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### INVESTIGATING THE EFFECTIVE FACTORS ON THE TENDENCY TO PRAY AND HOLDING CONGREGATIONAL PRAYERS IN STUDENTS OF KERMANSHAH UNIVERSITY OF MEDICAL SCIENCES

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**Keywords: Prayer, Students, Offering, Congregational Prayer, Kermanshah**

#### **ABSTRACT**

**Introduction:** Prayer and its performance is one of the major religious characteristics in the religion of Islam which has important functions such as deterrence of prostitution and denial, cultivation and health of the soul, reducing social abnormalities among others. On the other hand, considering the importance of youth in promoting the growth of the current society, this study was conducted to investigate the factors affecting the tendency of students to perform prayers and congregational prayers.

**Materials and methods:** The present study is a descriptive-analytical and cross-sectional one conducted by the survey on all students studying in the second half of 1397 in all medical schools of Kermanshah. The instrument of the study was a two-part questionnaire, including demographic information form and researcher-made questionnaire of tendency to pray and congregational prayers. Data were collected statistically using SPSS-18 statistical software.

**Results:** The results showed that the educational level, gender and religious beliefs of students with a tendency to prayer were significant, so that the tendency to pray in postgraduate students was more than the other two levels ( $p < 0.001$ ). The tendency to pray in students has generally been high. The results showed that the sensitivity of the family to immediate prayer, socializing with relatives bound to the prayer, praying by the family at home are known as motivating factors ( $p < 0.001$ ). The long speech of the Imam of the congregation between the two prayers and the opposition of friends to participate in the congregational prayer are known to prevent students from participating ( $p < 0.001$ ).

**Discussion:** The results showed that several factors play a role in encouraging and deterring students from praying and offering prayers, so it is expected that the heads and vice chancellors of cultural affairs of universities pay special attention to these factors.

**Conclusion:** Given the relationship between educational level, gender and religious beliefs in the tendency of students to perform the duty of prayer, the need to find the roots and study the effective factors and obstacles to the implementation of this ritual seems necessary.

## INTRODUCTION

Worshipping and godliness are considered as the spiritual and natural needs of human beings, and prayer has the highest position among these acts of worship (1). As in the history of religions, there has been no religion or law without prayer and in Islam it has been mentioned as a pillar and foundation for accepting all good deeds of human beings (2). Prayer is the guide of human actions and removes ugliness and vices, which is a call to leave sin, revive the spirit of worship and peace from its effects on the human soul (3, 4). It also leads to moral growth, strengthening social relations and regulating the way of communication with oneself (5). In addition to the spiritual effects of prayer, which is approved by everyone, especially Islamic thinkers, prayer can be called a kind of motor and physical activity that has important effects on physical health. The results of studies indicate that people who adhere to prayer have better mental and physical health and feel more satisfied with life and happiness than other people (6, 7).

Adherence to divine commands such as prayer and fasting has many effects and blessings on the individual and social life of human beings in addition to positive mental and physical consequences (8). Therefore, having a high quality of religious education and spiritual health reduces the symptoms of depression and also reduces the risky behaviors of the youth (5, 9). And since youth is the period of personality formation and the peak of human emotions and passion, the youth faces many spiritual needs. Prayer, especially participation in congregational prayer will be the best opportunity to meet the needs of young people. Therefore, encouraging students to pray, especially congregational prayer as a shield against disasters has many effects and blessings (10, 11)

Despite the efforts made to offer prayers in schools, universities and mosques, unfortunately, the level of youth participation in this divine duty is not as expected and their interest and inclination to pray has decreased. Therefore, considering the positive role of worship and prayer on various aspects of human life that has been mentioned in many studies, this study was conducted to investigate the factors affecting students' tendency to pray and congregational prayers in Kermanshah University of Medical Sciences.

## METHOD

### *Study design*

The present study is a cross-sectional descriptive-analytical study conducted in 1397.

### *Study questions*

1. What is the tendency of students to pray and hold congregational prayers?
2. What factors affect students' tendency to pray and participate in congregational prayers?

