Role of Curriculum Components in Religious Identity of Students

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INTRODUCTION

Identity, one of the most important key components of human and social sciences, was considered pundits and scientists in recent decades. Oxford English dictionary defines identity as personality or existence subjects or personals (1). Today's various aspects of identity problems have considered from social thinkers and theorists. Current condition of world communications, development and different technology growth, cultural continuous confrontation had led to identity problem in different dimensions such as religious and rational turn to focal subject in social studies. In our society, because the young conclude high percent of country population and this problem becomes crucial in relation with the young, because young people in every society in high of having many power and energy enable them to have decisive effect on the future of society. Development and increasing religious identity in learning audience, includes decisive goals in country formal learning system. Although, in spite of clearly stipulates to it in curriculum of county public and higher education, role of hidden curriculum of country public and higher education, role of hidden curriculum, were not clear in decreasing or increasing it. Hosseini and Mirarab Razi (2007) in frame of researching study reported that 70% of curriculum experts and Islamic education believed that curriculum of religious education in high learning don’t have enough solidarity for deal with globalization destructors and don’t know these programs as efficient. Eisner (1994, Page 107-87) curriculum ere divided to three categories of explicit, hidden and neglect education stages and effect and variability resulting immersion of learners in educational environment were demonstrating of implicit impact of curriculum.

Skelton (2) (1997, Page 188) knows hidden curriculum as category of implicit messages related to knowledge, values, behavioral norms and attitudes that learners have experienced through educational processes. In his opinion, implicit massage can presented such in consistent, non-linear and or sectional and their learner receive according to their presence intermediate Miguel (3) and Balboa (4) to define Dodds (1985) referring to hidden curriculum and doesn’t understand to only learned but they believe that hidden curriculum, contain also aspects and values which were omitted conscious and unconscious. Also Miguel and Balboa to define Opel (6) referred to this program. In Opel’s opinion learners learn this kind of program implicitly and through it, internalize norms and values of “important” that in fact covered interests are dominant groups in society. Ausbrooks (7) (2000) define hidden curriculum in frame of implicit massages in social atmospheres of educational places however id unwritten, everyone will get it. He knows this kind of program a knowledge body that absorbs through every presence in educational environment and provide “learning environment”. This is the same of Jackson’s speech (1990–Page 33-37) that classroom is not only relatively constant physical
environment, but considers it to make social context, a context that student sits at a desk and install blackboard front if class and teacher like other teachers are next to it and each student sit at a specific desk. In fact, students in daily encounter and power. Gordon (1983) look schools as an institute full of rules in force, the rules which teach how contacts, how to spent different parts of a day, how to answer questions, how to sit, how to wear and how to talk. Ausbrooks (2000) the most important form of hidden curriculum know as summary, intellectual curiosity training and emotional growth that provide opportunities for discover new interests and develop new abilities, such that confident environment for discover questions such as “this new self, Who are his/her?”

In contrast and in the worst shape, hidden curriculum can lead to discourage critical thinking and send negative massages in field of pursuit intellectual and reasonal.

Margolis, Soldatenko, Iker et al., have focused on the importance of paying attention to hidden curriculum in higher education system and meanwhile criticizing to criticism theorists that hidden curriculum only focused on elementary and high school education, higher education was considered as the main stage for study skill teaching, training, having social and social changes.

According to this hidden efficiency, Ahola (2000)in a study referred to efficiency of this kind of (hidden) curriculum in Finland’s Turku University about 280 students of medicine, and social science and create top view of gender (male supremacy) and rules of the game consider learning’s of teachers. If Miller considered (translator of MehrMohammadi, 2000) Consider various dimensions of curriculum as interpretation of educational goals, learners, learning process, educational process, learning environment, role of teacher and assessment of learning. Sketi [14], target elements, schools, pervasive (student), content, method, teaching, scheduling, locating features and learning assessment knows components of curriculum. According to this, referred component have clear (implicit) and explicit (hidden) roles. Looking at what happened, main question of this study is how evolution studied students in religious identity component and efficiency method of curriculum components separately and the willingness to work together. Religious identity in this study referred to belief and religious strength performance to religious irresponsibility.

