

Examine the Relationship between Religiosity and Social Capital*

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Abstract

Religion and religious beliefs are very important in individual and social life. So, the religious beliefs create a moral and social discipline, and it creates solidarity and cohesiveness in society and religion plays often a central role in the lives of individuals and communities. The main objective of this study was to examine the relationship between religiosity and social capital.

This study had a main and three sub hypotheses that results show all of them are significant. The research method was descriptive and t-test, correlation and regression tests were used to analysis research hypotheses. The population of this study includes all of students in Payam Noor University of Maragheh and bonab cities who were 6,000 people. Sample of this study were 365 subjects who were selected randomly.

The results showed that religiosity has a significant relationship with social capital. It is recommended that should be used from the capacities that created by religion and religious beliefs of individuals in the promotion and utilization of social capital.

Key words: social capital, religiosity, Religious obligation, religious Emotions, religious belief and religious sentiments

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Introduction

Human history has shown that religious man has an ancient history. So that the studies of archeology and anthropology show religion has been inseparable part of human life at all ages. Religion is a rich, comprehensive and complex phenomenon that different aspects of it appear for different views and attitudes, differently. But the important issue is that any period of human history has not been free from religious convictions. Even though a person without religious belief thinks to God in uncertainty and emotional crisis in his life is a known phenomenon (khodapanahi and khaninzadeh, 2000).

Due to Antiquity and status of religion on the one hand and its Extension and complexity on the other, Agree and disagree views and opinions on philosophical, sociological and psychological have been created in history of human knowledge.

This multiplicity of theories approves that man never failed to stop taking this matter (Khodayarifard, 2009). On the other hand, the concept of social capital is also new and emerging area of social studies, but this concept is rooted in the social relations of mankind. Today, it is clear that to achieve the development, civil society, universal standards and suitable Conditions for social biological is only formed with social capital.

Third World societies are along with challenges that they will create changes in society. This change is directly related to social capital. According to Fukuyama, life in community that have a social capital is simple and growing deficits and problem in the West societies due to erosion and depletion of social capital particularly its main source, family. Family breakdown in developed countries like the U.S., France, England and Sweden, leading to increased welfare costs, such as expenses for social security, health, household expenditure, reduced savings and increased load.

Islam is a school that Addressing all aspects of individual and community and have drawn rights in relation to God and man and society together. And can be acknowledged interconnected relationship about matters such as beliefs, judgments, deals, worship, ethics, leadership and management with together.

For example, the Pay taxes such as Khoums and Zakat However have the economic effects - such as, reducing poverty and social exclusion, and adjusted their wealth in society. On the other hand they provide growth and perfection of man and Muslims society and expand intimacy and solidarity, which according to sociologists provide collective spirit and friendship these are the examples of social capital. Charities dedicated in the Quran and Hadith and were recommended repeatedly. And too virtues are enumerated for them.

Social capital in this study

Social capital is a vital component of religious activity across the board. It may even be growing in importance with a trend away from simply attending worship to more active involvement and participation within younger and more progressive congregations (Baker and Smith, 2010). Social capital is defined as network structures linking individuals in communities. Because network structures vary in the extent to which they narrowly or broadly link residents in communities, it is important to differentiate bonding social capital from bridging social capital. Bonding social capital consists of network structures in which connections are primarily or entirely among members of the same group, while bridging social capital consists of network structures in which connections crosscut members of different groups (Putnam, 2000). Social capital is a concept that its history returns to the eighteenth century and even before that recently has risen again in debate on civil society (Kilby, 2002). Today has been utilized social capital along with human capital and financial capital. This concept refers to the Links and communications network as a valuable resource in the between members that cause attaining goals with creating the norms and mutual trust between members. Social capital that has a sociological overlay has been offered as a successful instrument. Social capital is seen as Suitable context for human and physical capital productivity and so is a way to achieve success.

