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Religious Orientations of Teachers

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Abstract

Religious attitudes are regarded as one of the influential variables in the personality, behaviour, psychological health and relationships with others, which is a reflection of the individual's understanding of religion and the way he practises his religious beliefs. This makes it an important subject for scientific research, especially among teachers in Iraqi society. Therefore, the present research seeks to identify:

- *Religious orientations of teachers in the centre of the city of Diwaniyah.*
- *Indicative of statistical differences in the religious attitudes of teachers in the center of Diwaniyah city according to gender variables and years of service.*

In order to achieve the research's objectives, the two researchers worked on the measure of religious orientation, which was finalized in 23 paragraphs, 11 paragraphs measuring substantive religious orientation, and 12 paragraphs measuring apparent religious orientation. After verifying its availability on the desired psychometric properties, the scale was applied to the research sample of 400 teachers. They were selected in the simple random sample style. After correcting the scale forms and using appropriate statistical means using the Spss social science statistical bag, the results of the research showed the following:

- 1. Teachers have a high degree of substantive religious orientation.*
- 2. There are no statistically significant differences at 0.05 in the substantive religious orientation according to the gender variable, while significant differences have emerged in this orientation according to the years of service and for teachers with 21 years of service. There are statistically significant differences in apparent religious orientation according to the variable sex: and for female teachers, while there are no differences in this orientation according to years of service.*

The two researchers presented a set of recommendations and proposals at the end of this research. Among the recommendations: the importance of promoting practices and behaviors indicative of a fundamental religious orientation against that indication of a prima facie religious orientation. The two researchers proposed to study patterns of religion common in Iraqi society and a working study of religious attitudes among teachers.

Keywords: *Adler studied , religious orientations , teachers*

Research introduction

Research problem

Religion plays a distinct role in the lives of individuals and peoples. It is directed to our thoughts and actions. If individuals are directed in the appropriate way religiously and away from complexity and extremism, it will lead to intellectual immunity and psychological, and behavioural balance (Kazim and Raheem, 2018:261). People's normal lives are based on religious values and beliefs that cannot be abandoned. They are environmental gains that can be exemplified by religious orientations that represent the explicit expression of individuals' religious behaviour. The imbalance in these trends, in the sense of the tendency to ostensibly or formally orient to debt at the expense of the tendency to substantially or authentically orient to debt, is the function of the impact of environmental factors and self-interests that

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result in the loss of compatibility of people with themselves and with their environments and communities. and their inability to achieve stability and psychosocial balance as well as lack of reassurance and internal peace, This causes a weak morale in the face of the difficulties, problems and pressures faced by individuals in everyday life. "The weakness of religious disadvantage is also one of the most important causes of poor psychological resistance and the manifestation of the psychological problems of anxiety and depression. There was a strong correlation between apparent religious orientation, psychological anxiety and depression (Al Akili, 2017:431). (Froment et al., 2022)

Kaplan and Rubens (1983) referred to the seriousness of the apparent religious trend It can become a cover and hide behind it the most severe crime and perversion (Kaplan & Robins.1983: 117). According to Al Araj, the apparent trend was associated positively with depression (Al Araj, 2007:15). According to the Za'atar study (2000), there is a correlation between religious attitudes (substantial, apparent) and levels of aggressive behaviour (verbal, direct and indirect) so that the more ostensible religious attitudes the higher the levels of aggressive behaviour (Za'atar, 2000:183). (Mtani et al., 2023)

In his 1996 study of a relationship between religious attitudes (substantive, apparent) and certain neural responses such as depression and hysteria, the more fundamental religious attitudes there are, and Beit Hlahme Wargley 1997 found that religious orientation was a successful strategy for people with difficult and tragic experiences (Wong, 1998:349).

Religious attitudes seem to be important indicators of individuals' behaviour, mental health and lifestyle. This makes it a topic worthy of research for my scientists, especially in the class of teachers, because of their great educational and social role as educators of generations and their models. Therefore, the problem with the current research is to know the prevailing religious attitudes among teachers in Iraqi society, particularly in the city of Diwaniyah.

And based on what was said earlier... Religious trends seem to be important indicators of individuals' behaviour, mental health and lifestyle. This makes it a topic worthy of research for my scientists, especially in the class of teachers, because of their great educational and social role as educators of generations and their models. Therefore, the problem with the current research is to know the prevailing religious attitudes among teachers in Iraqi society, particularly in the city of Diwaniyah. (Haugstvedt, 2023)

The Importance Of Research

As we mentioned earlier... Religion plays an important role in shaping individual and community life. The view of anthropologists and social psychologists indicates that religion is an essential need or genetically defined instinct, as evidenced in cross-cultural research that demonstrates the universality of religion. But despite being a global phenomenon, religion has different meanings and interpretations among people (53:Batson, et al., 1993).