**MATERIALS AND METHODS**

This study is raised of quantitative and qualitative approaches, it means that research process were done in two consecutive steps and in first step (according to quantitative study) with method of fielding and such sectional, attitude and emotions of students were compared in three groups of graduated students in first, fourth and last semester. After statistical analysis, description and explanation of attitude and emotional changes according to education life process, in second stage (according to qualitative study), reason of absorbed results in first step and based on Eisner criticism and expertise assessment model were studied.

“Society and sample and sampling method:

For choose in quantitative stage of research that survey in order to study of evolution, among all graduated students in Azad University of Qaemshahr, 264 subjects of students in educational sciences, chemistry and civil engineering and graduated in three duration of first, fourth and senior terms were chosen. With looking to above categories that contain major and duration of study, the sample size studies in kind of sectional and in each category approximate number of 30 people were gathered. Distribution of studied students in the terms of major, the number of graduated terms and sex have presented in table (1):

<table>
<thead>
<tr>
<th>Category</th>
<th>Total sample</th>
<th>Data</th>
<th>Number</th>
<th>Standard deviation</th>
<th>Average</th>
<th>Number</th>
<th>Standard deviation</th>
<th>Average</th>
<th>Number</th>
<th>Standard deviation</th>
<th>Average</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>83</td>
<td>264</td>
<td>28</td>
<td>1.41</td>
<td>13.48</td>
<td>37</td>
<td>1.46</td>
<td>14.51</td>
<td>30</td>
<td>5.10</td>
<td>19.67</td>
<td>21</td>
</tr>
<tr>
<td>Term1</td>
<td>43</td>
<td>12.08</td>
<td>31.55</td>
<td>31</td>
<td>4.55</td>
<td>29.55</td>
<td>50</td>
<td>7.01</td>
<td>28.54</td>
<td>93</td>
<td>24.11</td>
<td>33</td>
</tr>
<tr>
<td>Term2</td>
<td>43</td>
<td>12.08</td>
<td>31.55</td>
<td>31</td>
<td>4.55</td>
<td>29.55</td>
<td>50</td>
<td>7.01</td>
<td>28.54</td>
<td>93</td>
<td>24.11</td>
<td>33</td>
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<tr>
<td>Term3</td>
<td>43</td>
<td>12.08</td>
<td>31.55</td>
<td>31</td>
<td>4.55</td>
<td>29.55</td>
<td>50</td>
<td>7.01</td>
<td>28.54</td>
<td>93</td>
<td>24.11</td>
<td>33</td>
</tr>
</tbody>
</table>

**Results:**

**Research Instrument:**

Gathering date in this research are with triangulation method (8) and utilizing questionnaire, interview and observation. For a valuation religious identity were used scale of identity a valuation of Iranian the young that Lotfabadi [11], has been developed it with study about 100 Iranian young and fifteen hundred students in all country. Stability of this scale that has then questions, in this study and with method of internal similarity in 86% was obtained.

Also, validity of Lotfabadi’s questionnaire was studied in two methods of factor and specialized judgment (9) that reported its validity. In second stage of study of study, researcher with qualitative method search for effective factors in curriculum in evolution of religious identity in first stage were effective. Gathering method of date in this stage, were combination of observance and interview. Observation process was done as naturalistic (10) and as participatory and non-participatory. Based on this, classrooms and teaching process and interaction within it, general environment of collages and University, inter-organizational interactions and external interactions of student organization, student’s journals and dorms were observed and studied. Also,
Interview is an instrument for gathering data. Gretchen and Rossman (1999, page 112) phenomenological interview, is a kind of deep interview common in phenomenological studies and study experts resulted from live groups.

