

Research Article

Analyzing and Review the Plurality of Religious Affairs of the Second High School Students in Shahrud based on Cultural Capital

Ali Akbar Saberi¹, Maghsoud Farasatkah^{2,*} , Mehrdad Navabakhsh³

¹ Department of Cultural Sociology, Science and Research Branch, Islamic Azad University, Tehran, Iran

² Department of planning, Institute for Research and Planning in Higher Education (IRPHE), Tehran, Iran

³ Department of Sociology, Science and Research Branch, Islamic Azad University, Tehran, Iran

*Corresponding author: m_farasatkah@irphe.ir

Article History:

Received:
28 May 2025

Revised:
11 December 2025

Accepted:
17 December 2025

Published in Issue:
31 March 2026

Abstract

The place of religion is reserved in all societies. Global developments, modernization, communication media and its effects in Iran have caused cultural changes and new values, and this has created religious pluralism among students. The purpose of this research was to understand and investigate the relationship between each of the dimensions of cultural capital and the types and dimensions of religiosity of the second high school male students of Shahrud city. The current research was conducted using a sequential exploratory mixed method (qualitative and quantitative) in the qualitative part, using Bourdieu's conceptual framework and data-based method (systematic version), using purposeful sampling (snowball), through interviews with 20 people, and in the quantitative part, a survey of 386 people out of 4450 people of the statistical population was done with a semi-structured researcher questionnaire. The participants in this research were students, parents, teachers, executive officers of schools in Shahrud city, data analysis in quantitative and qualitative section, extraction and analysis of descriptive and inferential statistics with maxqda software. Spss26 & pls, done. Also, to estimate the validity and reliability of quantitative and qualitative research, (Guba and Lincoln, 1982) criteria, construct validity, divergent and convergent validity, as well as composite reliability have been used. It includes 20 selected categories, including the field of human capital and religious modernity of a generation, which is extracted from interviews and in the form of a paradigmatic model. The central phenomenon is the change and multiplicity of the religious matter of second-secondary male students, and it has 11 hypothetical propositions that are obtained from the relationships between variables. Such as this proposition: the relationship between cultural capital and religiosity of students. The analysis of the paradigm model shows that the social construction and the special conditions of the cultural capitals have created a problematic situation in the transformation of the students' religious affairs. Also, the results of the analysis of hypothetical propositions confirm that the family has an effect on the students' cultural capital, and teachers and schools with their cultural capitals are effective on the students' religious pluralism.

Keywords: Cultural capital; Grounded theory; Mixed research method; Religiosity Transformation and multiplicity

© 2026 The Author(s). Published by the OICC Press under the terms of the CC BY 4.0, Creative Commons Attribution License, which permits use, distribution and reproduction in any medium, provided the original work is properly cited.

1. Introduction

Religion has been human in all ages of history, and it is not possible to find a society in which religion does not have a place, in Iranian society, in addition to its natural origin, religion has a high position in terms of history, society and politics (Salehi, 2018). Religiosity is also: believing in beliefs and doing them in practice (Alemzade Nouri, 2009).

In today's world, especially in industrialized societies, we are witnessing a fundamental change in values, this change is during the generational replacement of people and is affected by their socio-economic environment, and it takes place during the years and before puberty. And these changes in social conditions cause changes and differences in the values and spiritual priorities of the young generation compared to the previous generations (Inglehart, 2016).

The process of modernization in industrial societies also causes a deep transfer of these cultural values and capitals (Azizi, 2015).

By examining the religious performance of students and taking into account the place of religion in society, today we are witnessing criticism, questioning and demanding in various subjects, especially in the field of religion. This issue has caused them to address the category of religion with research and reflection and considering their cultural values that are caused by modernization and its consequences, in such a way that they express many questions about the different dimensions and forms of religion. including belief in God and angels, for example regarding religious practices and rituals such as prayer and fasting. And the same in other categories. And the result of the discussion is that the existing conditions have caused the question to be raised whether the students have distanced themselves from traditional religiosity and a common religion. Has religious *ijtihad* increased in them? Is religious pluralism and religious transformation emerging? As such, the problem that we are facing is, what is the ratio of cultural capital and religiosity among male students of the second secondary school in Shahrud city?

Therefore, cultural transfer and value changes through cultural capitals have led to the reconstruction and creation of a new value system in people, especially young people. Therefore, the examination of this new value system and the types of religiosity of young people and students as future builders of the country and social factors of cultural capital are important. Now, it seems that these changes and developments, along with some mildness and adversities, have made the social variable of religion numerous and numerous among young people and students. With this statement, the researcher's approach in this research and scientific activity is to investigate the effect of cultural capital dimensions on the religiosity of

secondary school students as independent and dependent variables. Understanding the effect of cultural capital on the religiosity of secondary school students in Shahrud is our problem. In addition, our research question is: How does the cultural capital of the family and the social system affect different forms of religiosity and the effectiveness of students?

2. Literature Review

In societies in transition and with various changes and transformations, the phenomenon of religiosity is one of the social variables that undergoes many changes and transformations. This phenomenon in Iranian society is not an exception to this rule (Farasatkah, 1997). The social construction of reality is dependent on time, everything is subject to criticism. We do not have a pure mind today. Therefore, in such a situation, religious exclusivity fades. (ibid).

One of the definitions of cultural capital refers to: a set of relationships, information and privileges, which a person uses to maintain or obtain a social position.

French sociologist Bourdieu divides cultural capital into three categories: 1- physical and individual cultural capital 2- objective cultural capital 3- institutional and normative cultural capital (Salehi Amiri, 2007).

Peter Berger explains that today's homeless mind wants to be inclined towards faith and religion, but it will face the ambiguities of the postmodern world. Therefore, today's plural discourses have broken the foundations of structures and made the mind homeless (Farasatkah, 2016).

Berger's homeless mind, the impact of various religious views on other aspects of social life, the role of modernization in changing culture and values, Paul Dimajo and the role of base culture in cultural and spiritual changes and developments, and finally Barbour and the developmental effect of science on religiosity and various religious findings of individuals are also important theoretical foundations.

According to what has happened so far, the set of factors mentioned, in the form of cultural capital, in the scope of social construction of societies, in the form of social changes and in the directions of industrialization and modernization, have caused the creation of new values, new religiosity and finally religious transformations.

Research findings (kiani salmi, 2024) point to the implementation of plans and intentions emphasized in authoritarian and totalitarian ideologies through curricula.