### *Study hypotheses*

There is a relationship between the tendency to pray with the variables of age, gender, marital status, type of admission to the university, grade point average of total units passed, semester, degree, quota accepted at the university and place of residence.

### *Sampling*

The study population was students studying in the second half of the 1397 academic year in all faculties of medical sciences (health, nursing and midwifery, paramedical, pharmacy, dentistry). Sampling was done by a survey. Therefore, all students of Kermanshah University of Medical Sciences were included in the study. Inclusion criteria were students studying in the second semester and exclusion criteria were incomplete questionnaires.

### *Data collection instruments*

A researcher-made questionnaire was used to collect data. This questionnaire consists of two parts. The first part of the questionnaire is about personal information that includes age, gender, marital status, type of admission to the university, GPA of total units passed, semester, degree, quota accepted at the university, and place of residence. To determine the validity of the instrument, the content validity method was used and for this purpose, the questionnaire was given to 12 faculty members of Kermanshah University of Medical Sciences and their corrective opinions were included in the questionnaire.

The second part of the questionnaire includes 42 questions about the tendency to pray, which are designed to determine the score of the tendency to pray and conduct congregational prayers in students. Questions included a four-point Likert scale: Rare (score one), sometimes (score 2), most of the time (score 3), always (score 4). The minimum score that each person can get from this questionnaire is 42 and the maximum is 168. The validity of this questionnaire was also confirmed by 12 faculty members of Kermanshah University of Medical Sciences. To confirm the reliability, a pilot study was used in which 50 questionnaires were distributed among students and data were entered into SPSS software. Cronbach's alpha was approximately equal to 70% which is considered acceptable. Also, factor analysis method was used to examine the

correlation between the questionnaire questions, which confirmed the validity of the structure using this method.

### ***Data collection procedure***

After obtaining the Approval from the University Ethics Committee, the researcher referred to the mentioned faculties and with the necessary explanations about the objectives of the study, obtained their oral consent to participate in the study.

### ***Data analysis***

After collecting the data, the information was entered into SPSS18 software. Descriptive statistics such as number, percentage, mean and standard deviation were used to describe the data. The Shapiro-Wilk test was used to evaluate the normality of the distribution of prayer orientation scores. Due to the abnormality of the distribution of prayer orientation scores, Mann-Whitney test was used to investigate the relationship between prayer orientation and nominal qualitative variables (gender, marriage, type of admission). Kruskal-Wallis test was also used to examine the relationship between prayer orientation and nominal qualitative variables of several modes (college, semester, degree, quota and place of residence). Chi-square test was also used to investigate the relationship between the desire for congregational prayer and demographic variables. The relationship between prayer orientation and motivating factors, deterrents and students' religious beliefs was investigated by Spearman correlation coefficient.

### ***Ethics***

The University Ethics Committee approved the study with the code KUMS.REC.1397.679. The objectives of the study were stated for all samples and all samples were given sufficient confidence to keep the information confidential.

## **RESULTS**

Based on the findings of the present study, most of the samples were female (n = 190 and 63.3%) and single (n = 252 and 84%). The highest and lowest samples were related to medical school (n = 102 and 34%) and midwifery school (n = 18 and 6%), respectively (n = 281). 93.7% of the students were studying in the daily courses. Most of them were first semester students (n = 115 and 38.3%) and doctoral students (n = 171 and 57%). The majority of them (n = 250 and 83.3%) had a regional quota and lived in their parents' house in terms of accommodation (n = 153 and 51%) (Table 1).