(William James 1902) believed that common events gained deeper meaning in the religious context... Frank confirmed! (1963, 1969) that spiritual or religious obligation served as the basis for discovering the meaning of life and death. (Hunsberger, 1999).

Studies in many countries have confirmed positive correlations between religion and public welfare (Delbridge et al. 1994; Green and Elliott 2010; Silberman 2005). Associations were particularly notable in older people (Mcfadden 1995), which supports the premise that this group of people can rely more on religion as a source of comfort and importance.

(Myers 2008) indicates that individuals who are religiously active report greater happiness and life satisfaction than their non-religious counterparts (Myers, 2008:321).

In order to explain this positive correlation between religion and well-being, some researchers suggested that the relationship could be modified by factors such as the meaning of life (Chamberlain and Zika 1992), social support and optimism (Salsman et al. 2005) and positive social behaviour (Kim, 2003; López Laval et al., 2022)

Studies by (Straykland and Schaffer 1971), (McIntosh et.al 1985), (Jackson and Corsey 1988), (McCormick et al.2000) found that whenever religious orientation was substantial, the location of internal seizure was and vice versa.... and A study (Ardelt, 2003) revealed that substantive religious orientation and religious participation have an indirect impact on the self-well-being of fundamentally religious older persons (internally) who find a sense of meaning and purpose of life and are likely to participate frequently in spiritual activities with others and belong to a more religious group than people with an external orientation (Ardelt, 2003:24).

(Donahue's 1985) study found that substantial religious orientation was positively associated with many measures of religion and with positive personality characteristics (internal control site, purpose or purpose of life) and negatively associated with negative personality characteristics such as (prejudice, stiffness, trait of anxiety, and loss of force) (Donahue, 1985:400).... also(Park et al. 1990) found that there was a significant relationship between religious attitudes and psychological pressures, since those with a substantial religious orientation were more tolerant and less affected by psychological stress, than those with a *prima facie* religious orientation.

(Abdelmouli's) study (1990) showed a correlation between religious attitudes and psychological compatibility, while Glint and Shaw 1990 pointed out that religious orientation was intrinsically negative and positive to physical mental health (Gallant, 2001:20).

The (Bargamant study et.al 1992) indicated that persons with an apparent religious orientation were less confident in their ability to endure than persons with a substantial religious orientation (Pargament et al, 1992:504). Also The (1993 Glint) and (Bruys 1994) study showed that substantial religious orientation was negatively associated with depression, anxiety and positivity with self-confidence, independence, identity, and racial tolerance (Gallant, 2001:20).

Ghallab and dasouqi (1994) found a correlation between religious orientation (substantive, apparent) and violence, so that the more substantial religious orientation the less the trend towards violence and vice versa. In the same study, the researchers found a correlation between religious orientation and certain personality characteristics (self-affirmation, inertia, extroversion, introversion).

(Arjee, 2007:13) Genetically noted (2001) that substantive religious orientation is the greatest predictor of mental and spiritual health after finding that it is positively associated with self-esteem, appreciation, happiness and a negative association with depression (Gallant, 2001:21).

(The Hajjar and Redouane study 2006), aimed at identifying the level of religious orientation in terms of quality (substantive - phenomenal) of students of the Islamic University of Gaza and its relationship with sex and the level of study, found that the religious orientation was first among students in general, while the apparent religious orientation was second, and females were more religious than males. (Hajar and Redouane, 2006: 269-289).

(Arjee's study 2007) aimed to learn about the religious trends (substantive - phenomenon) common among students of the University of Baghdad. The results showed the prevalence of fundamental religious orientation among them with a moderate degree, that females are more fundamentally religious than males, and that students of human disciplines are substantially more oriented than students of scientific disciplines (Arjee, 2007:25).

Research Objectives

The research aims to identify

1. Religious orientations of teachers in the centre of the city of Diwaniyah.
2. Indicative of statistical differences in the religious attitudes of teachers in the center of Diwaniyah city according to gender variables and years of service.

Research Limits

The current research has been determined by studying the variability of religious attitudes among teachers and both sexes working in government primary schools in the city centre of Diwaniyah for the academic year 2022-2023.

Definition of terminology

Religious Orientations: it has been defined by Port Allport, 1959: One of the important personality variables through which a person exercises or lives his or her beliefs and religious value, according to one of the first two directions (Intrinsic Religious Orientation): It is the orientation that characterizes a person's life in depth in his faith, takes religious values as a guide to his behaviour, and is committed to the application of sharia in daily behaviour. The second is the apparent religious orientation (Extrinsic Religious Orientation): It is defined as the orientation that characterizes the life of a person who views religion as a way of serving himself and her protections, and who rarely cares about religious values and often even sees them as restrictions on his or her personal freedom (Allport, 1959:257) (Gallant, 2001:7).