In a research related to (Avar sin, 2023), while pointing to the relationship instead of the intermediary in the appointment of managers, it has been stated that the output of this type of appointments and approaches also involves students so that they feel that the structure is

being cheated and dictated. As a result, the level of believability of the educational structure and content decreases. In addition to the fact that teachers also experience this feeling of injustice and inefficiency, these results confirm hypothesis 6 and 8 and confirm the results of the qualitative part in subcategory 9 of the category of background factors in the paradigm model. In the national conference on religion, communication and generational changes in Iran (Farasatkah, 2019), he mentioned features such as extensive interactions, horizontalization of phenomenal concepts, high transparency, de-hierarchy, social learning, and pluralism in the modern world, and he considers the characteristics of religiosity to be affected by these changes.

The creation of false and exclusive knowledge by ideology in the education system is a sign (Farasatkah, 2019). He considers the result to be the loss of trust and confidence of teachers, families, and students in the official education system, and he sees the emergence of those results in boredom, passivity, indifference, alienation, and silent resistance of these groups, especially students. In the research results (Farasatkah, 2016) it is pointed out that in the postmodern world, with the evolution of social construction, reality also changes.

In societies in transition and with various changes and transformations, the phenomenon of religiosity is one of the social variables that undergoes many changes and transformations. Religiosity in Iranian society is not an exception to this rule (Farasatkah, 1997). The social construction of reality is dependent on time, everything is subject to criticism. We do not have a pure mind today. Therefore, in such a situation, religious exclusivity fades (Farasatkah, 2016).

The research results (Vakhshuri, 2021) indicate that schools and teachers play a role in the religious education of students.

The research conducted by (Sarah Schnitker, jim. Medenwaldt, 2021), entitled Religiosity in adolescence, has come to the conclusion that there are strong effects of religiosity on the internalization and withdrawal of teenagers from generalist religiosity.

The results (Dehghanpour Farshah, 2020) are that religious identities formed through cultural capital cause students' self-efficacy at home and school.

With the evolution of the social structure of the mind, life and religion have changed and multiplied (Smith, CH., Fritsch, M. 2020).

The extent to which parents pay attention to spiritual matters and rituals can be effective in the growth and development of spirituality and religious values of children (Fazlullahi Qomshei, 2017).

The criticism of the country's education system is that students are not given the right to choose a particular religion. This causes them to distance themselves from the learned religion after observing the contradictions in the

society, or in other words, they distance themselves from the religion (Nasaji Zavareh, 2009).

According to what has been said, it is necessary to determine the sources of cultural capital and the origin of different types of cultural capital in the social system in order to determine its effects on religiosity and different religious readings. In this case, the relationship between cultural capital and religiosity will be determined.

Obviously, the answer to the research questions is: How does the cultural capital of students and teachers affect the dimensions and forms of their religious practice? And how the dimensions and forms of religiosity affect the academic performance and social life of students, defines the purpose of the research.

2.1. Research question

How do the cultural capital of the family and the social system affect different forms of religiosity and the effectiveness of students?

3. Method

In a sequential exploratory mixed design, priority is given to the qualitative part and it is used to create theory or specific theoretical structures. In fact, this model is a repetitive plan in which the theory produced from qualitative research is tested based on a statistically representative population.

The research findings are compared and the theory tests are reviewed and retested in the form of a series of wave and sinusoidal research (Baiber, 2016). It is a mixed research method (quantitative and qualitative combination) which will use the foundation's qualitative data research method with interview and observation tools. It should be mentioned that the interpretation and analysis of qualitative data was done with maxqda software and the formulation of the paradigm model was approved by the mentor before the software analysis.

The quantitative part of the research is a survey, and a researcher-made questionnaire tool is used, and the analysis of the results will be done with spss 26 and pls software.

The criterion and method of selecting the sample size of the participants in the qualitative approach in a targeted non-random way (snowball) and in the quantitative approach in the non-random way was a quota based on the purpose of the study.

In this exploratory mixed project, the method of coding the data of the qualitative part will be done in the form of Strauss and Corbin's paradigm model and in a three-stage coding method (open, central and selective) and after obtaining the hypotheses, in a quantitative and surveying research hypotheses will be tested and proved for their provability by questionnaire.

Table 1. of research variables

The position and branches of the variables in the categories of the paradigmatic model			Types of variables		Variables
Biological structure and material condition	The fivefold structure of the family	Causal causes	Independent	Cultural capital	
Interactive structure and communication situation					
Power structure and discourse status					
Knowledge structure and lifestyle					
Semantic structure and mode of religiosity					
The interactive and confrontational field of teachers, managers, consultants,		Intervening conditions	an intermediary	Cultural capital	
Field of action (structure) of education		Intervening conditions	an intermediary		
Cultural capital		Background conditions	Independent		
Field of social action(s) according to media		Intervening conditions	an intermediary	religiosity	
Dimensions and forms of religiosity		Strategies	Dependent		
Self-efficacy (academic performance and social life) of students	Results				

Table 2. Quantitative and qualitative statistics of the research participants

qualitative	Quantitative	Quantitative and qualitative statistics of research participants
4450	4450	Statistical population
20	386	sample size

The statistical population included all students and their parents as well as teachers and administrators. The sample size of the interviewees was selected by a non-probability and purposeful method (snowball) of 20 people, of which 8 were students, 7 were teachers, and 5 were parents of students. And this number of people and groups were interviewed and researched in the form of the desired panel. By posing questions in the field of religiosity and cultural capital for approximately 30 minutes, the investigation and recording of conversations, data collection and then data content analysis were done. Also, the sample size of the quantitative part was 386

people from the statistical population who completed the researcher-made questionnaire.

To collect information, in the process of conducting interviews, data collection continued until theoretical saturation. Also, the researcher implemented step-by-step coding to analyze the data and carried out the research in the form of Strauss and Corbin's paradigm model. The research variables included independent (cultural capital) and dependent (religiosity) variables.

The data analysis was done after the interview and in the maxqda software and based on Strauss and Corbin's model in the form of three stages of open coding (line by

line), central (combination of primary codes), and selective (classification of secondary codes), and after drawing a code map.

3.1. Quantitative and qualitative data validation

Validation of qualitative data

3.1.1. Qualitative validity

For validity, you can use the ability of validity through long contact and checking different angles, exchanging opinions with peers and control by members, keeping notes, documents and recording data and interviews.