The mean and deviation from the criterion of the tendency score was equal to 54.52 52 52.67 out of 100. Due to the division of grades into four ranges: low (0-25), medium (26-50), high (51-75) and very high (76-100), the tendency to pray in students has generally been high. Shapiro-Wilk test showed that the variable of tendency to prayer does not have a normal distribution ( $P < 0.001$ ). According to the results, only the relationship between the level of education and the tendency to pray was significant, so that the tendency to pray in postgraduate students was more than the other two levels ( $p < 0.001$ ) (Table 2). Most participants ( $n = 264$  and 88%) did not tend to congregational prayers and sometimes or rarely did they attend congregational prayers. The results showed that only the gender variable had a significant relationship with the tendency to participate in congregational prayers ( $p = 0.001$ ), so that men (22.7%) tended to congregational prayers more than women (5.8%) (Table 3). According to the results, there was a significant relationship between family sensitivity to immediate prayer, socializing with relatives bound to prayer, family prayer at home and inclination to prayer ( $p < 0.001$ ) and there was no significant relationship the time of speech between two prayers by Imam and inclination to prayer ( $p = 0.11$ ) (Table 4).

The results also showed that all students' religious beliefs were related to their tendency to pray. So that their positive beliefs (such as: prayer is the first thing that is audited after death, or prayer causes human progress ...) has a positive and significant relationship with the tendency to prayer ( $p < 0.001$ ) and their negative beliefs (Such as: offering prayer has no effect on the progress of prayer, praying causes a person to be restricted from some activities ..) has a significant negative relationship with the tendency to pray ( $p < 0.001$ ) (Table 5).

The results showed that except for the long speeches of the Imam of the congregation between the two prayers, and the opposition of students' friends to participate in the congregational prayers of the university, other factors preventing students from congregational prayers are related to the tendency to pray ( $p < 0.001$ ) (Table 6).

## DISCUSSION

This study aimed at investigating the factors affecting students' tendency to pray and hold congregational prayers in Kermanshah University of Medical Sciences. The results showed that according to the mean and standard deviation of 54.52 67 52.67, the tendency of Kermanshah medical students to pray was high. The result of the present study is in line with the results of the study of Kavousi et al. and the study of Nasirzadeh et al. (1, 12). In our study, the results showed that there was a statistically significant relationship between gender and the tendency to pray, and boys tended to pray more than girls. This result was not consistent with the results of other studies. In a study conducted in Iran (2014) which was conducted to investigate the tendency to pray and the factors affecting it in students, the relationship between gender and prayer orientation was significant and girls were more inclined to pray (11). In another study in Iran (2019), the results showed that gender was an

important factor in people's tendency to pray, so that female students were more inclined to pray (1). Another result of this study was the lack of a significant relationship between the tendency to pray and the variable of marital status. The results of the present study are consistent with a study conducted in Pakistan (2015) (13).

However, the results of some studies showed a statistically significant relationship between the two variables. In a study that was conducted to investigate the degree of adherence of students to prayer (8), motivation and interest in prayer was higher among married students. In the study of Yaghoubi et al., the married group obtained a higher mean score than the single group in the component of inclination to prayer (2). The results also showed that there was no significant relationship between the field of study and students' tendency to pray and offer prayers. The results of other studies were not consistent with the present study. The results of the study of Mojahedin et al. showed that among different fields of study, the tendency to pray was higher in nursing and midwifery students than in other fields (11). In another study, the results showed a difference in the mean score obtained in students' willingness to pray between different fields of study (2). To find out why some disciplines are not very interested in offering prayers, a pathological study can examine the reasons and provide appropriate solutions. Another result of this study was the lack of a statistically significant relationship between offering and propensity to pray, and no differences in propensity for prayer were observed between students living in dormitories and students living with their parents. In the study of Mojahedin et al., which was conducted to investigate the presence and effective factors on students' participation in congregational prayers at Shahid Sadoughi University of Medical Sciences in Yazd, there was no significant difference between students living in dormitories and non-dormitory students (11).

However, the results of a study in Iran indicate the relationship between students' residence and the variable of residence and a higher tendency was reported among students living in dormitories (2). The results show that despite the high percentage of admission students of daily courses, there is no statistically significant relationship between their tendency to pray in congregation and admission of students in nightly courses. In the study of Yaghoubi et al., which was conducted to investigate the situation of the tendency to pray among students in terms of demographic variables, there was no significant difference in the tendency to pray between nightly and daily courses, which was not consistent with our study (2). In the present study, no statistically significant relationship was observed between the type of student admission quota and the degree of desire for prayer and congregational prayer. In one study, students were divided into three groups of martyr family, self-sacrifice, regions and others in terms of the type of quota in this study. In the component of inclination to prayer, the martyr family and self-sacrificing groups scored significantly higher on average than the other two groups. The children of self-sacrificing and martyrs are a significant part of the second generation of the war. They have attitudes towards the performance and

behavior of their fathers, and by being influenced by the space and social issues ahead, they have changed the pattern of their attitudes (2).