Thus, the procedural definition of religious orientations will be the degree to which the examiner receives the measure of religious orientations prepared by the two researchers and the first two degrees of substantive religious orientation and the other of apparent religious orientation.

Theoretical Framework for Religious Orientations

Religious behaviour has been practised by man since his earliest beginnings... religion has since been regarded as an individual and social phenomenon that meets an important part of man's basic needs and in particular his need to feel safe. Man needs to interpret the multiple phenomena of the universe and also because of his failure to find a convincing explanation. The resulting constant anxiety prompted him to search for reassuring behaviour. Religious behaviour complements an individual's identity in this universe (Al-Barawari, 2008:46).

The writings of the German scientist Max Müller, especially his famous book, were prepared. (Introduction to Religions) (1870) The Way of Scientific Study of Religion, as the lectures of the Dutch world are prepared (Tiele) in duration (1896-1898) which was published in general (1899) under the title "The Foundations of Religious Science" from one of the most important books in his scientific study, and while these two scientists emphasized the need to study religion in this way, at the same time they did not abolish the role of other sciences involved in his study, but rather emphasized the need to take advantage of his findings on religion as an auxiliary science in his study (1999: 11-12).

Sociology, anthropology and psychology are among the most important sciences that have studied religion in the scientific way, and its study as a psychosocial phenomenon, rather than a doctrine in human beings, and have been able to give an integrated understanding of this phenomenon and to highlight important aspects of it that have been unattainable from the scientific methodological treatment of it (Byumi, 1999: 35-37).

Religious behaviour is a complex subject, and is studied jointly by several sciences. And the study of religion varies entirely depending on how each science sees it, and this has led to the different perspectives that each of the religious scholars is looking at. The scholar of ethics, the researcher of philosophy, the researcher of sociology and others, In the same sense, in studying religious behaviour and the impact of religion on behaviour, a psychologist analyses religious experience as a mental and psychological experience of an individual with a significant impact on various aspects of one's personality. (Hackney,& Sanders 2003).

There is often a confusion in the literature of psychology and sociology between the concepts of Religion and Religiosity, and One often uses one another's place, but the concept of religion relates to everything that is ideological and sacred in humans. And research needs more than science and more than methodology. Either in relation to the concept of religion, it is used to indicate attendance at places of worship, the practice of observance by a person belonging to a particular religion and the conduct and conduct recognized by that religion (Bayoumi, 1999, p. 184).

Psychosocial functions of religion and Religiosity

Religion helps to give human beings a cognitive, conscious, behavioral framework that moves human beings along its lines and provides them with an integrated perception of oneself and its relationship with others, death and God. It also answers many complex existential questions that science or philosophy cannot answer, such as the meaning of death, life, reckoning, immortality, absenteeism, God, angels and gin. (Al Mahdi 2002, p. 28).

Religion encourages human groups to adopt religious behaviour with specific specifications based on shared values and the promotion of human fraternity between them and the identification of ethical behaviors in order to make these groups' chances of survival more abundant and lasting in front of the reality of conflict and competition between different groups. It also achieves a lot of harmony, harmony and happiness for individuals and contributes to the cohesion and growth of society (Naief 2010 Al Hiwar L Motamaden site).

Religion constitutes an important framework for social life, regulating the relationships of individuals and groups and dealing with the rituals of marriage, divorce, solidarity, compassion and all manifestations of social support. Religious perception, on the other hand, helps to make the world connected to the afterlife and thus gives generosity of vision and unlimited breadth, contrary to the worldly perception that makes man strangled during his limited lifespan. Religion is an inherent source of many positive motivations that have contributed to the development of life on Earth in its various ethical, legal, artistic and practical aspects (Hanafi, 1995).

Religious practices through various rites and rites strengthen the ability to control behaviour and control instincts and motivations, especially those that break the social boundaries of behaviour. In this context, religion reduces an individual's sense of anxiety and protects against anxiety caused by a sense of inability to confront the forces of nature. On the other hand, by emphasizing another life, it reduces the fear of death and also offers the means to atone for sin and gives human beings the tolerant meditative escape of life's troubles.) Shaheen: Al azima Site).

Religiosity Types

Religious patterns vary depending on the nature of people's psychological structure, their educational, educational and cultural composition, The reality in which they live, and thus the patterns of religion in communities' lives vary depending on the contexts and ways of life of their political and economic history, Their cultures, languages, identities and past beliefs are deposited in the collective

unconsciousness. Religion takes the form of the societal surroundings in which it is dissolved. human personality, the nature of urbanization and the various conditions in which people live, Religion as it affects people's lives is influenced by their cultures, traditions and ways of life (El-Rufai 2018: 190-191).