3.1.2. Reliability

To ensure the reliability and reliability of the qualitative research, the method of Lincoln and Guba (1985) has been used, as well as for the reliability of the research, through the accurate guidance of the interview process for data collection and the use of an expert committee for consensus on the phenomena. (Hosseinkhanzadeh, 2013)

3.2. Quantitative data validation

3.2.1. validity

Assessment and validation is the first step to understanding the complex issues of measurement in theoretical studies and applied research (Carmines, d. Zeller, R. 2018).

To estimate the empirical validity of indicator, the following two methods can be used: 1) scientific community judgment 2) use of factor analysis.

In this regard, the desired items were given to several professors, news people, and sociology graduate students for review and judgment, and the desired flaws were investigated. Also, we used AVE for convergent validity and Fornell Larcker for divergent validity. In addition, we measured the validity of the content with CVI and sent the items to the professors.

3.2.2. Reliability

In order to measure the reliability of the variables in this research, we will use Cronbach's alpha test method. To measure the validity of the measurement tool, a preliminary research will be conducted with a sample size of 25 male secondary school students randomly selected and tested.

3.3. Data analysis methods and tools

3.3.1. Quantitative methods and tools

In this research, the emphasis is on the analysis and measurement of variables quantitatively and qualitatively, and with SPSS 26 and PLS tools, you can get the chi square, correlations and different ranges, including Likert scale.

3.3.2. Qualitative methods and tools

Also, the analysis of qualitative data using maxqda software makes it possible to measure the points of view of the interviewees, their feelings and judgments, their relationships and other unobservable issues.

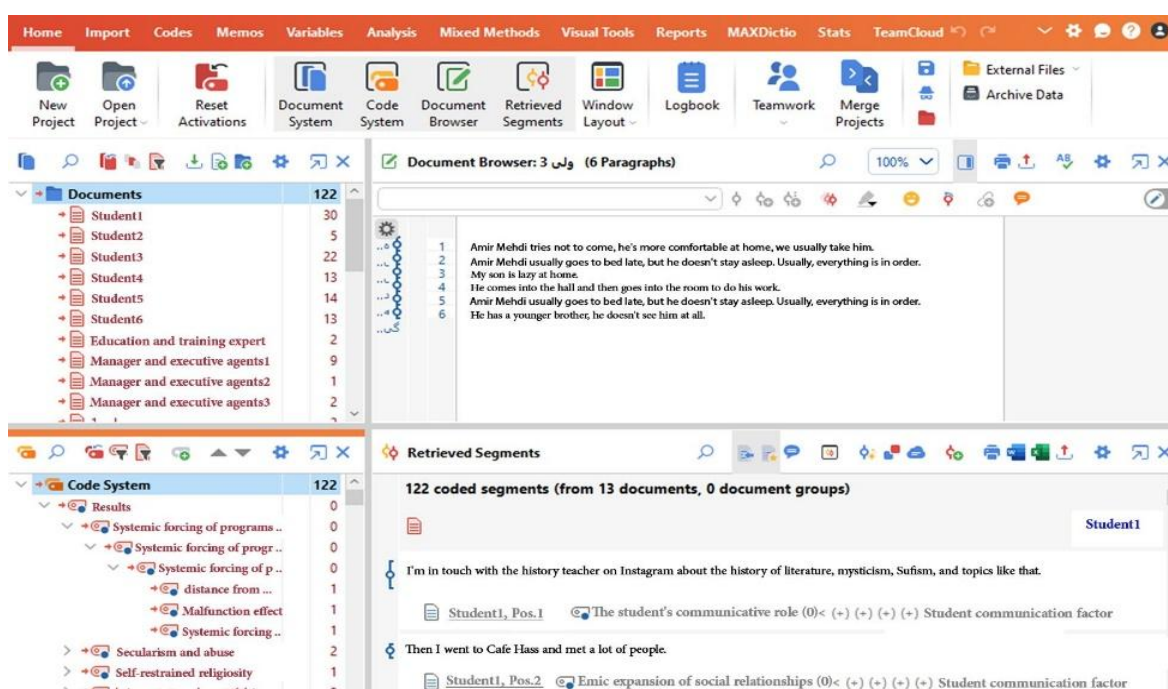


Figure 1. Displaying documents and codes in maxqda softwar

Table 3. Causal causes of students' religious conversion and pluralism

Selective encoding	Axial coding	Open coding
Life structure and material condition	Family bio-economics	Type of family employment Economic base of the family
	Residential status	Residential status
Interactive structure and communication status	Parental communication pattern	Communication pattern of family members Parental personality type
		Intergenerational interactions and relationships in the family
	Family values and educational norms	Normative and moral status in the family Family parenting styles
Power structure and discursive situation	Division of family power	Power structure
	Political approaches of the family	Political discourse in the family
Structure of knowledge and way of life	Family lifestyle	Family lifestyle Family culture
	The quality of family members' relationships	Parents' education
		Family dimensions
		Consumption pattern
Semantic structure and religious practice	Religious lived experiences of family members	The type of religious attitude lived experiences Religious
		Religious typology
	Religious typology of the family	The way of religious practice Religious typology

4. Results

In order to achieve the model and the hypothetical propositions derived from it, 20 students, parents and teachers were interviewed and researched about the values and beliefs, religious and political relations of the family, capital fields, education and educational factors.

In order to design and explain the pattern of transformation and multiplicity of the religious matter of the second secondary male students of Shahrud city, after interviewing the people, the text of the interviews was immediately written, then it was entered into the maxqda software and coding was done.

A view of this software, documents and codes are shown in the figure below.

4.1. Causal conditions and causes

Causal factors are the main causes and reasons from which the phenomenon under investigation (the main category) arises (Farasatkah, 2016:100).

4.1.1. Biological structure and material condition

The type of employment of parents and family members, their economic status, and their residential status affect the family's life structure and financial situation.

".... My father had suffered hardships and wanted us to suffer hardships too so that I could appreciate and understand..."

(Student IN-S-05, Grade 11 Humanities).

4.1.2. Interactional structure and communication status

The family is the place of comprehensive interaction and convergence of communication among group members. The source of storage and distribution of cultural capital in the form of companionship, accompaniment, commitment, gratitude, and the like takes place in the family center.

".... I love my father and one of my goals is to reach a place where I can say, come on, take this, for example, a billion, and sit down, relax, and enjoy..."

(Student IN-S-02, Grade 12 Humanities).