Social capital by definition benefits those who possess it. Yet there is good reason to expect that the advantages individuals accrue from social capital often come at the expense of others (Beyerlein & Hipp, 2005). Managers And other people who could create social capital in organization, will pave the way your organizational and Occupational success.

On the other hand, social capital gives meaning to people life; it makes life easier and more enjoyable. Today, social capital plays very important role than physical and human capital in organizations and communities and group relationships networks cohesion among people, and individuals with organizations, and organizations with organizations.

In the absence of social capital, other capital loses its effectiveness. And without social capital ways of cultural and economic development are rough and tough. According to Adler and Kwon (2002) the use of social capital in organizational life, could support of intellectual capital. According to Coleman the construction of social capital is not out of the four categories: 1) institutional factors, 2) Spontaneous factors 3) external factors 4) natural factors (Akhtar mohaggegi, 2006). Each of these factors is to be divided into smaller groups. Table 1 shows these factors.

	General groups	Minor groups
1	institutional	rational - irrational
2	Spontaneous factors	rational - irrational
3	external factors	religion, ideology, culture and shared historical experience
4	natural factors	kinship, race and ethnic

Table 1 - Factors building social capital (Akhtar mohaggegi, 2006).

Putnam defines Social capital as networks, norms and trust that enable participants to work together more effectively and to pursue shared objectives. Social capital can be defined as the existence of a certain set of informal values or norms that members of a group that is allowed Cooperation among they, are shared to it. Cooperation on values and norms are not cause to the creation of social capital only, because these values may be negative values. Norms that produce social capital mainly includes behaviors such as honesty, doing obligations and mutual communication. In general are presented the various definitions about social capital. Nahapiet and Ghoshal place the different aspects of social capital in three dimensions: structural, cognitive and relational (Nahapiet and Ghoshal, 1998).

Structural component

Structural component of social capital refers to the overall pattern of contacts between individuals. Also, it refers to you have access to whom and how (Burt, 1992). Important aspects of this element are network relationships between individuals, a network configuration, and appropriate Structure.

The cognitive component

Cognitive dimension of social capital refers to the resources that Provide symbols, meanings, interpretations and shared meanings systems among the groups (Cicourel, 1973). The most important aspects of this element are common language, cods and stories.

Relational component

Relational component of social capital describing personal relationships that individuals interact with each other because of their prior interactions. The most important aspects of this component are trust, norms, obligations and expectations, and identity (Nahapiet and Ghoshal, 1998).

Religion and religiosity

Religion is a set of beliefs, attitudes, feelings and serious attitudes (Arian, 1999). Javadi Amoli (1998) defines Religion as a set of religious beliefs, ethics, law and regulation that these are for community affairs and education for human beings. Religiosity is a psychological motive that is rooted in human nature. For this reason religion psychology is one of the most important issues in psychology that to be considered.

In the literature about defining religion there are two approaches: the functionalist approach and substantive approach (Grill & Thomas, 1994). Functionalist approach mainly considers religion as a phenomenon that Undertaking specific psychological or social functions, such as social cohesion, common sense and specific meaning system. Substantive Perspective of religion is the same way that people can understand it. Consequently according to this definition, religion is the supreme and beliefs that governing sacred creatures and associated social patterns with them (Robertson, 1970). Allameh Tabatabai (1992) is believed that religion is a special way in life so that provides worldly prosperity it agrees with heavenly perfection and real permanent life.

Religiosity rivals education as a powerful correlate of most forms of civic engagement. In fact, religiously involved people seem simply to know more people (Smith, 2007). Religiosity provides a moral foundation for civic regeneration. Faith gives meaning to community service and good will, forging a spiritual connection between individual impulses and great public issues. That is, religion helps people to internalize an orientation to the public good. Because faith has such power to transform lives, faith-based programs can enjoy success where secular programs have failed. Religion can heal divisions, to be sure, but it can also exacerbate them. Religious exhortations can reduce tensions, but also increase them. Religion is associated with prosocial behaviors, that is behaviors which are costly to oneself but benefit others.