Although, from semi-organized interview and present questions pre-specified and with aim of survey “why” were utilized. Meanwhile, 12 subjects of students were studying in studied major in the last term, and were identified and invited and interview they about reasons of observed changes in first stage and related to curriculum components. For confidence in the first stage and related to curriculum components. For confidence of results and findings of two observation and interview process, results were studied about people as a third party (parties), again. In mean while also obtained results and criticize about factors of identical and emotional changes of student and relying of curriculum components, were presented in among faculty relying on curriculum components, were presented in among faculty of educational sciences group and with presence of all members of educational sciences group and with presence of all members of education sciences group and with presence of all members of educational sciences group and with presence of all members (15 subjects) and again interpretation and feedback follow ship training were considered as value in order to qualitative findings.

The feedback was in way that none of criticism and interpretations were to deny in challenging of the masculine plural. For investigation variables and necessary comparisons among the studied inter-groups (in first stage), were used one-way analysis of variance test (ANOVA) in addition to Turkey post hoc test (HSD). Although, in second stage study, naturalistic observation suitable for stage of study naturalistic observation suitable for phenomenological studies were used each two kinds of participatory- and non- participatory and also semi-organized interview.

According to this, mind of researcher was used in center of analysis process and criticism based on expertise (Eisner, 1994) and process based on philosophic mind.

In order to confidence of non-hazardous of one review and distortion based on values that are threatening in each qualitative study. In methods of consensual validation, referential adequacy and structural stabilization based on multiple data structural stabilization based on multiple data collection were used. Presentation findings throughout three majors studied as follow:

<table>
<thead>
<tr>
<th>Significance level</th>
<th>t</th>
<th>Coefficient of standard</th>
<th>Non-standard coefficient</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Beta</td>
<td>Std.Error</td>
<td>B</td>
</tr>
<tr>
<td>0.000</td>
<td>10.962</td>
<td>3.983</td>
<td>43.658</td>
</tr>
<tr>
<td>0.000</td>
<td>4.900</td>
<td>0.248</td>
<td>0.045</td>
</tr>
<tr>
<td>0.000</td>
<td>4.300</td>
<td>0.251</td>
<td>0.043</td>
</tr>
<tr>
<td>0.003</td>
<td>3.900</td>
<td>0.176</td>
<td>0.045</td>
</tr>
</tbody>
</table>

Obviously, value of average scores of religious identity in all students and in one by one all studied majors were decreased. For significance survey of this increasing, were used variance analysis test that significance result of it were for all students (p=0.000) and also students in civil engineering (p=0.000) and students of chemistry students (P=0.004). Although, the difference of religious identity among students of educational sciences were not significance (p=0.321). Also study about comparison groups of non-student (n=56) were decreased and or significance difference did not appear in their religious identity (p=0.556).

**Table 3: Regression Coefficients Related to Dependent Variable (Religious Identity)**

Above table shows that content, teacher, students, method of teaching and terms and condition have significance share in forming identity of students, respectively and given Beta coefficient we can say share of curriculum share are 25%, teacher share 23%, student share 18% and methods and teaching technique share 15% and finally terms and condition share 10%.

**Discussion and Conclusion:**

According to a survey Conducted and related to reason of decreasing religious identity among students, one of considered components, “student” and kind of forming identity as bed in facing new and peripheral stimulus. As Marcia (13) (Quotes Omidian and Shokrkon, 2003) the identity of the four states confused, early, reprieve and obtained have created resulting incidence of question “Who am I: and Erikson (14) adolescence and ages of 12 or 15 consider period of identity formation and settling in to character, it can lack acquisition and or shaping identity in mentioned ages and entry to university consider make to change.