4.1.3. Power structure and discursive situation

The pyramid of individual and social power in the family is one of the criteria that determines the flow of interactions between individuals and is also one of the criteria in determining the fate of the family and the happiness and misery of family members.

".... At home, I can talk to my mother easily, but not to my father..." (Student IN-S-03, grade 12).

4.1.4. Structure of knowledge and way of life

One of the factors determining the degree of understanding between members of a family and between families in a society is the level of their knowledge and understanding of each other. And this level of knowledge and understanding has a direct impact on the way families live and interact with each other. ".... We interact with our neighbors as much as we do with my brother who lives down the street...." (Wali student IN-P-04, 53 years old, self-employed).

4.1.5. Semantic structure and style of religiosity

The structure and quality of meanings in the family play a major role in the structure of knowledge and,

consequently, the orientations of family members in material and spiritual matters. ".... Only God exists. They created the rest to earn money..." (Vali student IN-P-04, 53 years old, self-employed).

4.2. Contexts and background conditions

Causal factors in the contexts and background conditions of the research affect the main phenomenon (Farasatkah, 2016:100).

4.3. Intervening conditions

General and interventional background conditions are factors influencing strategies (Emami, 2007:69).

Table 4. Background conditions of change and multiplicity of students' religious affairs

Selective coding	Axial coding	Open coding
Unbalanced interaction of state religion and religious government	An atmosphere of mistrust between political and civil institutions Religion-based political opposition	Contrasting the structure of tradition and modernity De-religion from the public arena
Unbalanced intra-institutional convergence	Religious political defense Misalignment of claims and functions	The politics of structural religious hypocrisy Traditionalist spiritual references Misalignment of claims and functions
Public objectification in the context of urban furniture	Native hypocritical demands	Uncivilized religious thought Generalized objectivity of urban furniture
The intermingling and complicity of the interests of religion and the state	Assimilation and complicity between religion and politics	Harmonization and alignment of interactions between religion and government Religious politics
The narrow and shaky edge of cultural capital fields	Capital fields and cultural assets	Isolation and scientific alienation Capital fields and cultural assets
The central faild of human capital	The human factor in the struggle between religion and non-religion Intergenerational value gaps	Field effects of human factors The human factor in the struggle between religion and non-religion Generational changes
The shadow of the media on the information space	Ideological impact of the media	Media space and the role of information
Creating conspiracy illusions	A false image of the enemy's field for one's own benefit	The arena of others, the excuse of making enemies and the illusion of conspiracy The field of others is the cause of the retreat of religious scholars
Ideological field and confrontations of education	Heterogeneity of education fields	The ideological field of education, angles and unfinished confrontations Turning away from ideological education Inconsistency of agency and structure in education

Table 5. Intervening conditions of students' religious change and multiplicity

Selective coding	Axial coding	Open coding
Ambivalence of social institutions-totalism of personality institution	Active and self-solicited religious conversion caused by suggested structural patterns	The ups and downs of religiosity in the space of social communication are caused by the influence of indirect recommendations and moral models in front of the characters in the form of scientism, perfectionism and egoism.
	Active and voluntary religious conversion caused by students' personal understandings	Increasing the scientific level of families with the educational system
The incommensurability of the teacher-educational system	The multiplicity of students' religiosity from the critical enlightenment caused by the teacher's ethics and behavior to the criticism of the educational structure	The streaks of students' religiosity in the teacher's ethics and behavior in the process of rejecting, approving and refraining from critical enlightenment to calling for systematic silence
	Political and religious neutrality of students in the educational space	The dualistic educational ranges from accommodating religious beliefs of students to one-sided and non-negotiable structural imposition.
Idealism within structurally diverse content	Critical inclinations towards religion stem from the difference between structure and idealism among students.	Critical inclinations towards religion stem from the difference between structure and idealism among students.
		Systematic inefficiency in education
The ups and downs of the interventions of various educational factors	Interventions of educational factors on religiosity in two ranges from false systemic self-belief to deconstruction of institutional factors	The interventionist ups and downs of educational factors on students' religiosity, from false self-belief in the form of structural authority to conservatism and deconstruction.
	False self-confidence of education	The upward trend of formal education
The context of technological and media time	Intergenerational understanding of imitative and research religious approaches of students in the context of technological time, with the agency of religious colonialism in the field of ethics and media	Intergenerational understanding of imitative and research religious approaches of students in the context of technological time
		Fluctuations in the cloud space of religiosity in the dimension of ethics and media in the essence of religious colonialism

4.4. strategies

Strategies are actually special actions and interactions that are the result of a central phenomenon (Emami, 2007:69). The results obtained from the interviews conducted in this research show that the male students of the second high school have shown the five strategies in response to religious tendencies and transformation, which are stated in table number 5.

4.5. Central category (phenomenon)

In fact, the main phenomenon is considered the center of gravity of the categories and the core of the semantic field, which arises from the research problem and is inferred from the total concepts in the network of meanings, with a creative mind and during coding (Farasatkah, 2016:172). The main topic of the research is "the transformation and multiplicity of the religious affairs of male students", which has been extracted according to the structure of the cultural capital of families, the structure of the education system, and the capital fields and strategies emanating from them. Therefore, based on the categories resulting

from the coding with the maxqda software version 2022, the final model of the transformation of the religious matter was obtained. The results and consequences of a research are the actions and reactions that are done to manage or control the central phenomenon (babaei, 2023). The analysis of the interviews of this research shows that the reaction of the second high school male students to the Religious tendencies and its transformations has included the results presented in table number 6. After three-stage coding (open, axial, and selective) that resulted from the conceptualization of the data, the paradigmatic model of religious transformation and pluralism of high school students in Shahrud city is as shown in Fig. 1. After extracting the final model of the research, the variables, the relationships between them and the hypothetical propositions obtained and the corresponding questionnaire made by the researcher were provided to the statistical community for data collection and data analysis. To test the hypotheses and analyze the data from the questionnaires, descriptive statistics methods such as frequency, mean, standard deviation and inferential statistics methods (path analysis) were used using SPSS26 and PLS software. Descriptive statistics methods such as

Table 7. The results and consequences of the transformation and multiplicity of students' religious affairs