Javadi Amoli (1998) with using verses and traditions introduces the religion as a humility, compliance, obedience, surrender and punishment and knows it consists of a set of beliefs, morals, laws and regulations that that's goal is governing of human society and human development. From a philosophical view one person when can be considered as a religious who is encountered with supernatural questions and issues such as origin and destination of universe and to find the right answer for they (Khodayarifard, 2009). From Sociological view religion is introduced as a social institution. From Sociological view religion as a social institution has basic functions such as discipline, integrity, and happiness of life that lack of it

cause undermine the maintenance of society. Religiosity assessment scale on the base of components of Muslim religiosity has been built in the three subscales, religious belief, religious Obligation and religious emotions (Khodayarifard, 2009).

Component of Recognition and religious belief

Recognition is in the meaning of principles knowledge i.e. the certainty to the God, the afterlife, the prophets and aware of the minutiae of religion. Belief is means accepting, acknowledging and confirming the principles and laws of religion in the heart. Often beliefs are the most important dimension of religiosity and determine the religiosity of individuals. Recognition In this definition includes both attainment and attendance recognition. attainment recognition In addition to understanding of human from existence and attributes of God, prophets and existence of afterlife as the principles of Islam religion, including knowledge of the rules and what was revealed to the Prophet (Khodayarifard, 2009).

Component of religious sentiments

Religious sentiments are including all positive and negative emotions. Positive emotions are in order to heart understand and accept of God's, prophets and parents, and all pious believers, religion, the universe, and the world after death. Negative feelings are considered towards the enemies of religion and divine prophets. In general feelings include the love and hatred in order to approach God. Emotional relationship with God, self, others and the universe, shows the dimensions of educational programs in Islam are in deal with religiosity (Khodayarifard, 2009).

Component of Obligation and practice of religious duties

Commitment to religious duties Means that The religious person in Following the creation of Cognitive and emotional feelings toward God and prophets Deems necessary, and to act Perform Religious tasks in the field of personal, social and economic (Khodayarifard, 2009). This composed of two major components includes worship and morality.

Methodology and Measures

This study examines the relationship between religiosity and social capital. Research method and sample of this survey is based on descriptive goal. The population includes 6000 Students of payam Noor University in East Azerbaijan. The proposed model selects 365 people, randomly based on Kokran formula. This study is descriptive - analytical research the used tool to gather data is a questionnaire, which is divided into two parts. The first part is related to the social capital, which includes 12 questions: cognitive dimension of social capital (2 items), relational dimension of social capital (7 items), structural dimension of social capital (3 items); and the second one to examine religiosity includes 24 questions. Religious obligation (8 items), religious belief (8 items), and religious sentiments (8 items).

Cronbach's alpha was used to study the reliability of questionnaire that Cronbach's alpha for social capital was 0.89 and religiosity was 0.84 and to study validity of questionnaire, were used the verification validity and content validity. On the basis of theoretical study were provided following assumptions:

Main Hypothesis: there is a significant relationship between religiosity and social capital.

Hypothesis 1: there is a significant relationship between religiosity and cognitive dimension of social capital.

Hypothesis 2: there is a significant relationship between religiosity and relational dimension of social capital.

Hypothesis 3: there is a significant relationship between religiosity and structural dimension of social capital.

Analysis of data

To investigate the relationship between the variables and hypotheses were used correlation and regression tests that results of them are offered in this section.

Hypothesis 1: there is a significant relationship between religiosity and cognitive dimension of social capital.

Independent variable	Dependent variable	R	B	Beta	T	Sign
religiosity	cognitive dimension of social capital	0.328	0.45	0.328	6.6	0.000

As seen in the table above, there is a positive correlation between the religiosity and cognitive dimension of social capital. Therefore, because $p = 0.000 < 0.05$ and Beta = 0.328, H1 is accepted, and is confirmed significant correlation between the religiosity and cognitive dimension of social capital.