Al Mahdi 2002 referred to several patterns of debt:

- **Cognitive religiosity:** This pattern of religiosity falls within what can be termed "religion-speaking" knowledge. In this type of religion, people are skilled at talking about religion or writing without having to adhere to religious teachings.
- **Passionate religion:** People belonging to this species show great passion and enthusiasm for religion without a good knowledge of religious provisions and without adherence to its rules.
- **Ritual religion:** This type of religion is confined to the circle of behaviour. Where a person performs worship as a social custom taught by others without sufficient knowledge of religion and without having religious affection.
- **Religion in the personal interest:** In this pattern, a person adheres to manifestations of foreign religion to attain a special social status or to achieve personal worldly goals. The owners of this type of religion exploit people's respect for religion and its symbols and try to earn their trust and affection by pretending to be religious.
- **Neurological religion:** A person who owes this pattern is adopted by Calais to defend against fear, anxiety, guilt, reprimand or defend against oppression and frustration. This pattern occurs with people who feel helpless in the face of the challenges of life.
- **Psychotic religion:** Some patients with the beginnings of psychosis resort to religion in an attempt to alleviate crisis and deterioration of their health condition, and symptoms of mental illness appear overlapping with certain semi-religious misconceptions. (Al Mahdi 2002: 36-38)
- **Extremist religion:** A person sticks to this kind of religion with one aspect of religion, and his religion is characterized by strong emotion and excess enthusiasm, but nevertheless keeps his religion superficial lacking deep cognitive and spiritual aspects. Extremism takes three forms: intellectual, emotional and behavioral. (Al-Sherbini, 1989:2).
- **Sofi religion:** This type of condemnation is a very special subjective experience experienced by a few people where they have a special social and spiritual composition. In this mystical experience a person goes through a period of great suffering between many contradictions and then suddenly feels that there is something enormous that has happened as if he is born again and he sees himself and the universe very differently and feels that many of his struggles have subsided and that many of the blocking and masks have been revealed and that he may unite with the universe.) Al Mahdi, 2002:39)
- **Authentic religion:** This is the ideal type of religious experience where the right religion permeates the circle of knowledge, the circle of emotion and the circle of behaviour. If human beings reach this level of authentic religion, they feel secure and reassured and reach a degree of psychological balance that makes them patiently and satisfactorily meet adversity and adversity. (Al-Mahdi, 2002: 36-40).
- From the analysis of El-Rufai's writings between 2015 and 2019, Al-Sahlanı came up with other patterns of religion, some of which are similar and overlap with the above, including:
- **Moral condemnation:** It is a kind of religion that invokes reason, the vigilance of the moral

conscience, in which the devout have a taste for the world's beauty, in which the true concepts of being human are enshrined, in which religion fulfils its function of satisfying the sacred aspect of man, and it is also a conviction reconciled with the mind, soul and heart, without fear of religion.

- **Formal condemnation:** an empty condemnation of its spiritual content or tests of moral conscience and establishes formal *prima facie* criteria to measure the degree of debt to which it is bound, Regardless of the building of the inner entity of the religious, it is engaged in dress form, The body language, facial expressions, the type of movement and walking, and the tone of the voice, so you find it to be known for all its prayers or reading the Holy Koran, or helping the poor. Today, this pattern has taken a very high place in Arab societies.
- **Euthanasia:** Al-Rufai believes that such religion means conjuring a name (Rahman) In building the connection with God His Majesty), this religion begins with simple spontaneous feelings that develop with the growth of religious experience and its accumulation in religious spiritual life, In higher ranks, those who are convicted of this kind of religious in their spiritual behaviour can reach a place where only Rahman can see s image is reflected in every act and attitude, and only mercy is given by the devout by creation. He becomes compassionate to all the other people and organisms around him.
- **Political condemnation:** This pattern has emerged, according to El-Rifai, since the establishment of the Muslim Brotherhood in 1928 in Egypt. and enhanced his presence among the religious groups that emerged thereafter, and he is a haunted condemnation of politics and absent any spiritual, moral and aesthetic horizon of religious meaning, The presence of religious sensitivity is declining among its members who hold power, and the man of authority is keen to justify his behaviour and attitudes by resorting to legal tricks and opinions (Anonymous owner), and all that warrants the acquisition of public money.
- **Popular religion:** It is an innate, spontaneous condemnation, inherited by people generation after generation. Such religion is reconciled with their ways of life and nature of life, they do not find conflict with their folk arts, does not burden their relationships with their surroundings, and does not impose hard behaviour on them in their social relations with different religions, sects, identity or culture. This pattern is understood as being the victim of ignorance and superstition, in which it is difficult for people to distinguish between religious, mundane, sacred and other, so the circle of sacred is constantly expanding, absorbing the unholy and integrating it into its space.
- **Populist condemnation:** a pattern that condemns my pretexts. It shows up in different religions, but it activates the more the mind wears down. and intensified awareness-raising, instead of using religion to build spiritual life and the awakening of the moral conscience, for purposes unrelated to the spiritual and moral function of religion, Spiritual energy is depleted, usually transformed into a commodity traded by individuals to possess a higher asset than an individual's place and role in the community, whereby institutions establish their community presence. (Sahlani: 2022)