Selective coding	Axial coding	Open coding
The bipolarity of social self-censorship - the etic extension of social relations	Religious restraint caused by personality identity Religious expressions based on the students' social system	Social communication and student life in the form of self-concept and self-expression based on personality identity The discourse of social life and the structure of communication, social power on the construction of personality and social system relations
Expressing and refraining from identity in an expedient manner	Accompanying the student with personal worlds and social systems in expressing and refraining from her religious identity	Changing personality system based on identity crisis Maturity of identity and personality in social interactions based on self and cultural foundations
The bipolarity of unexpressed religious self-restraint to secularist readings of religion	Religion and non-religion in the context of social life Religious pluralism of students in the context of biopolitics	The directions of religion and non-religion in the field of changes in social life Tendency to self-conceived religiosity from unexpressed religiosity to non-religiosity in the aura of political life
Students' self-efficacy	The dominance of students' self-efficacy over the colonial system of education with the seasoning of rational choices and the discourse of cultural capital	The dominance of students' self-efficacy over the colonial system of education with the seasoning of rational choices and the discourse of cultural capital The collapse of prescriptive education systems in front of the growth of self-solicited civic participation and disregard for national-religious ceremonies for the modern personality system of students
The utilitarian political mixing of institutional religion and the ambiguity of ideological boundaries	Political intermingling of religion and government Instrumental use of religion	The perspective of the religious government and state religion from the political intermingling over interests on the one hand to the social political responsibility of students in expressing the concept of instrumental use of religion in the form of systemic criticism and analysis Historical signs and symptoms of political abuse of religion
Positive and negative bipolarity of students' leisure time	Leisure time from active, constructive and health-oriented to passive, destructive and traumatic in the structure of identity development based on generational spaces and conditions of social cultural capital	Leisure time from active, constructive and health-oriented to passive, destructive and traumatic in the structure of identity development based on generational spaces and conditions of social cultural capital Proportion of leisure time with student spaces and arenas

Research paradigm model

After the analysis and measurement of different data, the final research model is presented as follows.