Hypothesis 2: there is a significant relationship between religiosity and relational dimension of social capital.

Independent variable	Dependent variable	R	B	Beta	T	Sign
religiosity	relational dimension of social capital	0.49	0.50	0.49	10.74	0.000

As illustrated in the table above, there is a positive correlation between the religiosity and relational dimension of social capital. Therefore, because $p = 0.000 < 0.05$ and Beta = 0.49, H1 is accepted, and is confirmed significant correlation between the religiosity and relational dimension of social capital.

Hypothesis 3: there is a significant relationship between religiosity and structural dimension of social capital.

Independent variable	Dependent variable	R	B	Beta	T	Sign
religiosity	structural dimension of social capital	0.204	0.313	0.204	3.97	0.000

As seen in the table above, there is a positive correlation between the religiosity and structural dimension of social capital. Therefore, because $p = 0.000 < 0.05$ and Beta = 0.204, H1 is accepted, and is confirmed significant correlation between the religiosity and structural dimension of social capital.

Main Hypothesis: there is a significant relationship between religiosity and social capital.

Independent variable	Dependent variable	R	B	Beta	T	Sign
religiosity	social capital	0.44	0.42	0.44	9.36	0.000

As seen in the table above, there is a positive correlation between the religiosity and social capital. Therefore, because $p = 0.000 < 0.05$ and Beta = 0.44, H1 is accepted, and is confirmed significant correlation between the religiosity and social capital.

Discussion and Conclusions

Based on the long history of theoretical issues in the field of faith development and its importance in today's world, it is most felt the scientific importance of this issue. Because of race Discrimination, War, oppression and injustice in different societies they were observed that faith growth has not occurred consistently with the technological growth and growth new technologies, and this has led to the creation of problems for humans. Therefore if there was compatibility between them, today, we are not seeing such things.

The crucial point is that the growth of the faith is created in the shadow of train and education and the identification of effective methods of education and training can have significant effects in this field.

And assessment the rate of achievement about educational objectives is possible only with a valid instrument. According to the discussions, Importance of religion and religious beliefs institutions is obvious in individual and social human life.

Thus we can get the Religion there is in various forms in every culture and usually play the pivotal and crucial role in the lives of individuals and communities.

This study examined the relationship between religiosity and social capital. Considering these results are consistent with results of previous researches and discussed theories in this field. As Fukuyama (2000), refers to the influence of religion in the formation of social capital And he points out the Religions that create necessary conditions for effective and useful relationships with other people to are more successful in The formation of social capital. Results of Ghasemi and Amiri's study (2000) highlighted the Influence of religion in the formation of social capital and is confirmed the relationship between these two variables.

Also, the results of this study show that dimensions of religiosity have a positive effect on social capital. Also, The other researches such as Wuthnow (2002), Johnson and Jang (2004), Firoozabadi (2005), Yeung (2004) have confirmed this same conclusion.

On the other hand, some studies show that level of social capital is low in Iran, and this while Islam as the first religion of this country is having a profound convictions and beliefs. This condition implies that is not taken enough advantage from capacities and potentials of this religion in order to enhance social capacities and especially social capital.

It is essential to act for creation and propagation of the faith -based organizations and other non-profit organizations and non-governmental with religious nature in this situation; to be notice to trust and trust building in the social and religious practices. Being honestly relations and mutual trust should be accepted as a strengthening communications and social ties.

Doing appropriate behavior with others is one of the things that help to strengthen social ties and enhance social capital that is too much emphasis on in Islam. Also, Cooperation an exchange of information can be effective for strengthening social capital and will be have the overburden effects. Islam religion could be effective in attraction people to social organizations in all areas of social, cultural and economic fields then strengthening social capital. Also helping to poor, giving charity and other religious doctrines that Islam emphasizes to them will promote social capital.

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