Kerin (1997, page 172) about crisis of identity in person and with emphasis on adolescence, consider numerous lack confidence of teenagers from its nature lead to intense desire to similarity with subjects and groups that it is makes hurry in finding kind of identity in method of stereo type. When Lotfabadi (2000, page 406) consider cognitive factors along factors related to parents, school, and other social and cultural factor in
forming and development young identity and belief suitable for 17 to 25 know in kind of individualized and adductive, evidence based dogmatic faith and combinatory and patterning faith (15) in the young students, were observed that is lead to necessary lack of shaping of religious identity in adolescence ages and before entry to university. This claim is in line with research’s Omidian and Shokrkon (2003) shoe that 75% of students introduce lack of obtained identity. According to this, student in facing with environment that more mental challenges has out of it, decrease religious performances according to habit and custom and when there is not substitute for led performance on bed of opinion and belief, decrease its religious performance, So that a student’s girl in major of engineering, 21 age, has core. Campus given arises many thoughts in it, are full of questions, full of tear and doubt. Human see in university some people who they weren’t any pent but they are kind, polite and hard working. Or magazine is published, cover sate, then person says if possible I am a believer additional. This would be skeptical. Hence complete comprehensive religion of Islam as complete religion, practice and sentences related to ancillaries of the faith focused on analysis accept on principles, and it is necessary priority education theoretical foundations of faith for practice the task. Lack of religious theoretical bases in belief in the existence of God (Tohid) and other principles prevent foundation nest beliefs and it is based practices and observed up to date student in way of growth its religious identity, face only to obligation. Knowing God is watching in all affairs and defending to desires that manifested in youth as powerful.

Except with deep belief it is not possible such disbelief can the young student influenced by big system of his/ her peripheral. Since Loftabadi [10], refer to theory of ecological systems, Bronfenbrenner put person in center of ecological systems and say it is influenced by their big and peripheral systems and whatever age of person exceeds and whatever age of person exceeds and whatever social environment becomes wider and more industrial, the effect of bigger systems becomes more on person and distance and independence person of family in this period, influences of her/ his from exist factors in social big system become more. Family educational system and formal & informal educational system of country, should not being presentation faith to child of legal age, in the process he puts a puts a food from the concrete to abstract, it should present adductive reasons for strengthen understanding and it should not suitable presented content away of proportion with needs and methods. Forced to prayer because of fear of divine torture and cover their hairs because away of burning in hell and describe it as mined of a 4- years old child due to kind of religious thinking of its intuitive based on category Goldman and Bahonar [1], can not be understood, root of fear in addition to hate in hart of child makes image of despotism and God’s revenge create for her/ she. The God who superior on all other aspects and only wait for sin their servants. This view is contrary for nature and readiness in accepts of mercy of God.

In this regard, maturity and simultaneous with again valuing for past receives, in other words, because of not rich general environment and or lack of appropriate presentation learning’s with real needs, “potential human” id released in vacuum, a vacuum that because of knot mind in learning process, may that full never and don’t find a suitable substitute. So during entry of such person to university, first puzzlement in contrasts demonstrate, new views contrary to traditional and belief performances that it is not found deep basic for them. According to this, a girl student in civil engineering major in term eight, without cover and having make up say that: I saw this change more in province children, because they have parents that consider them a certain imitation. Then they come to in a bigger society or university that are very different people in it and see very contrasts and they are not in pressure of their family.

So, it is the mind of self student that role of “student” as a curriculum component become more dominate, a mind that has role in all studied changes, because of be old religious values and their conversant to all life aspects, Create ability of consideration in higher place for this component, values that result in view of philosophical view to existence and reflex to all life ways.

According to that, complete reason crate these changes can not attributed to structures of internal university system, we can focus on a specified attention to subject of “strengthen” in hidden curriculum.

In fact, this is the same inter person system that away human in frame of “Zipping dag” and show that self person can have role in efficiency of hidden curriculum.

General atmosphere and importance acceptance in group and obtain values governing environment, are the result of interview with students, put in number of decrease religious identity. Although it is the first spirit of student that determine strength and keep values for her/ him, above evidence demonstrate necessity more attention to adoption process among students: a clever boy student of civil engineering, sixth term told:

Appearance of engineering students are different very much that other universities. For example, a girl with cover come to university, then see she is alone and none of them don’t have cover (22), or she doesn’t make up and then she feels that there is a little sth the for this reason she away of religious desires….