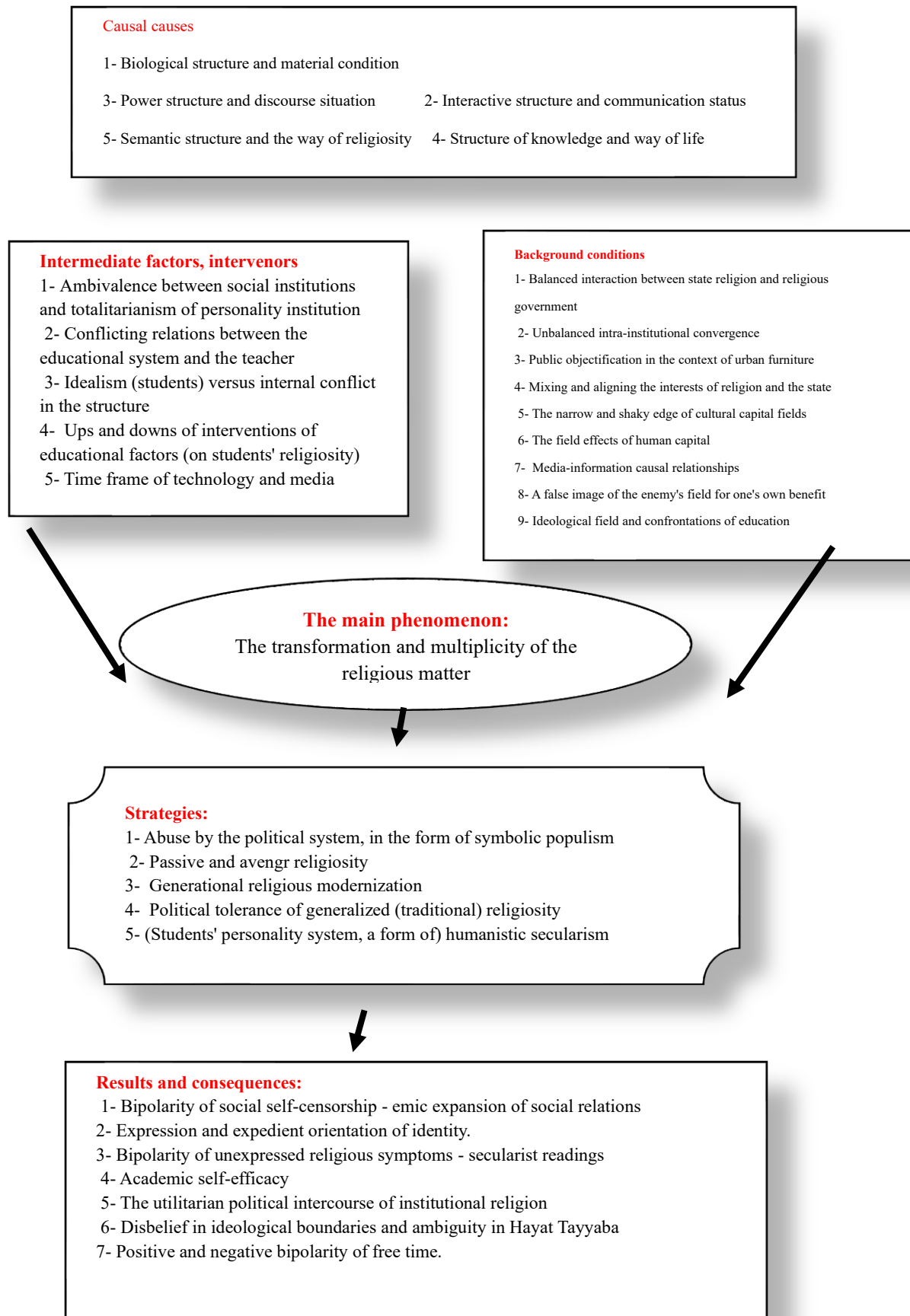


Figure 3. Final research model

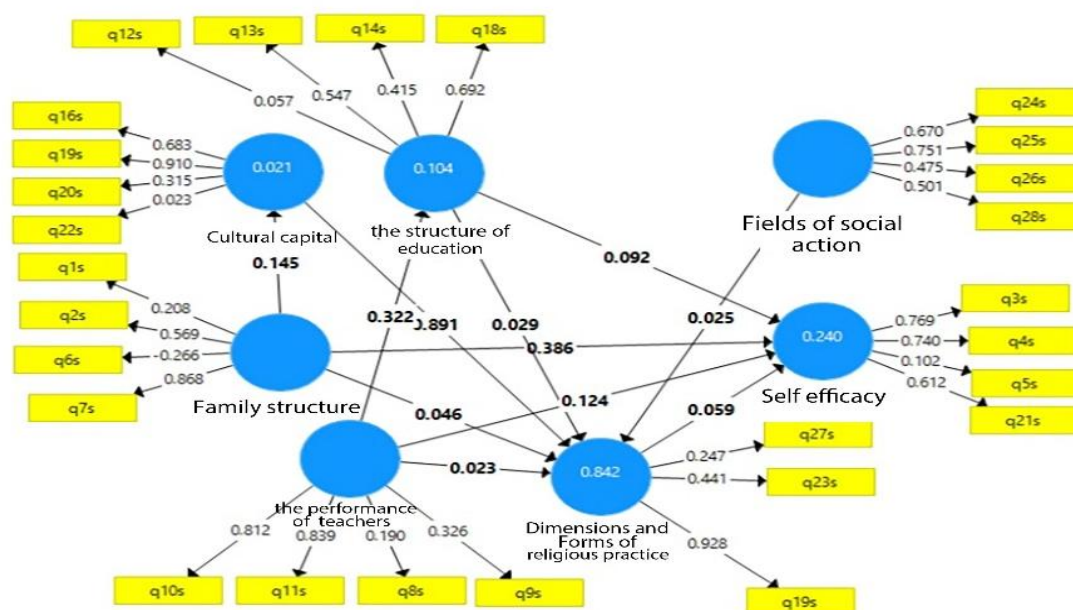


Figure 4. The primary structural model of the research based on the conceptual model with the values of the coefficient of determination, path coefficients and factor loadings

Table 8. Fornell and Larcker's criterion for constructs and its components to check the validity of the auditor (divergent)

Fields of social action (media)	The performance of teachers	Cultural capital	Family structure	The structure of education	self-efficacy	Dimensions and forms of religion	
-	-	-	-	-	-	1	Dimensions and forms of religion
-	-	-	-	-	0.814	0.235	self-efficacy
-	-	-	-	0.806	0.059	-0.095	The structure of education
-	-	-	0.746	0.105	0.234	0.418	Family structure
-	-	0.723	0.251	0.319	0.26	0.219	Cultural capital
-	0.802	-0.084	0.033	0.227	-0.476	-0.061	The performance of teachers
0.762	0.001	0.202	0.065	0.095	0.122	0.293	Fields of social action (media)

Table 9. Combined reliability index of structures and its components

Composite reliability	
0.713	Dimensions and forms of religiosity
0.749	self-efficacy
0.704	The structure of education
0.721	Family structure
0.761	Cultural capital
0.885	The performance of teachers
0.75	Social Action Fields (Media)

4.5.1. Reliability of structures

In structural equation modeling methods, to evaluate the reliability of the structures investigated in the research model, two indices are usually used: 1- Cronbach's alpha

and 2- composite reliability (Dillon-Goldstein coefficient).

As can be seen in the table below, the reliability coefficient of all the components except the cultural capital component is above 0.7 and is very suitable. But

the reliability of the cultural capital component is 0.53 and at an average level.

4.5.2. Examining research hypotheses

There is a relationship between the (five) family structures and the forms of religiosity of students.

According to the results obtained from the path analysis shown in the tables and figures above, the direct effect of the (five) family structures on the forms of religiosity of students ($p < 0.05$, $\beta = 0.08$) is not significant. Therefore, with 95% confidence, the research hypothesis is rejected and the null hypothesis is confirmed.

There is a relationship between the (five) family structures and students' self-efficacy (academic performance and social life).

According to the results obtained from the path analysis shown in the tables and figures above, the direct effect of the (five) family structures on the self-efficacy (academic performance and social life) of students ($p < 0.01$, $\beta = 0.38$). Therefore, with 99% confidence, the research hypothesis is confirmed and the null hypothesis is rejected. Therefore, the more coherent the (five) family structures are, the higher the level of self-efficacy (academic performance and social life) of students.

There is a relationship between the (five) family structures and students' cultural capital, attitudes, and tendencies. Hence, the research hypothesis is rejected and the null hypothesis is confirmed. There is a relationship between cultural capital (attitudes and tendencies) and the forms of religiosity of students.

According to the results obtained from the path analysis shown in the tables and figures above, the direct effect of the (five) family structures on the cultural capital, attitudes and tendencies of students ($p < 0.05$, $\beta = 0.11$) is not significant. Therefore, with 95% confidence, the research hypothesis is rejected and the null hypothesis is confirmed. There is a relationship between the (interactive and confrontational) functions of teachers and the field of the education structure (educational system).

According to the results obtained from the path analysis presented in the tables and figures above, the direct effect of teachers' (interaction-oriented and confrontation-oriented) functions on the field of education structure (educational system) is significant ($p < 0.01$, $\beta = 0.24$). Therefore, the research hypothesis is confirmed with 99% confidence and the null hypothesis is rejected.

There is a relationship between teachers' (interaction-oriented and confrontation-oriented) performances and students' self-efficacy (academic and social life performances).

According to the results obtained from the path analysis shown in the tables and figures above, the direct effect of teachers' (interaction-oriented and confrontation-oriented) functions on students' self-efficacy (academic

and social-life functions) is not significant ($p < 0.05$, $\beta = 0.00$). Therefore, with 95% confidence, the research hypothesis is rejected and the null hypothesis is confirmed.

There is a relationship between the structure of education and self-efficacy (academic performance and social life) of students. According to the results obtained from the path analysis shown in the tables and figures above, the direct effect of the education structure on students' self-efficacy (academic performance and social life) is not significant ($p < 0.05$, $\beta = 0.09$). According to the results obtained from the path analysis shown in the tables and figures above, the direct effect of cultural capital (attitudes and tendencies) on the forms of religiosity of students ($p < 0.01$, $\beta = 0.64$). Therefore, with 95% confidence, the research hypothesis is confirmed and the null hypothesis is rejected.

There is a relationship between the field of educational structures and the forms of religious practice of students.

According to the results obtained from the path analysis shown in the tables and figures above, the direct effect of education structures on the forms of religiosity of students ($p < 0.05$, $\beta = 0.13$) is significant. Therefore, with 95% confidence, the research hypothesis is accepted and the null hypothesis is rejected.

