
Effect of Religiosity on Social Security (Case Study of Azad University of Bojnurd)

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ABSTRACT

The religion is a social institution with individual characteristics. The religion supports social values, rules and it gives direction to human's life. This is a power symbol for society, and it's the foundation of human communication. This is a reason for consistency, persistence and integration of the society. On the other hand, religion has different functions for individuals and the society like social cohesion which results in social security. This is a survey based research in applied science and a cross sectional design. The multistage cluster sampling was done to data collection. The samples consist of the female students of Islamic Azad University of Bojnurd using questionnaires. In these study parametric tests of Pearson correlation coefficient and t-test was done. The results showed that a significant relationship between religiosity variables and social security. Also, the results showed the significant relationship between behavior variables religious beliefs and sense of social security.

Keywords: Social security, Pearson correlation, Religious.

Introduction

The religiosity is one of the substantial and noteworthy subjects that we can realize its importance by the efforts put during the recent years. These efforts are the result of urgencies needs that couldn't go unanswered. These studies from dominance and authority of religion for humans and society are required (Shojaeezand, 2005). Sense of security is an important subject for the society. The social security is related to

human sex, because however urban environments pose threats for different group. However, it seems that women are more vulnerable to threats and assaults due to their physical characteristics (Mir Mohammad-Tabar *et al.*, 2016).

This experience is common among the women in different groups and social classes. Among different experiences of women, sense of insecurities against sexual

assaults and threats is the most serious and despite the safety measures that taken by the government. This is still an important and common issue among the women in different parts of the world. Since the experience of sexual assaults and harassments and sense of insecurity is caused by their feminine characteristics. With the punishments, is to change behavior victim (in which case it is usually women) (Dastgardy, 2003).

Various factors play role in the emergence of crimes and the women victim, but sometimes the cause of becoming a victim of a crime is on the victim's hands, i.e. the victim provides the causes for the crime by particular actions and behaviors. However, there's a relationship between victim and the criminal. In some cases, victim has provoked a criminal action by showing vulnerability and developing the idea that the criminal to be has the potential to become criminal and this has led to the crime (Bidokhti *et al.*, 2012). In this viewpoint, feminist view emphasizes vulnerability of women in society. Based on this approach, structure of the society, i.e. norms and cultural customs create a situation in which violence of men against women and contrary to violence against men. Structural discrimination exists against women in a way that the possibility of violence against women is a common feature in every aspect of daily life. The women are always vulnerable to violence and perceive the fact that they can't be safe from violence even in the household (Hatami *et al.*, 2015). Sense of social security is an ability of the society to take care of its fundamental characteristics in changing situations, tangible and possible threats (Bidokhti *et al.*, 2012). Nowadays this has gained importance and it has provoked the researchers to study it from different aspects. In this field, Mir Mohammad-Tabar *et al.*, (2016) argued that the 33 chosen

articles showed that using media, religiosity, Hijab and appropriate attire have an effect on social security of women. Serajzad *et al.*, (2015) investigated a study on a survey basis and questionnaires were given to 300 university students of Kharazmi University (Tarbiat Moallem Tehran). Their findings showed that although attire decreased harassments, they don't provide sense of security for women and this is more related to the sexual relational structure of society. Hatami *et al.*, (2015) showed that faithfulness to a religion, media, social support, occurrence of crime in front of others, education, ethnicity, age and respecting safety measures as the effective factors on sense of social security of women in Kermanshah. Rastegar *et al.*, (2015) showed that there are a significant and positive relationship between sense of social security of women and their social health and the sense aspects of social security of women has the most effect on coherence, consistency and social health. Also, Yayhazade and Khadri (2015) showed that in there are a direct relationship between tendency to cooperate in providing security, perception of police's work, social-economic status (mental, concrete) and there's a inverse relationship between relative deprivation and social security. However, in this research, we are going to investigate the relationship between religiosity and social security of women of Islamic Azad University of Bojnurd and the effect of religiosity on social sense of security (case study: university students of Azad University of Bojnurd). The main question and issue arises that does religiosity influence social sense of security in women. The main question of the present study: is there a relationship between religiosity and social sense of security of Bojnurd University students.

Materials and Methods

In the present study the statistical population was consists of 2237 female students in Islamic Azad University of Bojnurd using multistage cluster sampling. First a few faculties were chosen randomly and then questionnaires were distributed. For determination of the sample size in the statistical population Cochran formula was used which consists of 328 students. For measurement of reliability of the inventories and items, Cronbach's Alpha was calculated for each of the variables. After confirming questionnaires using 25 students, and taken of pretest and Cronbach's Alpha, measured

the variance for the calculation of the sample size. For analyzing the data parametric tests and inferential statistics and Pearson's correlation coefficient, analysis of variance and t-test were used.

Results and Discussion

The results showed that, the items which were investigated for the measurement of the variables, have a high internal consistency, because it was more than 0.7. Test takers were asked to show their religiosity, and after categorizing them, the results of the responses are shown in the frequency distribution of Table 1.

Table 1. Evaluation of frequency distribution of religiosity indices

	Always	Often	Sometimes	Rarely	Never
How often do you do the 5 daily prayers?	43.3	37	15	3.1	1.6
How often do you participate in congregation (Jamaat) prayer?	32.3	28.5	21.5	9.3	8.5
How often do you pray in your life?	25.7	30.2	18.4	18.9	6.8
How often do you attend Friday prayers?	27.1	19.5	34.2	11.3	7.9
How often do you fast during Ramadan?	22.4	31.7	39.3	3.9	2.8

Aspect of emotional-religiosity: then test takers were asked to determine their aspect of emotional religiosity and the results of the responses are shown in the frequency distribution of Table 2.