Religious orientations: concept and theory

One of the first scientists to refer to the concept of religious orientation is the American psychologist (Allport, 1950), although psychologists emphasized the importance of spiritual and religious aspects of human behaviour and personality negatively or positively, they did not present a consistent perception of the psychology of religion, such as that put forward by Port under the title of religious orientation. (Knight et al, N.D.P: 2-3). The first beginnings of Port's interest in the subject come back when he released his tagged book (the individual and his religion) after the Second World War, which included an in-depth study of religious behaviour among American adults, especially soldiers returning from the

Second World War.(Dittes,1971:861)).

Allport has found an immature pattern of religion among the people on whom the research was conducted, because immature religious individuals are complacent, judgement-making or lack of sympathy for other people's distress or self-preoccupation compared to those who adopt a mature philosophy in life, and are characterized by tolerance and sympathy for others who are considered by Port of mature religion. Clearly, the shift from immature to mature debt does not occur separately from other changes. It is characteristic of the overall restructuring of the personality, the cognitive style and the model of social relations and existential expectations. In Allport's subsequent writings, the concept of "mature religion" was revised and replaced by the concept of "immature religious orientation".

The religious orientation is classified by Allport into two directions or two forms, the Religious Orientation and the Religious Orientation. Allport seemingly viewed these two religious orientations as a continuum, but they were soon returned separately because each of them is a stand-alone orientation, because the apparent condemnation is only an outer veneer free from any depth or meaning as well as a means of achieving personal ends and self-benefits that foster social support, comfort and self-esteem.

The fundamental religious orientation refers to "life wholly oriented or integrated by the main values of religion". (Dittes, 1971, P: 86), and in this kind of religious orientation individuals live (religious faith for faith) It reflects the behaviour and orientation of the individual in the form of a consistent system of beliefs and rituals and adopts symbols that make it easier for the individual to get closer to the sacred or interrelated, and regulates how the individual deals with others and assumes their responsibility 1195: Koenig et al., 2004)

In the view of Allport and Ross, individuals' characteristics vary according to these two orientations. Individuals with a fundamental orientation take religion as an internal motivation when dealing with others. They take religious values, instructions and orders and incorporate them into their personality. Therefore, they deal with values, feel the sense, use them in severity and disease, and face nervous times (Banister, 2011). In this regard, Port Allport,1966 points out that an individual's life with a substantial religious orientation does not take place without a religion. It's a primary motive for him, and it puts other motives at a lower salary. He works to employ religion in self-service not for utilitarian purposes but to develop himself by communicating with the sacred, And the use of spiritual and religious teachings to obtain tranquillity, to be virtues and religious values such as love, tolerance and forgiveness, and to reach the reality of the universe, Thus, religion has an essential value and function in life, works to activate and stimulate the individual and gives him the ability to comply psychologically (Maibach et al., 2007:645)

Ostensibly oriented individuals are superficial, immature, because they are not integrated into the infrastructure of personality, but rather use religion as a means of getting rest (such as avoiding criticism of others), and conformity with the group, so their role is selfish, and does not affect their thoughts and feelings significantly, they use religion selectively, to a degree consistent with their personal interests and objectives (Banister 2011). The external orientation is based on self-service debt, because the individual uses religion for selfish purposes in order to convince others that he is a sincere, secure and trustworthy person, to gain social status, to keep pace with others, and to get rid of feelings of guilt. In short, he employs religion more to serve his own motivation than to raise the debt itself. Maibach,2007:542)).

Allport found that people with a substantial religious orientation have the sole reason for their commitment to a particular religion, and this orientation applies to their lives. This religion is mature because it sees religion as an end in itself and it does not seek religious sentiment in order to satisfy wishes but rather achieves the level of religious belief because of the pure intentions of individuals, and it does not look for anything in return, which makes it mature. Individuals with a prima facie religious orientation use religion as a means to the extent in their lives. The only reason for the debt is the benefit, and such individuals are drawn to the debt for their benefit. Whether religion brings them prestige or

prestige or friends, These individuals choose religion based on their own motivation, and according to these characteristics in the apparent religious orientation, Port regards it as immature, The apparent religious-oriented person resorts to immature boyish condemnation because religion provides a magical and self-comforting calming message. Conversely, the essentially mature feeling is much longer on the elevated path. There is no reason to rely here on motivations, desires or fears to go through religious experience. It is an independent sentiment that is not motivated by self-interest or selfish self-motivation, It is an authentic motive underlying the surface of any religious activity (Hunsberger, 1999:36).