There is a relationship between teachers' (interaction-oriented and confrontation-oriented) practices and students' forms of religiosity. According to the results obtained from the path analysis shown in the tables and figures above, the direct effect of teachers' (interaction-oriented and confrontation-oriented) practices on students' forms of religiosity is significant ($p < 0.01$, $\beta = 0.17$). Therefore, the research hypothesis is confirmed with 99% confidence and the null hypothesis is rejected.

There is a relationship between the fields of social action and the forms of religious practice of students in terms of media. According to the results obtained from the path analysis shown in the tables and figures above, the direct effect of social action fields on the forms of religiosity of students ($p < 0.05$, $\beta = 0.01$) is not significant. Therefore, with 95% confidence, the research hypothesis is rejected and the null hypothesis is confirmed. There is a relationship between forms of religiosity and self-efficacy (academic performance and social life) of students.

According to the results obtained from the analysis of the path in the tables and figures above, the direct effect of the forms of religiosity on self-efficacy (educational performance and social life) of students is significant ($p < 0.05$, $b = 0.16$). Therefore, the null hypothesis is rejected with 95% confidence.

5. Discussion

Modernization, cultural transfer and value changes affected by the cultural capital of societies is one of the factors affecting the thinking and value system of people,

especially young people. The main phenomenon of the current research, affected by the causal conditions and the effects of the intervention and the contexts, was disapproval of religiosity on the part of the students and divergent changes and pluralities in the matter of religion, according to them.

According to the purpose of the present research, which is to understand and examine the relationship between each of the dimensions of cultural capital and the types and dimensions of religiosity of the second high school male students of Shahrud city, we discuss and examine the results of the research and the overlap of the findings with the results of other researches:

The results of the research in a mixed research, composed of qualitative research and quantitative research, more than 30 sub-categories related to the six categories of the paradigm model and 11 hypotheses were shown.

Also, the results of this research prove the relationship between the types of cultural capitals with students' religiosity and express hypothesis number 7. (There is a relationship between cultural capital and students' religiosity). And its results are in line with research (Avar sin 2023; Sarah Schnitker, jim. Medenwaldt, 2021). The findings of (Avar sin, 2023), while pointing out that the relationship is placed instead of a mediator in the appointment of managers, states that the output of this type of appointment also involves students so that they feel that the structures are fraudulent and commanding. As a result, the level of believability of the educational structure and content decreases. In addition to the fact that teachers also experience this feeling of injustice and inefficiency, these results confirm hypothesis 6 and 8, and also confirm the results of the qualitative section in subcategory 9 of the contextual factors category in the paradigm model.

Research findings (kiani salmi, 2024) refer to the implementation of plans and intentions emphasized in authoritarian and totalitarian ideologies through curricula. These results, while confirming hypothesis 7, confirm the results of the qualitative section in subcategory 9 of the contextual factors category in the paradigm model. Research (Sarah Schnitker, jim. Medenwaldt, 2021) has stated that religiosity and belief in the fragile and turbulent social structure is changing and transforming every day, and this changing social structure has its effects on the mental and cultural properties of teenagers and has transformed them into religiosity. These results, while confirming hypothesis 7, confirm the results of the qualitative section in subcategories 5 and 6 of the category of contextual factors in the paradigm model.

The findings of (Sarah Schnitker, jim. Medenwaldt, 2021) in the review article indicate that the role of religion in the form of a strong field includes different dimensions of people's human capital and prepares them for decision and change. These results, while confirming hypothesis 7,

confirm the results of the qualitative section in subcategory 6 of the contextual factors category in the paradigm model.

In transitioning societies and in the post-modern world with extensive interactions, high transparency and pluralism, religiosity also changes. In this new social construction, we do not have a pure mind, families try to provide new intra-family relationships by going beyond traditional beliefs. At the same time, what happens in the field of knowledge is that exclusive traditionalist religiosity fades.

The research results (Farasatkah, 1997, 2016, 2019) while confirming hypothesis 3, confirm the results of the qualitative part in subcategory 4 of the category of causal factors in the paradigm model. Also, the confirmation of hypothesis 10 and the results of the qualitative section in sub-category 6 of the background factors category and hypothesis 8 and sub-category 3 of intervention factors of the qualitative section are in the paradigm model.

The creation of false and exclusive knowledge by ideology in the education system is one of the results of the research, which results in the loss of trust and confidence of teachers, families and students in the official education system, and sees its results in students as boredom, passivity, indifference, alienation and silent resistance (Farasatkah, 2019).

These results, while confirming hypothesis 6, confirm the results of the qualitative part in sub-category 1 of the category of intervention factors, hypothesis 8 and sub-category 1 of intervention and hypothesis 10 and sub-category 9 of the category of background conditions in the paradigm model.

Also, the results of this research point to a positive relationship between the structure of education and religious practices of students and their religious practices, and the results of hypothesis 8 (there is a relationship between the field of action of education and religious practices of students), is a sign of the existence of this relationship and its overlap with the results of research (Nasaji Zavareh, 2009). In the research (Nasaji Zavareh, 2009), the contradiction in school and society causes the student to turn away from the learned belief and religion, or in other words, become religious, these results confirm hypothesis 8 and confirm the results of the qualitative part in subcategory 3 of the category of intervention factors in the paradigm model.

The findings related to the variable of teachers' performance, while confirming hypothesis number 9 (there is a relationship between teachers' performance and students' religiosity), overlapped with the research results of (Vakhshuri, 2021).

The results of the research (Vakhshuri, K., 2021) indicate that the role and position of the teacher in the religious education of students is more and more prominent, and the weight of the school is more in

comparison with other factors of religious conversion and religious practice of students such as the family. These results, while confirming hypothesis 9, confirm the results of the qualitative section in subcategory 4 of the category of intervention factors in the paradigm model.

It should be noted that in this research, the assumptions of numbers 1, 2, 5, 6, 10 and 11 were not confirmed, but they are in line with the results of (Fazlullahi Qomshei, 2017: 87), (Dehghanpour Farshah, 2020), (Avar sin, 2023), (Sanavi, 2024).

The results (Dehghanpour Farshah, T., 2020) while confirming hypothesis 2, confirm the results of the qualitative part in subcategory 4 of the category of causal factors in the paradigm model.

The results of (Avar sin, 2023), while confirming hypothesis 10, confirm the results of the qualitative section in subcategory 9 of the category of background factors in the paradigm model.

From what has been said, it can be concluded that young people and students in modern society see religion more and more personally and do not understand the traditional model of religiosity. They distance themselves from expressing their religion in the public sphere and turn towards subjectivist and individualistic religiosity.

