of teachings and instructions originated from God and imparted to the Holy Prophet through revelation to be conveyed to the people by Him to guide people to follow them (Ghaemi, 1993).

Curriculum and textbook content are one of the important elements of education system, and play a major role in achievement of education objectives. Since Iran's education system is centralized and curriculum, textbook and teacher are the main elements of teaching and learning, and with respect to the fact that in many cases, textbook is the only educational media available to the teacher and the process of teaching and learning is carried out by depending on curriculum content, and concepts and values presented in it, and on the other hand, different academic achievement

evaluations, exams and numerous tests are carried out based on textbooks content, the role of textbook as the educational program is considered to be highly important, and there is much room for pondering, examining and researching. Revising, reviewing and reforming the curriculum and textbooks content paves the way for academic growth and progress. Desirable content of textbooks can compel students to have intellectual challenge, can free them from mental rigidity and can meet the requirements of the new age of humans. In religious education classrooms, students are encouraged to define and recognize their existing worldview, and they are provided with a proper language to be able to discuss, negotiate and question based on that language (Aghazadeh, 2006). Besides, given the importance of religious training in various levels of education, the content of religious education materials should be appropriate to age requirements and meet students' religious needs. In addition, the content of religious textbooks should actively engage the student in the process of learning, and compel them to think and contemplate about the provided materials. Enquiry, scientific study and inherent habits of curiosity and free thinking are among the elements of the enquiry-based approach (Setayesh, 2006). In terms of scientific literacy, enquiry is a process through which the students acquire skills such as observation, inference and examining (Bierman, 2006). Application of this approach can have a major role in reinforcement of religious beliefs and can encourage them to abide by the practical orders and ethical behaviors (Ghamsari, 2001).

On the other hand, elementary school is a decisive level for students, and in this period, their intellectual and personality foundation is laid. Some of the lessons are appealing and attractive to the students and this interest in certain lessons may change individuals' career and education path. What arouses students' interest in some textbooks depends on various factors including the teachers, teaching method and textbook. Textbook is consisted of different parts: cover, content, questions, color and font. The more dynamic these parts (particularly text, questions and images) are, the more motivation and interest in the lesson increases; and that lesson or subject of study can be more effective in the student's life. The dynamic method of presenting the content emphasizes the role of learners in education and increase of this role, and the learner is required to analyze the information and assumptions in order to answer the questions, and to present his/her results and to think about the questions which are not explicitly answered to provide a sound answer (Shoarinejad, 1985).

From among the different kinds of teaching materials, religious lessons are indispensable to the curriculum and this importance was even well felt before the Islamic Revolution, and there were individuals who were attempting to compel the former formal education department to include the subject of 'religious education'. Given the major changes in religious education textbook and that whatever the children learn during childhood is a foundation for other lessons in next stages of life and as per the opinion of western scholars, the contemporary era is considered the era of focusing on spiritual values as a necessity for humanity's salvation, because the passage of time shows that the humanity have gained nothing over centuries but the loss of morality and spirituality as well as the collapse of family foundation by distancing from religion and spirituality, and the man is trying to pave the way for religious education of the present generation, because the society's correction is the result of individuals' correction, and in addition, we are Muslims and live in a Islamic country, it means that religion is intermingled with our flesh and blood, and it is the children who are going to build the future of this Islamic community. Religion and spirituality can be provided for the future generations through appropriately imparting religious teachings and forming religious behaviors and internalizing these religious behaviors as well as reinforcement of religious feelings. In any society, an expert physician who is fair and respects his fellowmen is approved, not an expert physician who is not fair. Given the new needs in the area of religious education in recent years and the new approach in education, more and more attention to learning and attitudinal aspects as well as religious teaching and reinforcement of religious feelings through understanding the religion and thinking about it, teaching religious concepts and teachings to children is essential. It is because it is said that the human soul is flexible at the early stage of life and during childhood and is like a loose material which becomes more solid as it becomes larger or greater, therefore, today scholars highly care for education during childhood. It is because a child who is at the elementary level is more prone to acceptance than a child in high school (Motahari, 1984). In the following section, some conducted studies in this regard are presented:

Zandvanian Naeeni *et al.* (2013) found that all the four factors of family, school, friends and the media play a significant role in students' tendency towards doing religious practices. Razavi Tousi (2013) found that generally, watching religious animations reinforces the audiences' religious behavior and the gender as well as the adolescents' religious background has a role in this impact. Nasiri *et al.* (2011) found that 1) there is a relationship between training

methods of principals, vice-principals and teachers, and the internalization of Islamic values in the students; 2) there is a relationship between lesson contents and the internalization of Islamic values in the students; 3) there is a relationship between physical environment of the school and the internalization of Islamic values in the students; 4) there is a relationship between the implementation of religious programs and the internalization of Islamic values in the students. Zamani and Dehghani (2008) concluded that the text and pictures of religious education textbook of the fourth grade are not dynamic and the questions of religious education textbook and the work book are dynamic. Imani and Mozafar (2004) found out that the level of students' involvement in the text and the images of religious education textbook and the work book were low. Rymarz (2014) found out that there is an absolute necessity for differentiating between the clarity of religious education and religious education textbook. Mooney (2010) found out that religiosity increases the students' hours of study and decreases participation in nigh parties. Klare (1961) found out that rural students, who participated in church activities, received better grades in school. This study indicated that participation in church activities not only leads to improvement of academic progress but also results in social qualification and self-perception (cited in Schubmehl, Cubbellotti and Vanornum, 2009). Penhollow *et al.* (2005) found that religiosity variables, especially much attention to the religion and religious feelings, considerable predicted sexual behaviors. Jeynes (2003) found out that high religious commitment in students have positive effects on academic achievement.

Although during adulthood, education and rehabilitation is also possible, it is limited, and given the country's national investment in reforming the religious education textbook and teaching, it seems necessary to research in area of the effectiveness of religious education on religious behaviors of the children. Thus the researcher intends to answer whether the impact of religious education on fourth grade students of districts 5 and 16 is different from the viewpoint of the teachers and vice-principals.

According to the above question and given the previous studies, following questions are proposed:

1. Is the impact of fourth grade religious education on desirable behavior of the students different from the viewpoint of the teachers and vice-principals?
2. Is the impact of fourth grade religious education on choosing the best ones for friendship different from the viewpoint of the teachers and vice-principals?
3. Is the impact of fourth grade religious education on pleasing friends different from the viewpoint of the teachers and vice-principals?
4. Is the impact of fourth grade religious education on suppressing anger different from the viewpoint of the teachers and vice-principals?
5. Is the impact of fourth grade religious education on making sacrifice different from the viewpoint of the teachers and vice-principals?
6. Is the impact of fourth grade religious education on respecting others' rights different from the viewpoint of the teachers and vice-principals?
7. Is the impact of fourth grade religious education on students' courage (self-confidence) different from the viewpoint of the teachers and vice-principals?
8. Is the impact of fourth grade religious education on being generous different from the viewpoint of the teachers and vice-principals?
9. Is the impact of fourth grade religious education on mutual respect for others different from the viewpoint of the teachers and vice-principals?
10. Is the impact of fourth grade religious education on adherence to friendship different from the viewpoint of the teachers and vice-principals?
11. Is the impact of fourth grade religious education on being responsible different from the viewpoint of the teachers and vice-principals?
12. Is the impact of fourth grade religious education on accepting the behavioral consequences different from the viewpoint of the teachers and vice-principals?
13. Is the impact of fourth grade religious education on increasing students' collaboration different from the viewpoint of the teachers and vice-principals?
14. Is the impact of fourth grade religious education on students' gratitude different from the viewpoint of the teachers and vice-principals?
15. Is the impact of fourth grade religious education on helping others in school different from the viewpoint of the teachers and vice-principals?

16. Is the impact of fourth grade religious education on students' presence in holy places different from the viewpoint of the teachers and vice-principals?
17. Is the impact of fourth grade religious education on joining in congregational prayer different from the viewpoint of the teachers and vice-principals?
18. Is the impact of fourth grade religious education on participating in rituals different from the viewpoint of the teachers and vice-principals?
19. Is the impact of fourth grade religious education on understanding the Quran different from the viewpoint of the teachers and vice-principals?
20. Is the impact of fourth grade religious education on saying prayers different from the viewpoint of the teachers and vice-principals?

## MATERIALS AND METHODS

The research methodology of the present study has been applied and descriptive-survey in terms of purpose and data collection respectively. In this study, statistical population included all the teachers of the fourth grade as well as vice-principals of elementary schools working in district 5 and 16 of Tehran, amounting to 432 persons, out of whom a sample size of 328 persons was selected, based on Morgan's table and stratified random sampling. In table 1, the frequency distribution related to teachers and vice-principals is displayed.