Research curriculum and procedures

Research Methodology

The researcher adopted the descriptive curriculum to achieve current research objectives because he attributed the curriculum to describe the research variable and analyze it and interpret its results. (Epic 2000:32)

Research Community

The current research community consists of teachers at the Qadisiyah Governorate Centre for the academic year 2022_2023 distributed to 176 schools of 4,351 males and females and their teachers, 980 males (3371) females, as shown in table 1.

Table (1). Research society distributed according to sex variable

Variables	Male		Female		Total
	Year of service		Year of service		
	20years and less	21 years and more	20years and less	21years and more	
N.O	485	495	1146	2225	4351
Total	980		3371		

Sample Search

The sample is meant to be a partial group of the research community and to represent the elements of the society with the best representation, since the results of that sample can be disseminated to the whole society and make inferences about the parameters of society (Abbas and others, 2009, p. 212). The research sample was selected in an equally random manner, which amounted to 400 teachers and teachers from primary schools in the centre of Diwaniyah governorate of the Directorate of Qadisiyah Education and the table (2) shows this.

Table (2). Sample Search by Sex and Service

Variable	Male		Female		Total
	Years of service		Years of service		
	20years and less	21years and more	20years and less	21years and more	
N.O	126	74	115	85	400
Total	200		200		

Research tool: Religious Orientations

After examining a number of studies and standards on the subject of religious orientations, they decided to prepare a tool for their research in accordance with the following scientific steps:

A: Theoretical starting points of the scale

The researchers adopted the theory of Port 1959 and its definition of religious orientations as: One of the important personality variables through which a person exercises or lives his or her beliefs and the

value of religion, according to one of two directions, is the fundamental religious orientation (internal) (Intrinsic Religious Orientation), which distinguishes a person's life in depth in his or her faith, takes religious values as a guide to his or her behaviour, and is committed to applying sharia law in daily behaviour, and apparent religious orientation (external): Extrinsic Religious Orientation, which characterizes the life of a person who views religion as a pattern that works to serve himself and her protections, rarely cares about religious values and often even sees them as restrictions on his or her personal freedom, and led this step to prepare a measure of (30) paragraph. Those paragraphs were distributed equally in two areas: phenomenon of religion, measured in paragraphs 1 to 15, substantive area of religion and measured in paragraphs 16 to 30, and each paragraph had five alternatives (applied to me completely, applied to me often, applied to me rarely, never to me).

b. Validity of scale paragraphs

Presentation of the measure consisting of (30) poverty to (14) arbitrators competent in the field of psychology and pedagogical and psychological sciences, including the objective of research and theoretical definition adopted to demonstrate their views regarding: the validity of the paragraphs of the measure, the appropriateness of alternatives to the answer, and the conduct of what they deem appropriate (reformulation, deletion or addendum). On the basis of the arbitrators' opinions and observations and the adoption of a ratio (80%) and above for the purpose of accepting or rejecting the paragraph, 23 paragraph was accepted and seven (3) were rejected.

Table (3). Arbitrators' opinions on the validity of Religious Orientation Measure paragraphs

Sequence of paragraphs	Total of Paragraph	Arbitrators			Percentage	Validity
		Grand total	Agreed	Disagree		
,1,2,4,6,7,9,11,12,13,14,15,16,17,21,22, 24,25,27,28,29,30	21	14	14	Null	%100	Valid
20,23	2	14	12	2	%85	Valid
3,5,8,10,18,19,26	7	14	9	5	64	Non valid

From table 3 data, it appears that the number of paragraphs valid for the measure of substantive and apparent condemnation is (11, 12), respectively.

Statistical analysis of scale paragraphs

The two methods of discriminatory force and the internal consistency of the paragraphs are important in the statistical analysis of the paragraphs of the scale, through which we make sure that the paragraphs of the psychometrics are efficient, as they indicate the ability of the paragraphs of the scale to detect individual differences between individuals (Ebel, 1972:399).

Discriminatory power in the way of the two party groups

To calculate the discriminatory power of each paragraph of the Religious Orientation Measure, the two researchers applied the measure (Appendix 6) On a random sample of 400 teachers, after correcting the responses of the examiners and calculating the total grade for each of the scale forms, the grades were graded downward from the highest grade to the lowest grade, and the percentage was selected (27%) of the highest-scoring forms named the top group (108 forms) ranged in grades for substantive religious orientation and selection of the percentage (27%) of the forms with the lowest grades called the lower group (108 forms, after which t. test was applied) For two separate samples to test the difference between the two groups, the researcher showed that the T value calculated for all paragraphs is greater than the tabular value (1.96) at an indicative level (0.05). This means accepting all paragraphs.