5.1. Practical research suggestions

It is suggested that the desired research be carried out in the female gender as well and related comparisons be made. Also, the comparison of changes in religiosity in other ways, including trend research, which also has its own research problems, should be pursued.

It is necessary to establish an intergenerational understanding between parents and children and educate children according to their own time in order to strengthen the interpersonal relationship between family members and minimize the difference in religious meanings and the meaning of life so that the family can prevent unreasonable and undesirable religious changes in children. Appointing school principals based on merit, the spread of internal and external criticism discourse in schools is essential.

In order to reduce the general objectification of citizens by urban furniture and reduce the subjectivity trend of urban furniture, it is necessary to reduce the domination of urban space and apply politics on behalf of citizens to the city or for the political system to have the ability to understand citizens' politics and know their political minds and ideologies and reveal them properly in urban furniture.

Since the flow of religious dogmatism and government religiosity prevents criticism and religious thinking, it is necessary to take care to prevent the emergence of government religion and to protect the religious government.

And in relation to the effect of religion on the self-efficacy of students, it should be possible to propose a kind of researched religiosity as a valuable cultural capital to strengthen the five-fold structure of the family in the material, communication, discourse, life and religious dimensions.

In a general conclusion, the subject of religion, measuring the dimensions and monitoring the changes of the religious matter and extracting forms of religiosity from it, is a dynamic and evolutionary matter that is formed according to time and place.

In accordance with social changes, the effect of sociological factors and types of capital on the one hand, and the religious functions of political systems on the other hand, belonging to fixed traditional religiosity has decreased with some tolerance and various religious demands have increased, in such a way that one of its results is the change and diversity of the students' religion. In addition, there is a promise that the response to religious demands will strengthen religiosity in them, so that the necessary preparation to reduce religious pluralism will be created and the single religiosity will advance on a new, effective and active level.

Ethical considerations

Following the principles of research ethics:

In the present study, informed consent forms were completed by the subjects.

Financial sponsor

The costs of this study were covered by the authors of the article.

Contribution of authors

This article is extracted from the PhD thesis of Ali Akbar Saber, with the valuable guidance of Dr. Maqsood Farasatkah and the advice of Dr. Mehrdad Navabakhsh. Special thanks to Dr. Abbas Gholtash

Conflict of interest

According to the authors of this article, there was no conflict of interest.

References

- Alemzade Nouri, M. (2009). Religiosity and atheism. *Pegah Hoza*, number 255.
- Avar sin, p. (2023). A phenomenological study of the difficult experiences of school principals. *Bimonthly scientific-research journal of new approach in educational management*, 14(2).
- Azizi, A. (2015). Social factors affecting the religiosity of young people, the example of Shiraz city youth. *Quarterly scientific research journal of social sciences of Islamic Azad University, Shushtar branch*, 9th year, 2nd issue. [in Persian]
- Babaei, O. (2023). A qualitative study of the religiosity of the new middle class in the way of foundational data. *Sociology of Social Institutions*, Volume 10, Number 21, 179-208. [in Persian].
- Baiber, H Sharlen Negi. (2015), translator: Farasatkah, Maqsood, mixed research method (combining theory with practice), *Higher Education Research and Planning Institute*.

- Berger L; Bigitt. B and kellner.H. (2015). The Homless mind; *modernization and consciousness*. M.Savej.Tehran,Iran:Shing Nay.
- Carmines, Edward. Zeller, Richard. (2018). Assessment theory in social sciences (reliability and validity assessment). Translated by Hoshang Naibi. *Nashr nei*, first edition.
- Dehghanpour Farashah, T. (2020). Investigating Bourdieu's cultural capital and growth in religious teachings. *Scientific Research Quarterly of Religion and Cultural Policy*, No. 14.
- Emami, M. (2007). Qualitative research strategies: A reflection on foundational data theorizing. *Management Thought*, 1(2), 69-87.
- Farsatkakh M. (1997). Religion and society. Tehran: *Publishing Company*.
- Farasatkah M. (2010). Iranian school in conflict between two different logics. Retrieved from: <https://farasatkah.blogspot.com/1389/10/27/post-30/>..[in Persian].
- Farasatkah M. (2016). Research method in social sciences with emphasis on Grounded theory (Data Foundation). Tehran, *Aghaz Publishing House*. [in Persian].
- Farasatkah M. (2019). Ideology and curriculum. the speech of the second scientific meeting and dedication of the organization of research and educational planning. [in Persian]. Taken from: <https://sedayemoallem.ir>.
- Fazlullahi Qomshei, S ;Maleki Tavana, M. (2017). Factors on the development of students' spirituality and religious values. *Marafet (Religions and Mysticism)*, No. 236, 71-87. [in Persian].
- Hosseinkhanzadeh, A. Yeganeh, T. Mojallal, M.(2013).The Relationship of the Religious Orientations and Attitudes with Self-control Among Students, *Procedia - Social and Behavioral Sciences*, Volume 84.
- Inglehart, R. (2016). Cultural Transformation in Advanced Industrial Society (Translated by Maryam weter. Tehran, *Kavir* ,3rd edition.
- Kiani Salmi, Narges. (2024). The role of curriculum ideologies in guiding values. *goals and methods of education*. Iranian Curriculum Studies Quarterly. Year 19, No. 73, 150 – 129. <http://doi.org/10.22034/jcs.2024.180209>
- Nasaji Zavareh, Ismail., With a group of authors, (2009), Collection of articles of the Religious Education Conference, Qom, *Imam Khomeini Educational and Training Institute Publications*.
- Salehi, K. (2018). Phenomenological analysis of students' religious beliefs and providing solutions to reduce related challenges and harms. [in Persian]
- Salehi Amiri S. (2007). Cultural concepts and theories, Tehran. *Phoenix*, first edition: 64-65. [in Persian]
- Sanavi, n. (2024). Investigating the relationship between cultural capital and social identity. *Army Political Ideological Studies*, 82-100.
- Schnitker, S., Madden-Walt, J. (2021). Religiosity in adolescence. *National Medical Laboratory website*. [in Persian]
- Smith, CH., Fritsch, M. (2020). Religion in the lives of Americans and teenagers. *Review article*. [in Persian]
- Vakhshuri, K. (2021). The role of teachers and schools in the religious education of students. *Psychological studies and educational sciences* (Center for the Development of Modern Education in Iran). 7(4). 93-103.