The results showed that the relationship between the educational level and the tendency to pray was significant, so that the tendency to pray in undergraduate students was more than the other two levels. The results of our study are in line with the study of Molla Ayouli et al. (2018). In his study, the findings showed that with increasing the level of education, the rate of participation in congregational prayers decreases (3). However, in the study of Yaqubi et al., There was no difference between the tendency to pray and the level of education (2). According to the results of the present study, the relationship between students' motivational factors to prayer, such as: family sensitivity to immediate prayer, socializing with relatives bound to prayer, family prayer at home, etc., with a tendency to prayer has been significant. . The results of the study are in line with Nasirzadeh's study (12).

In a study, most of the students and staff of the faculty, regular congregational prayers, availability of proper and clean ablutions and toilets, timely call to prayer from the speaker, are observing the hygiene of the prayer hall observing the hygiene of the worshipers, etc were considered as factors that encouraged prayer (10). Other motivating factors for students to participate in congregational prayers in other studies include the call to prayer, belief in the reward of attending congregational prayers, the attractiveness of the distributed call to prayer, and parents' attention to religious issues and their participation in congregational prayers (11).

In the study of Zolfaghari et al. (2011), the participation and presence of university staff in performing the prayer duty, the environment and possibilities of holding prayers and the spirituality of the Imam of the congregation was seen as a significant relationship (14). In other studies, the findings show that the participation of officials, teachers, friends and family support has been effective in encouraging students and their presence in congregational prayers (3, 14).

All the mentioned cases show that many factors are effective in raising the level of students' desire to perform prayers and hold congregational prayers. The results showed that all students' religious beliefs were related to their tendency to pray. So that their positive beliefs (such as: prayer is the first thing that is audited after death, or prayer causes human progress, etc.) have a positive and significant relationship with the tendency to prayer. And their negative beliefs (such as: offering prayer has no effect on the progress of prayer, praying limits a person from some activities, etc.) has a negative and significant relationship with the tendency to pray. In the present study, one of the factors preventing students from attending congregational prayers is the Imam's long speeches between the two prayers, and the opposition of students' friends to participate in the university congregational prayers. However, in the study of Mojahedin et al. in 2014, the results showed that lack of familiarity with the rules and etiquette of congregational prayer, simultaneity of prayer

with the classroom, and simultaneity of prayer with food distribution have been deterrents for students to attend congregational prayer (11 ). According to these results, environmental and external factors are more involved in the non-participation of individuals in performing prayers than individual factors. With proper management and planning, the mentioned obstacles can be minimized.

## CONCLUSION

Due to the numerous factors influencing students' tendency to pray, it is recommended that the Vice Chancellor for Cultural Affairs of universities take action to plan, encourage and interest students in this duty. Attempts should be made to promote the religious beliefs of students and provide the necessary training to promote the religious level and beliefs of students' families by working on macro planning and pave the way for attracting students to prayer with careful planning. Colleges must also take serious steps to improve the physical and health environment and increase the facilities of their prayer halls.

## Suggestions

Due to the fact that this study was conducted only in one of the educational levels, it is recommended to conduct the study in a wider range.

## Limitations

Lack of using more valid methods of clinical assessment, self-report and cross-sectional study are among the limitations of the present study.