Following the last two sections, we asked the test takers to determine consequential religiosity indices and after grouping and categorizing the results, frequency distribution is shown in Table 3.

Table 2. Frequency distribution of emotional religiosity

	Too much	Much	Average	Little	Very little
How much believing in God causes you not to fear from death?	34.5	40.3	13.3	6.6	5.4
How much do you feel that you have a close connection with God?	28.8	29.5	29.4	5	7.3
When you visit the shrines of Imams, how much do you connect with them?	35	28.1	19.8	8.1	9
How much do you repent and ask God for the wrongs you have done?	28	24	19.5	17.5	11

Table 3. Evaluation of consequential-religiosity indices in which our test takers considered this aspect as average

	Too much	Much	Average	Little	Very little
How much do you believe in the political leaders and not being religious?	17.2	18.1	36.4	17	11
How much do you believe that in the modern society we can't enforce Islamic rules?	13.6	13.3	32.5	32.2	8.5
How much do you believe that we should defy bad Hijab?	20.1	10.7	29.7	20.1	19.5
How much do you believe that women should also be able to go to stadiums to watch the games?	14.1	9.3	30.2	27.1	16.2

Ritual aspects of religiosity: we asked from test takers to determine the ritual aspect, and after grouping and categorizing the results, frequency distribution is shown in Table 4. Table 4 shows the evaluation of frequency distribution of ritual aspect of religiosity in which highest mean (3.79) for the item related to how much they say 5 time prayers and lowest mean (3.31) is related to the item that asks how often they fast in Ramadan.

Variable of religiosity of test takers: this variable is the total of the responses of the test takers in the inventory. The questionnaire is a Likert type scale. Of course after that factor analysis is done on the related question and the items are loaded in one variable named religiosity. According to responses to these questions, results of the responses are shown in Table 5.

Table 4. Frequency distribution of the ritual aspect of religiosity

	Too much	Much	Average	Very little	Little
How often do you go to the mosque for prayers?	26.6	18.4	24	16.9	14.1
How much do you read the Quarn?	31.6	22	21.2	15.3	9.9
How much do you participate in Eids and rituals in mosques?	40.7	24.3	16.7	8.5	9.9

Table 5. Frequency distribution of religiosity

	Percentage	Frequency
Very little	2.7	9
Little	7.6	25
Average	27.4	90
Much	27.1	89
Very much	35.1	115
Total	100.0	328

Table 5 shows the frequency distribution of religiosity. The 2.7 percent expressed that religiosity is very low, 7.6 % expressed low, 27.4 % expressed average, 27.1 expressed much, 35.1 expressed very much.

First question: is there a relationship between aspects and variables of religiosity (religious beliefs and behaviors) and social sense of security in female students. Pearson correlation coefficient showed that there is a correlation between religious beliefs and behaviors and sense of social security (0.372) and this correlation is significant ($p < 0/05$). Therefore the hypothesis is supported. Hence, according to test takers there's a significant relationship between religious beliefs and behaviors and sense of social security.

Second question: is there a relationship between Hijab and social sense of security of the students. Results of the Pearson correlation coefficient shows that there's correlation between Hijab and social sense of security (0.372) and this correlation is significant ($p < 0/05$). Therefore, this hypothesis is supported. Hence test takers think that there's a significant relationship between attire and social sense of security.

Third question: is there a relationship between rituals and religiosity. Pearson correlation coefficient shows that there is a correlation (0.263) and it is significant ($p < 0.05$), and this hypothesis is supported and there is a significant relationship.

However, security is a multidimensional phenomena and studying the degree of security in society is possible through different factors like economic, political and social factors. The most people believe that rate of security sense in the society is as important as itself. Because the reaction of individual shows in society toward insecurity as a function of his perception and understanding of security, and sense of security is a key variable here (Arabi, 2005). On the other hand, awareness of the welfare,

peace, justice and security of the citizens and providing basis for its formation and expansion of security and peace of mind in them are priorities of programmers in the area of cultural and social development. Therefore, paying attention to status of social security sense in society and in particular effective role of religiosity and having the morale is important in expressing rate of social security sense. This study investigated the relationship between religiosity and social security sense as the main hypothesis. Regarding the effect of religion on rate of social security, Ferum believes that in the first centuries, humankind used myths and religions to connect with other tribes. Their political, social and economical life was linked to the church. Church gave them a security sense and loving god gave them security. On the other hand, Buzan defines social security as ability of enduring traditional language, cultural patterns and religious and ethnic identities alongside with their evolution in society. Parsons also believes that there are institutions like religion that is a protector of values and encourages people to be faithful, and that there are organized forms like family and system of education which infuses established values, in any society values are stable. Stable and orderly values give a sense of peace and social security. Anyway, in Islamic culture, in particular in Quran verses, importance of security is emphasized, which points out the fact that religious morale has a positive effect on individuals' security sense in society. Therefore, following the ideas of Ferum, Weber, Durkim and Parsons, findings of the current study show a positive and significant correlation between religiosity and social security sense. Therefore the more religious morale and beliefs, the more secure they feel. And this finding is also consistent with the findings of Rastegar *et al.*, (2015).

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