The paragraph's degree relationship to its overall orientation (internal consistency)

In order to find the correlation between the degree of each paragraph to the overall degree of each area, the Pearson Product- Moment Correlation coefficient was used to extract that correlation, and the results showed that all correlation coefficients are greater than the critical value of the coefficient, which is 0.098, indicative level (0.05) and degree of freedom (399), and table (4).

Table (4). Relationship of the paragraph's degree to the overall degree

Intrinsic Orientation		Virtual Orientation	
T	Correlation coefficient	T	Correlation coefficient
1	0.448	1	0.400
2	0.531	2	0.571
3	0.601	3	0.638
4	0.577	4	0.714
5	0.591	5	0.614
6	0.517	6	0.429
7	0.617	7	0.278
8	0.513	8	0.439
9	0.487	9	0.768
10	0.613	10	0.744
11	0.629	11	0.761
12	=	12	0.730

Stability : Stability means the accuracy of the scale, and it is statistically known as the ratio of real variation to total variation, or the coefficient box between real marks and phenomenal marks (Return, 2005, p: 429), which also means accuracy and consistency in individuals' performance and stability in results over time, the constant measure gives the same results if applied to individuals themselves again (Baron, 1981:418). The researcher extracted the scale constant in two ways:

Test- Retest: The two researchers worked on applying the measure of religious orientations to a sample of (100) milestone and parameter, and after two weeks of the first application of the scale, the two researchers reapplied the same scale again and on the same sample, and after using the Pearson binding coefficient (Person Correlation Coffee) To identify the nature of the relationship between the first and second degrees of application, the value of the constant coefficient of the two dimensions has been shown to be acceptable and reliable, and a table (6) shows this.

Internal consistency (Fakronbach coefficient)

To calculate the stability in this way the Fakronbach equation was used for the scale, and the constant of religious orientations according to the Alfa Crewe plant method as shown in Table (5)

Table (5). Constant Factor Grades for Religious Orientation Measure

Dimensions	Degree Of Stability	
	Retest Method	Fakronbach Method
core religious orientation	0.763	0.750
external religious orientation	0.771	0.758

Search results and interpretation

First objective: Know the religious trends of teachers

For the purpose of identifying the religious orientations of teachers (substantive, phenomenal), the researcher extracted the computational medium and standard deviation of both orientations, comparing

them to the hypothetical average of each orientation using a single sample T test at a tabular value (1,96) and an indicative level (0.05) and a degree of freedom (399). And table 6 explains this

Table (6). The difference between the computational average and the hypothetical average of the measure of city trends

Variable	N.O of Sample Persons	Sma	Standard Deviation	Hypothetical Mean	T Value Calculatd	Tabular	Degree of Freedom	Indication Level 0.05
core religious orientation	400	45.3067	6.58849	33	37.536	1,96	399	Significant
external religious orientation	400	32.0150	10.78122	36	-7.402	1,96	399	Non significance

From the table it is clear that teachers have a high substantive religious orientation as opposed to a low apparent religious orientation. This result is very natural for the class of teachers because they live in an Islamic society with the values and religious beliefs that they cherish, representing their basic identity. religious orientation ", which guides and guides their daily behaviour, and which supports the outcome of the research, indicating that religious orientation is more substantial among those living in a religious environment And more than those with a higher level of education, they represent the most educated segment of society. (Gallant, 2001:52).

Objective 2: The significance of differences in teachers' religious attitudes is defined according to gender variables and years of service

For the purpose of identifying the difference between teachers' average grades on a measure of religious orientation by sex and years of service, the researcher used the analysis of the second variance (tow way ANOVA) by an indicative level (0.05). The results were as they came.

Firstly, differences in teachers' substantive religious orientation are reflected in the gender variables and years of service of teachers. The results were as in table 7

Table 7. Differences in sex and years of service on the scale of substantive religious orientation

Source Of Contrast	Square Set S-S	Degree of Freedom D-F	Mean Square M-S	F Value F	Tabular Value	Statistically Significant S-G
Gender	2.453	1	2.453	0.057		
Years of service	255.793	1	255.793	5.969		
Years of service * gender	1.796	1	1.796	0.042	3.84	0.05
Default	16969.718	396	42.853			
Total	839156.000		400			
Corrected total	17232.440		399			

Indication of differences in the substantive religious orientation of teachers according to sex (male, female)

Table 7 shows that the difference by sex on the fundamental religious orientation scale falls short of statistical significance when we compare the calculated net value (0.057) with the tabular value of (3.84) at the level of statistical indication at (0.05). The calculation averages of teachers on the measure of substantial gender indebtedness were close, since the calculation average for males was close. (45.231) with a standard deviation of (6.791) which is very close to the adult female arithmetic medium (45.427) with a standard deviation of 6.362, so there was no statistical difference between them. According to the Port theory, persons with a substantial religious orientation have the sole reason for their commitment to a particular religion, and this

orientation applies to their lives. (Hunsberger,1999,P:36). According to the researcher, the local and cultural environment of teachers is one for all teachers, imbued with religious content and values, and has effects on individuals that are almost the same regardless of their gender disparity.