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**Table1**  
**Participants' Demographic**

| Percent | Number | Variable     |                          |
|---------|--------|--------------|--------------------------|
| 63/3    | 190    | Female       | <b>Gender</b>            |
| 36/7    | 110    | Man          |                          |
| 84      | 252    | Single       | <b>Marital status</b>    |
| 16      | 48     | Married      |                          |
| 10/7    | 32     | Health       | <b>College</b>           |
| 4/3     | 13     | Dentistry    |                          |
| 20      | 60     | Pharmacology |                          |
| 6       | 18     | Midwifery    |                          |
| 8/7     | 26     | Nursing      |                          |
| 34      | 102    | medical      |                          |
| 16/3    | 49     | Paramedical  |                          |
| 93/7    | 281    | Daily        | <b>type of admission</b> |
| 6/3     | 19     | Night        |                          |

|      |     |                     |                        |
|------|-----|---------------------|------------------------|
| 38/3 | 115 | First               | <b>Semester</b>        |
| 36/3 | 109 | Second              |                        |
| 22/7 | 68  | Third               |                        |
| 1    | 3   | Fourth              |                        |
|      | -   | Fifth               |                        |
| 0/7  | 2   | Sixth               |                        |
| 1    | 3   | Seventh             |                        |
| 4/7  | 14  | Associate Degree    | <b>Education level</b> |
| 38/3 | 115 | Masters             |                        |
| 57   | 171 | P.H.D               |                        |
| 83/3 | 250 | Region              | <b>Quota</b>           |
| 3/7  | 11  | Martyr family       |                        |
| 5/7  | 17  | Self-sacrifice      |                        |
| 7/3  | 22  | Other               |                        |
| 51   | 153 | Parents' house      | <b>Residence</b>       |
| 28/7 | 86  | student dormitory   |                        |
| 4/3  | 13  | Self-               |                        |
| 6/3  | 19  | dormitory governing |                        |
| 1/3  | 4   | Rental house        |                        |
| 8/3  | 25  | Relatives' house    |                        |
|      |     | Other               |                        |

**Table 2:** Relationship between prayer orientation and students' demographic variables

| p-value | Test statistics<br>I am Whitney / Kruskal Wallis | Tendency score<br>Standard deviation<br>of $\pm$ Average  | Variable  |                       |
|---------|--|---|---|-----------------------|
| 0/63    | -0 / 49Z =                                       | 55/62 $\pm$ 29/97<br>88/53 $\pm$ 29/56  | Female<br>Man   | <b>Gender</b>         |
| 0/41    | -0 / 92Z =                                       | 53/93 $\pm$ 29/81<br>57/63 $\pm$ 29/04  | Single<br>Married   | <b>Marital status</b> |
| 0/32    | 6/95X <sup>2</sup> =                             | 56/84 $\pm$ 29/87<br>36/99 $\pm$ 27/38<br>55/47 $\pm$ 27/38<br>60/84 $\pm$ 28/31<br>50/73 $\pm$ 32/51<br>56/81 $\pm$ 29/99<br>51/40 $\pm$ 30/42 | Health<br>Dentistry<br>Pharmacology<br>Midwifery<br>Nursing<br>medical<br>Paramedical | <b>College</b>        |
| 0/50    | -0 / 67Z =                                       | 54/85 $\pm$ 29/50   | Daily   | <b>type of</b>        |

|      |                      |  |  |                   |
|------|----------------------|--|--|-------------------|
|      |                      | 49/62 ± 32/50  | Nightly  | <b>admission</b>  |
| 0/29 | 6/18X <sup>2</sup> = | 54/49 ± 32/99<br>57/84 ± 26/84<br>51/61 ± 27/66<br>41/26 ± 38/49<br><br>30/95 ± 4/77<br>30/15 ± 5/49 | First<br>Second<br>Third<br>Fourth<br>Fifth<br>Sixth<br>Seventh  | <b>Semester</b>   |
| 0/00 | 8/26X <sup>2</sup> = | 29/59 ± 36/70<br>57/97 ± 28/01<br>54/24 ± 29/33  | Associate<br>Degree<br>Masters<br>P.H.D  | Educational level |
| 0/33 | 3/42X <sup>2</sup> = | 54/34 ± 29/48<br>42/86 ± 27/10<br>56/86 ± 37/70<br>60/60 ± 26/08                                     | Region<br>Martyr<br>family<br>Self-sacrifice<br>Other  | <b>Quota</b>      |
| 0/46 | 4/60X <sup>2</sup> = | 52/06 ± 29/37<br>55/53 ± 30/96<br>50/91 ± 29/69<br>60/40 ± 27/31<br>66/66 ± 19/44<br>61/52 ± 30/20   | Parents' house<br>student dormitory<br>Self-governing dormitory<br>Rental house<br>Relatives' house<br>Other | <b>Residence</b>  |