**Table 1. Frequency distribution for teachers and vice-principals based on district**

vice-principals	teachers	Position district
67	101	<b>5</b>
63	97	<b>16</b>

The data was collected through distributing 20-item researcher-made questionnaires; in order to measure the reliability of the questionnaire, Cronbach's alpha was adopted, according to which the reliability was 0.87; and this value shows the reliability of the research instrument is acceptable. Besides, in order to measure the validity, content-related validity was adopted; for this purpose, the questionnaire was approved of by the related experts. In this questionnaire, 10-point scale was used in order to answer the questions. Analysis of the data obtained from the questionnaires was carried out by using SPSS software in two sections of descriptive (frequency, percentage, diagram, measures of central tendency and index of dispersion) and inferential (multidimensional chi-square test) statistics.

## RESULTS

Since the questions of the questionnaire separately measured a different variable, they were analyzed by examining the frequency of the responses to each question through multidimensional chi-square test. In order to examine the research questions, multidimensional chi-square test was adopted and the results are presented in table 2.

According to the results presented in table 2, the result related to each one of the proposed questions can be interpreted as follows:

Q 1: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be concluding with 99% confidence that there is no significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on the students' desirable behavior towards their friends. Both groups believe that the degree of this impact is low.

Q 2: because the calculated  $X^2$  is smaller than critical  $X^2$ , it can be conclude with 99% confidence that there is no significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on choosing the best ones for friendship.

Q 3: because the calculated  $X^2$  is smaller than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on pleasing friends.

**Table 2. Results for chi-square test related to the responses to research questions (teachers' and vice-principals' viewpoint)**

significance	Degree of freedom	value		Indices questions
0.000	6	30.364	Chi-square coefficient	1
		328	number	
0.277	3	3.857	Chi-square coefficient	2
		328	number	
0.000	3	18.712	Chi-square coefficient	3
		328	number	
0.393	3	8.390	Chi-square coefficient	4
		328	number	
0.001	3	17.367	Chi-square coefficient	5
		328	number	
0.014	3	8.253	Chi-square coefficient	6
		328	number	
2.8	3	4.545	Chi-square coefficient	7
		328	number	
0.000	3	43.030	Chi-square coefficient	8
		328	number	
0.002	3	14.829	Chi-square coefficient	9
		328	number	
0.004	3	13.472	Chi-square coefficient	10
		328	number	
0.005	3	13.007	Chi-square coefficient	11
		328	number	
0.000	3	20.951	Chi-square coefficient	12
		328	number	
0.000	3	33.085	Chi-square coefficient	13
		328	number	
0.007	3	12.001	Chi-square coefficient	14
		328	number	
0.001	3	16.918	Chi-square coefficient	15
		328	number	
0.141	3	5.460	Chi-square coefficient	16
		328	number	
0.000	3	19.510	Chi-square coefficient	17
		328	number	
0.062	3	7.341	Chi-square coefficient	18
		328	number	
0.000	3	25.477	Chi-square coefficient	19
		328	number	
0.006	3	12.594	Chi-square coefficient	20
		328	number	

Q 4: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on suppressing anger.

Q 5: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on making sacrifice.

Q 6: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be concluding with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on respecting others' rights. Vice-principals, more than teachers, believed in high impact of the textbook on this behavior more.

Q 7: because the calculated  $X^2$  is smaller than critical  $X^2$ , it can be concluding with 99% confidence that there is no significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on students' self-confidence.

Q 8: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on being generous.

Q 9: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on respecting friends.

Q 10: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on adherence to friendship.

Q 11: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on being responsible.

Q 12: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on accepting the behavioral consequences. Q 13: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be concluding with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on increasing students' collaboration with their friends.

Q 14: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be concluding with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on students' gratitude.

Q 15: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on helping others in school.

Q 16: because the calculated  $X^2$  is smaller than critical  $X^2$ , it can be conclude with 99% confidence that there is no significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on students' presence in holy places.

Q 17: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be concluding with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on students' participation in rituals.

Q 18: because the calculated  $X^2$  is smaller than critical  $X^2$ , it can be conclude with 99% confidence that there is no significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on students' joining in congregational prayer.

Q 19: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on understanding the Quran.

Q 20: because the calculated  $X^2$  is larger than critical  $X^2$ , it can be conclude with 99% confidence that there is a significant difference between the teachers' and vice-principals' viewpoint on the impact of religious education textbook on saying prayers.