Indication of differences in the substantive religious orientation of teachers according to years of service (20 years and under-21 years and above

Table (9) shows that the difference between teachers according to the years of service variable amounts to a level of statistical significance when we compare the calculated grade value (5.969) with the tabular value of (3,84) at the level of statistical connotation (0,05) as we find that the average calculation of teachers with service is 20 years and below (44.696) with a standard deviation of (6.796) which is different from the computational medium for teachers who have reached 21 years of service and over which was (46.352) with a standard deviation of (6.075), so the difference between them was dala and in favour of those who had 21 years of service and more. The result, as the two researchers see it, is that religious orientations are influenced by the age factor (which coincides with the variable years of service) and the relationship between them is expulsive because the more years of service the more they devote to the substantive religious orientation. This can be traced back to awareness, accumulation of experiences, maturity of personality, narration and interest in subjects that reflect wisdom and virtue, as well as the fact that ageing makes an individual more interested in his/her steam than his/her own, especially in our society where the culture of older individuals has overcome religious concerns.

interaction and years of service: Table 7 shows that differences between teachers by sex and years of service in one amount do not rise to the level of statistical significance when we compare the calculated grade value (0.042) with the tabular value (3,84) at the level of indication (0.05). in the sense that the interaction between gender variables and teachers' years of service did not result in a statistically significant discrepancy in their degree of substantive religious orientation.

Second: Differences in teachers' apparent religious orientation are reflected in terms of gender and years of service

The results were as in table 8.

Table (8). Differences in sex and years of service on the apparent religious orientation scale

Source Of Contrast	Square Set S-S	Degree Of Freedom D-F	Mean Square M-S	F Value F	Tabular Value	Statistically Significant S-G
Gender	445.235	1	445.235	3.875		
Years of service	22.407	1	22.407	0.195		
Gender * years of service	37.649	1	37.649	0.328	3.84	0.05
Default	45502.184	396	114.905			
Total	456267.000		400			
Corrected total	45962.698		399			

Indication of differences in the apparent religious orientation of teachers according to sex (male, female

Table 8 shows that the difference by sex on the phenomenon of religiosity is statistical when we compare the calculated net value (3.875) with the tabular value of (3.84) at the statistical indicator level (0.05). (31.020) standard deviation of (11.474) while the computational medium of the parameters (33.024) with a standard deviation of (9.872), meaning that there is a statistical difference in apparent religious orientation between the sexes and for female teachers. This difference may be attributed to the nature of family and social upbringing processes followed with the sexes. Eastern societies, including Iraqi society, use particularly rigorous methods of social and family upbringing with females in a way that makes females more in line with tradition and

custom without implying that they are more religious than males, making the apparent religious orientation more evident to female teachers without losing sight of the fact that the sample as a whole of teachers and teachers (First Goal) Score Low and Statistically Indicative in Apparent Religious Orientation

Indication of differences in teachers' apparent religious orientation according to years of service (20 years and under-21 years and above

Table (8) shows that the difference between teachers in apparent religious orientation on the basis of the variable years of service does not amount to statistical significance when we compare the calculated net value (0.195) with the high tabular value (3.84) at the level of statistical connotation (0.05). The average calculation of teachers on the ostensible religious orientation scale who have reached 20 years' service and below (32.174) with a standard deviation of (10.502), which is not different from the computational medium of teachers whose service is 21 years and over, as (31.790) with a standard deviation of (11.125).

Interaction of sex and years of service

Table 8 shows that differences between teachers in apparent religious orientation by sex and years of service in a single one do not rise to the level of statistical significance when we compare the calculated net value (0.328) with the tabular value of (3,84) at the level of indication (0.05). in the sense that the interaction between gender variables and teachers' years of service did not result in a statistically significant discrepancy in their degree of apparent religious orientation.

Recommendations

Inclusion in educational curricula at all stages of the course of stories, vocabulary and progress that raise the importance of fundamental religious orientation as a function of true faith that results in all that is positive in the individual's behaviour with others and in his society.

Proposals

1. Religious orientations and their relationship to other variables such as: methods of religious compatibility, methods of socialization, personal meaning, feelings of cohesion.
2. Study factors for religious (substantive, apparent, questionable) attitudes in Iraqi society.
3. Study patterns of religion common in Iraqi society.

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