**Table 3:** The relationship between the tendency to congregational prayer and students' demographic variables

| p-value | Test statistics<br>Chi-square | No )Percentage<br>( number | Yes sir )Percent<br>age ( number | Variable          |                       |
|---------|-------------------------------|----------------------------|----------------------------------|-------------------|-----------------------|
| 0/00    | 18/92                         | 179 (94/2)<br>85 (77/3)    | 11 (5/8)<br>25 (22/7)            | Female<br>Man     | <b>Gender</b>         |
| 0/90    | 0/01                          | 222 (88/1)<br>42 (87/5)    | 30 (11/9)<br>6 (12/5)            | Single<br>Married | <b>Marital status</b> |
| 0/64    | 0/28                          | 28 (87/5)                  | 4 (12/5)                         | Health            | <b>College</b>        |

|      |      |  |   |  |                          |
|------|------|--|---|--|--------------------------|
|      |      | 13 (100)<br>54 (90)<br>17 (94/4)<br>21 (80/8)<br>89 (87/3)<br>42 (85/7)  | 0 (0)<br>6 (10)<br>1 (5/6)<br>5 (19/2)<br>13 (12/7)<br>7 (14/3) | Dentistry<br>Pharmacology<br>Midwifery<br>Nursing<br>medical<br>Paramedical                                  |                          |
| 0/60 | 0/28 | 248 (88/3)<br>16 (84/2)  | 33 (11/7)<br>3 (15/8)   | Daily<br>Night   | <b>type of admission</b> |
| ---- | ---  | (92/80)<br>100 (91/7)<br>65 (95/6)<br>3 (100)<br><br>2 (100)<br>2 (66/7) | 23 (20)<br>9 (8/3)<br>3 (4/4)<br>0 (0)<br><br>0 (0)<br>1 (33/3) | First<br>Second<br>Third<br>Fourth<br>Fifth<br>Sixth<br>Seventh  | <b>Semester</b>          |
| 0/66 | 0/82 | 12 (85/7)<br>99 (86/1)<br>153 (89/5)                                     | 2 (14/3)<br>16 (13/9)<br>18 (10/5)                              | Associate<br>Degree<br>Masters<br>P.H.D  | <b>Education level</b>   |
| 0/49 | 2/44 | 221 (88/4)<br>10 (90/9)<br>13 (76/5)<br>20 (90/9)                        | 29 (11/6)<br>1 (9/1)<br>4 (23/5)<br>2 (9/1)                     | Region<br>Martyr<br>family<br>Self-sacrifice<br>Other  | <b>Quota</b>             |
| ---- | ---- | 134 (87/6)<br>73 (84/9)<br>13 (100)<br>18 (94/7)<br>4 (100)<br>22 (88)   | 19 (12/4)<br>13 (15/1)<br>0 (0)<br>1 (5/3)<br>0 (0)<br>3 (12)   | Parents' house<br>student dormitory<br>Self-governing dormitory<br>Rental house<br>Relatives' house<br>Other | <b>Residence</b>         |