## CONCLUSION

History shows that religion had a major role in education in the past; in such a way that studying and teaching religious books were considered the main purpose of education. Educational institutes were actually religious institutes and there used to be a close relationship between religion and education (Mayer, 1921). During medieval times, religious materials played a major role in the content of educational courses. At those times, the main purpose of education was to study religious books and behaving based on them in the society. Education in European countries was considerably affected and dominated by the religion at those times (Mashayekhi Rad, 1999). On the other hand, religious values and beliefs guide the human instincts through the right path and modify his wishes and tendencies and raise individuals for the society who are able to develop their countries. Religious education is to flourish human's abilities in a balanced, coordinated manner and in the framework of Divine values (Bayat and Talkhabi, 2002). Accordingly, development and stabilization of religious beliefs, in society in general and in students in particular, within the education system, is one

of the fundamental and important issues of the country. Review of Iran's educational background indicates that religious education has always been part of the formal curriculum and besides teaching how to read, write and calculate, reading Quran and offering religious and ethical teachings are recommended. This trend did not stop by the spread of European educational style; religious education was part of the schools' plan even at the time Pahlavi regime. After the Islamic Revolution, there has been a great investment in the implementation of religious education plans in the country's formal education system, but it is still among the challenges faced by our country's education system (Aghamobidi, 2007). Thus this study, given the importance of this subject, studied the impact of religious education on students' religious behaviour; in the following section, a conclusion is presented based on the proposed questions.

The present study indicated that the content of religious education textbook had a low impact in terms of self-confidence. Besides, the impact of the textbook was reported low by the teachers and vice-principals regarding the variables such as suppressing anger, pleasing friends, respecting friends, and accepting behavioural consequences. In contrast, the impact of textbook content on factors such as making sacrifice, respecting others' right, being generous, adherence to friendship, being responsible, collaboration with each other, helping others in school, participation in rituals, understanding Quran and saying prayers was reported high by the teachers and vice-principals; there has been no significant difference regarding other factors. These findings were also confirmed by the conducted studies; for example, Bagheri Ranani and Laee (2009), in a study on the role of TV-related teachings in the establishment and reinforcement of religious tendencies in the form of five components of observing ethical values, observing religious principles, observing religious orders, confronting ignorance and superstition, and religious bias, found that these teachings have been effective only in observing religious principles and they were not effective in case of components of confronting religious bias, observing ethical values, observing religious orders and confronting ignorance and superstition. Naji (2002) found out that the index of students' involvement in the questions of the books was lower than the desired level. Bahrami (2001) found that there is a significant difference between tendency towards prayer among girls and boys; besides, junior high school female students' tendency towards prayer was stronger than boys; and finally, existence of prayer room in the school and its appropriate facilities as well as the importance of parents' role in tendency towards prayer are among the other effective factors. Line (2005) found that there is strong relationship between individual religiosity (e.g. saying prayers) and academic performance. Park (2001) indicated that adolescents' religiosity has a positive and significant relationship with academic achievement.

As a result, based on the above discussions, more success can be achieved in internalizing Islamic values in the school through school officials' model behaviour, by the arrangement of the school setting according to the dignity of genuine Islamic values, by fine arrangement of the prayer room and through morning programs' content, and the country's young and teenage people can be assisted in believing in the religion; and there is no kind of enjoining good more beautiful and richer and more valuable to God than this, i.e. enjoining religious values among the youth and internalization of them. Based on the research findings, the following suggestions are presented:

- 1) Behaviours of suppressing anger, desirable behaviour towards friends, and respecting others which are social behaviours, were lower in district 16, so it is suggested to offer courses on family education in order to teach appropriate social behaviours and their teaching method to the students' parents.
- 2) Behaviours of pleasing friends, adherence to friendship, gratitude, presence in holy places, participation in rituals, joining in congregational prayer, understanding Quran and saying prayers were lower in district 5, so it is suggested to hold more Quran competitions or setting up more assemblies for familiarity with Quran and having more congregational prayer in schools.
- 3) It is suggested to reward the students who have had appropriate ethical and moral behaviours in addition to students who have had academic progress at the end of each month.
- 4) It is suggested to use more illustrations in the textbooks in order to affect child's mind and to make their concepts to last in the mind of the child in the form of an image.
- 5) It is suggested to match the content and activities of the textbook with the hours of teaching religious education during the week.
- 6) It is suggested to replicate the study in other districts and cities.
- 7) The researchers can investigate the behaviours addressed in the religious education of the fourth grade and their process of stabilization in the fifth grade.