A girl student of education sciences, 23 years old, told: When a girl comes to university, she says prayers, fasts and wears cover and … but they will not be any value in university.

A boy student of education science told: when a girl student comes to university, she sees all students are free. I have seen many students that they wore cover, but when graduated, they too have changed, or a boy says prayers in first time, he leaves it.
A girl student of civil engineering, of semester eight, with make-up up told: … Today religious people do not know intellectuals and [Students] in order to show they are intellectual and violate many of their religious beliefs.

“Teacher” in curriculum component and in interaction of student, has another importance in decrease of religious identity.

Teachers as an educated and template person can help students in order to obtain religious identity of Islam or lead to decrease religiosity or tendencies based on pluralism among them. According to this and in view of hidden curriculum can attribute teacher’s role to both awareness and deliberate dimensions and then based on unawareness. Such that boy student of civil engineering, 24 years old, in terms of average religious and some what cautious in speaking, about entry teachers to topics and positions based on religion say that: our teachers (except of general lessons) show that such that not in favor nor against their religion, this is also natural, because given to their atmosphere, they don’t attributed them to a place. In addition to, some behaviors of religious teachers also kept away the students from religious values. Although not only teacher but also all Amre be Marof and Nahi az Monkar factors should be self factor firstly and their speech be intimate and based on correction, the kind of student’s view to scientific authority and high authority of teacher increase for importance of this prelims.

A girl student of educational sciences, term six and with cover says:

Religious orientation of some teachers is main reason for decreasing religious identity of students. Some teachers show that they have deep religious beliefs, but some prelims they do not observe; this is very important form that teacher claims being religious, does not comply respect of students and ethical practices and the most principle of customs dealing with others. I am very skeptical of religion.

Who are pay attention to prayer and cover very much, but they do not is other effective component of curriculum that can have importance role on religious identity of audiences. Although in all universities majors and in frame of general lessons, students should spent 10 courses of Islamic religion, Islamic moral, Islamic revolution, and Islamic history and the basic mission of these courses are create cognitive, emotional and performance changes of students, but observations and interviews. Show that content and specially its interaction lecture is away of suitable attractions for students. In a condition Omidian and Shkrkon (2001) have introduced half of case study students with confused identity in field of religion. A main mission for category of Islamic religion lessons were considered that can create deep belief with confused identity in field of religion. A main mission for category of Islamic religion lessons were considered that can crate deep belief with reasoning principles in audiences. Obviously this matter, except through using new methods and prevent of presentation side-looking topic lead leave defensive shields in students. Realize audience and variable needs is first step in selection and codification contents, a step that it is not possible except for recognition and renewed it every day and failure of it, lead present content and methods that will follow counter current results with desires. When students didn’t find a necessary reply to their need in cognition principles and its most important means that Tohid, Nabovvat and Emamat are meaningless. Such that a province girl and girl in chemistry major 22 years old, without cover and having academic achievement of above average say: as we read in religious books and in high school they are not related to our life at all, Imam Ali born in this period and in this time and in this government and then come to university, in this way they are I think that the mind of student in this age so that he/she would like to know God, but face to these question marks that can not take answer. This question is essentially that this course what we ate? I study just for average.

Or boy student of civil engineering, six semester evaluated in terms of study with excellent condition says that:

I’ve never seen anyone in engineering interested in general courses in ethics and education … these lessons are very repetitive, and we are study in all high school one thing and in university student think that it is enough, this repetitive is very problematic.