**Table 4:** Frequency distribution of the studied units according to students' religious beliefs and its relationship with the tendency to pray

| r<br>p-<br>value | I<br>completel<br>y disagree<br>Number )<br>percent( | I disagree<br>Number ) pe<br>rcent( | I agree<br>Number ) pe<br>rcent( | I quite agree<br>Number ) per<br>cent( | Options  |
|------------------|--|-------------------------------------|----------------------------------|--|--|
| 0/705<br>0/00    | 27 (9)   | 39 (13)                             | 100 (33/3)                       | 134 (44/7)                             | I feel<br>sad<br>when I<br>can offer<br>my<br>prayer<br>on time  |
| 0/435<br>0/00    | 23 (7/7)   | 43 (14/3)                           | 97 (32/3)                        | 136 (45/3)                             | Prayer is<br>the first<br>thing<br>that is<br>audited<br>after<br>death  |
| 0/51<br>0/00     | 25 (8/3)   | 41 (13/7)                           | 110 (36/7)                       | 124 (41/3)                             | Prayer is<br>the best<br>deterrent<br>to<br>prostitut<br>ion and<br>vice.  |
| 0/50<br>0/00     | 18 (6)   | 22 (7/3)                            | 126 (42)                         | 134 (44/7)                             | Prayer<br>makes it<br>easier<br>for<br>human<br>beings<br>to<br>endure<br>problem<br>s and<br>fight<br>against<br>them |

|                    |            |            |            |            |   |
|--------------------|------------|------------|------------|------------|---|
| 0/53<br>0/00       | 19 (6/3)   | 33 (11)    | 89 (29/7)  | 159 (53)   | are Daily prayers obligatory and everyone must perform them         |
| 0/64<br>0/00       | 20 (6/7)   | 27 (9)     | 117 (39)   | 136 (45/3) | Prayer makes progress in human life                                 |
| / 23<br>-0<br>0/00 | 167 (55/7) | 99 (33)    | 21 (7)     | 13 (4/3)   | Prayer is both time consuming and causes problems for human beings. |
| / 37<br>-0<br>0/00 | 127 (42/3) | 113 (37/7) | 33 (11)    | 27 (9)     | In my opinion, praying has no effect on human behavior.             |
| / 52<br>-0<br>0/00 | 113 (37/7) | 119 (39/7) | 34 (11/3)  | 34 (11/3)  | I do not see any interest in praying.                               |
| / 21<br>-0<br>0/00 | 102 (34)   | 108 (36)   | 58 (19/3)  | 32 (10/7)  | Praying restricts a person from certain activities.                 |
| 0/48<br>0/00       | 44 (14/7)  | 50 (16/7)  | 112 (37/3) | 94 (31/3)  | People who  |

|                    |           |            |          |           |  |
|--------------------|-----------|------------|----------|-----------|--|
|                    |           |            |          |           | pray do less wrong.  |
| / 36<br>-0<br>0/00 | 42 (14)   | 64 (21/3)  | 123 (41) | 71 (23/7) | In my opinion, it is possible to be God-fearing and religious without praying. |
| / 26<br>-0<br>0/00 | 30 (10)   | 75 (25)    | 141 (47) | 54 (18)   | I do not see the need to go to the mosque to perform the prayer.               |
| / 40<br>-0<br>0/00 | 96 (32)   | 133 (44/3) | 42 (14)  | 29 (9/7)  | Praying has no effect on students' progress .                                  |
| / 28<br>-0<br>0/00 | 34 (11/3) | 83 (27/7)  | 111 (37) | 72 (24)   | People pray for fear of hell and reaching heaven                               |

**Table 5:** Frequency distribution of the studied units according to the factors motivating students to pray and congregational prayers and its relationship with the tendency to pray