## REFERENCES

- Aghazadeh M. (2006).** A glance at the role of language in religious education. *J. Islamic Edu.* 1 (2): 7-20.
- Aghamobidi F. (2007).** A study of the factors affecting development and stabilization of religious beliefs among the third grade students of high schools in Yazd's Ardakan city. Management and Research Org. In Yazd.
- Bagheri Ranani N. and Laee Gh. (2009).** A study of the role of TV in the establishment and reinforcement of religious tendencies among the students. *Management in Islamic Uni.* (41): 65-81.
- Bahrami A. (2001).** A study of the strategies of fostering tendency towards prayer among the junior high school students in Khoram Abad and Doroud cities. Research Plan of Lorestan's Education Department.
- Bierman P. (2006).** *Reconstructing the textbook.* Available online: <http://serc.carleton.edu/files/textbook>.
- Ghaemi A. (1993).** *Attitude and behavior in students.* Tehran: Amiri Publications.
- Ghaemi A. (1997).** *Religious and ethical education of the children.* Tehran: Amiri Publications.
- Quran, Surah Ar-Rum, Ayah 30.
- Ghamsari A. (2001).** *Special Islamic education and pathology of religious education: guide for religious education curriculum in high school.* Center for Islamic Education Studies, Islamic Education Publication.
- Imani M. and Mozafar M. (2004).** Analysis of the content of the Heavenly Gifts book and Work book in comparison to the second grade religious education textbook. *J. Edu. Innovations.* 3 (1): 115-132.
- Jeynes H. (2003).** The effect of religious commitment on the academic achievement of urban and other children. *Edu. Urban Soc.* (36): 44-62.
- Line L. (2005).** *The relationship between personal religiosity and academic performance among LDS college student at Brigham Young University* (MA thesis). Purdue University.
- Mooney M. (2010).** Religion, college grades and satisfaction among students at elite colleges and universities. *Sociol. Religion.* (71): 197-215.
- Mayer F. (1921).** *History of Islamic thoughts* (A. Fayaz, Trans., 1995). Tehran: Samt Publications.
- Mashayekhi Rad Sh. (1999).** Religion and education. *Hawzah and University,* 5 (19): 77-91.
- Motahari M. (1984).** *Education in Islam.* Alzahra Publications.
- Naji J. S. (2002).** A study and analysis of the content of religious education textbook of the third grade (MA thesis). Islamic Azad University, Khou拉斯gan.
- Nasiri F. S., Izadi Moez Sh., Hosein Falahi Ah. and Shamkhani A. (2011).** Internalization of Islamic values among the students from the viewpoint of educational teachers (case study: Girls' high schools in Hamedan). *J. Cultural Engineerin.,* 6 (57-58): 74-85.
- Park H. S. (2001).** Religiousness as a predictor of academic performance among high-school students. *J. Res. on Christian Edu.* (2): 361-378.
- Penhollow T., Young M. and Denny G. (2005).** The impact of religiosity on the sexual behaviors of college students. *American J. Health Edu.* 36 (2): 75-83.
- Rymarz R. (2014).** Catechesis and religious education in Canadian Catholic School. *Religious Education: The official journal of the Religious Education Asso.* 106 (5): 537-549.
- Rahimi A. and Ramezani F. (2003).** *Teaching guide for Heavenly Gifts (Islamic education) book.* General Department of Printing and Distribution of Textbooks.
- Razavi Tousi S. M. and Samadi S. (2013).** The impact of watching Iranian religious animations on the adolescents' religious behavior (case study: eight junior high schools and high schools in district 2). *Faculty of Radio and Television- J. Cultural Res. in Iran.* 6 (1): 105-126.
- Schubmehl J., Cubbellotti S. and Vanorum W. (2009).** The impact of spirituality and campus ministry on academic accomplishment, Adolescence, N.44:174-499-502.
- Setayesh H. (2006).** The structure of the content of university textbook with a research-based approach. *In University Textbook (1): Features & Structures* (370-389). The First International Conference on University Textbook, Tehran: Samt Publications.
- Seif A. (1993).** *Change of behavior and behavior therapy (theories and practices).* Dana Publication.
- Shoarinejad A. (1985).** *Growth psychology.* Tehran: Roshd Publications.
- Zamani B. and Dehghani M. (2008).** The degree of dynamism of the content of Heavenly Gifts book and Work book of the fourth grade: new compilation of religious education textbook. *Faculty of Education Sciences and Psychology of Isfahan University- Edu. Psychol. Studies.* 4 (1): 1-22.
- Zandvanian Naeeni A., Dehghani Ashkzari M. and Tayebi R. (2013).** Factors affecting the female high school students' tendency towards performing religious duties in Yazd's Sadough town. *Islam Edu. Studies.* 5 (1): 109-125.