Girl student in chemistry major, county, having academic condition lower that average say that:

Religion lessons did not have any effect on me and it hate on me, … I think if we have 20 courses of religions, is not useful, students accept it. What are we going to do one or two hundred years ago who’s who killed … Discrepancies some of content subjects with desires are interest items about decrease religious identity of students. Students or collage students in historical lessons, whit evolution of man and relayed on evolution instrument were known that human with pass from ages likes stone age (stone), iron age, instrument age and axe and in machine and technology ages have evolved, as this liner course of evolution with definition Quran of reach human evolution have difference, because that introduce for template human, based on pass of ages didn’t have perfection. Characters such as Noh, Ebrahim, Musa and until prophet are proof of claim and sing of the nonlinearity. As we passed, this subject is not related to self student and mind and kind of his/her identity. That your student who encounter with resource and content that manifests technology growth in western and countries with secular culture, deterrence progress through adherence to religion by nations and sense of more religious mission and engaging in academic jihad.
It is not doubt the kind of reactive is based on kind of before identity. According to such interaction between some components can draw such way: students were delivered as incomplete input and lack of identity in field of belief and religion to higher education system. Presented content in Islamic religion lessons is unable because of disalignment with real needs of student in help to create or improve religious identity and audience along, it face to a content that western and formation of western offer category of lessons of social sciences, political law, economic science, psychological and cure, basic of cultural. Hence, along with globalization issues that other economic and certain tradition, don’t have any mean for student and way of continuing social life appears in alignment with this rapid unidirectional flow. Pluralism in philosophy and speech, substitute for certainty and fact considered like broken mirror unit that each one is at one hand. This feature in all sciences especially human sciences was affected and for students who exposed to receive, for a reason there is not for it. It is same certain algorithm that formed science and after 27 years of Islamic revolution is only Islamic earring that hung on the body.

In interview of students about reasons decreasing religious identity, such as more availability students to internet and enter to obscene site, obligate some terms and condition about religious limitation lead to feel of pressure and violence of students and facing with opposite sex and incidence gradual changes in this relation have mentioned.

Looking at what happened, role of effective components of curriculum in decreasing audience’s religious identity can summary in table (4):

<table>
<thead>
<tr>
<th>Table 4: Evaluation of Effective Components in Religious Identity.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Component</td>
</tr>
</tbody>
</table>
| Content | - Lack of appropriate presented content with real needs of student  
- Lack of non-conformance and conflict some content topics in different lessons.  
- present content in Field of promote pluralism and … | |
| Teacher | - Lake of appropriate behavioral and moral aspects some teachers with religious advised aspects  
- Lake of full knowledge to religious theoretical topics  
- Behavior and defensive positions of religious teachers  
- not accepting some teachers to your religious and moral advices  
- ridicule some religious values. | |
| Student | - Lake of forming obtained identity during entry to university  
- receive religion in view of task instate of obtain analysis principles in before stages.  
- before rigor and liberty feeling once about comment dimension and act in university environment.  
- tendency to accepting in group and adoption with norms | |
| Method of teaching | Lack of appeal in teaching general lessons of religions to student | |
| Terms & Condition | Pressure feeling resulting some provisions. | |

Footnotes:
2. Skelton
3. Miguel
4. Balboa
5. Dodds (1985)
6. Apple (1985)
7. Ausbrooks
8. Triangulation
9. Professional Judgment
10. By naturalistic Observation, it means that the observer records the events as he/she has observed and tries not to change the situation.
11. Gretchen
12. Rossman
14. Erikson. E. H
15. One of the concepts of religious growth for dogmatic faith (mythical) which is considered proportional for the ages from 8 to 11 is dogmatism about religious thoughts. And one of the concepts of combined faith which is considered proportional for the ages from 12 to 16 is blending of religious faith and youth sentiments.
16. “taklif” (homework) is an Arabic word meaning trouble and pain
17. Ecological Systems
18. Bronfenbrenner
19. Intuitive religious thinking
20. Resistance
21. similar to Opel's view (Resistance Theory)
22. Based on the observations of the researcher in several years the number of girl students who stayed aloof from chador is more than the ones who have shown tendency to wear chador.

23. Understanding the distinction between these two is not possible. In other words, we cannot make a distinction how much a behavior is deliberate or unconscious.

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