| r<br>p-<br>value     | I completely<br>disagree<br>Number ) percent( | I disagree<br>Number ) percent( | I agree<br>Number ) percent( | I quite agree<br>Number ) percent( | Options  |
|----------------------|---|---------------------------------|------------------------------|------------------------------------|--|
| <b>0/39<br/>0/00</b> | <b>87(29)</b>                                 | <b>94(31/3)</b>                 | <b>49(16/3)</b>              | <b>69(23)</b>                      | My family is sensitive to immediate prayers.   |
| <b>0/54<br/>0/00</b> | <b>66(22)</b>                                 | <b>78(26)</b>                   | <b>67(22/3)</b>              | <b>89(29/7)</b>                    | I prefer family outings with relatives who are bound by prayer.  |
| <b>0/33<br/>0/00</b> | <b>(56/7)</b>                                 | <b>66(22)</b>                   | <b>29(9/7)</b>               | <b>34(11/3)</b>                    | My family prays at home.   |
| <b>0/09<br/>0/11</b> | <b>18(6)</b>                                  | <b>22(7/3)</b>                  | <b>126(42)</b>               | <b>136(45/3)</b>                   | Students prefer an Imam whose speech is short between two prayers.   |
| <b>0/37<br/>0/00</b> | <b>19(6/3)</b>                                | <b>31(10/3)</b>                 | <b>139(46/3)</b>             | <b>111(37)</b>                     | In addition to religious mastery, the power of scientific analysis of the Imam of the congregation also makes students eager to attend congregational prayers. |
| <b>0/33<br/>0/00</b> | <b>23(7/7)</b>                                | <b>38(12/7)</b>                 | <b>142(47/3)</b>             | <b>97(32/3)</b>                    | The morals of the Imam of the congregation make students inclined to pray <sup>162</sup>   |
| <b>0/52<br/>0/00</b> | <b>30(10)</b>                                 | <b>56(18/7)</b>                 | <b>133(44/3)</b>             | <b>81(27)</b>                      | Congregational prayer strengthens relationships.   |



|                               |  |                                  |                                |                                    |   |
|-------------------------------|--|----------------------------------|--------------------------------|------------------------------------|---|
| 0/36<br>0/00<br>p-value       | I completely disagree<br>Number ) percent( | I disagree<br>Number ) percent(  | I agree<br>Number ) percent(   | I quite agree<br>Number ) percent( | Students' inclination to pray also depends on the appearance of the Imam  |
| 0/37<br>0/00<br>-0/01<br>0/80 | 32(10/7)<br>91(30/3)<br>14(4/7)            | 65(21/7)<br>89(29/7)<br>44(14/7) | 148(49/3)<br>90(30)<br>132(44) | 55(18/3)<br>30(10)<br>110(36/7)    | Prolonged education by the courses at the university causes more students reduce their presence                   |
| -0/13<br>0/03                 | 110(36/7)                                  | 121(40/3)                        | 42(14)                         | 27(9)                              | My parents are less aware of religious issues   |
| -0/22<br>0/00<br>0/33<br>0/00 | 19(6/3)<br>43(14/3)                        | 64(21/3)<br>90(30)               | 165(55)<br>128(42/7)           | 52(17/3)<br>39(13)                 | Students practice as they have the patience. If my friends are with me, I will attend the congregational prayers. |

**Table 6:** Frequency distribution of the studied units according to the factors that prevent students from praying and congregational prayers and its relationship with the tendency to pray

|                       |                  |                  |                  |                 |   |
|-----------------------|------------------|------------------|------------------|-----------------|---|
|                       |                  |                  |                  |                 | prayers.  |
| <b>-0/12<br/>0/04</b> | <b>47(15/7)</b>  | <b>131(43/7)</b> | <b>88(29/3)</b>  | <b>34(11/3)</b> | The time for congregational prayers is not appropriate.   |
| <b>-0/16<br/>0/00</b> | <b>28(9/3)</b>   | <b>105(35)</b>   | <b>107(35/7)</b> | <b>60(20)</b>   | The atmosphere of congregational prayers is not attractive.                                     |
| <b>0/20<br/>0/00</b>  | <b>27(9)</b>     | <b>54(18)</b>    | <b>139(46/3)</b> | <b>80(26/7)</b> | There is no proper and continuous propaganda in the university to encourage students to pray.   |
| <b>0/06<br/>0/31</b>  | <b>58(19/3)</b>  | <b>145(48/3)</b> | <b>75(25)</b>    | <b>22(7/3)</b>  | The students' friends are against their participation in the university congregational prayers. |
| <b>-0/18<br/>0/00</b> | <b>109(36/3)</b> | <b>121(40/3)</b> | <b>53(17/7)</b>  | <b>17(5/7)</b>  | When I experience failure in life, I come to the conclusion that praying is no longer useful.   |