Pathology of religious identity formation process in first secondary schools: a case study of Hormozgan province

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Abstract

The purpose of this study was to diagnose the process of religious identity formation in the first secondary schools of Hormozgan. Qualitative research method and data analysis method was inductive with coding system. The research community included 785 religious teachers in Hormozgan province and the research sample included 15 religious teachers. The findings of the research show that 13 key categories include the low level of efficiency and lack of practical commitment of those in charge of teaching religious concepts to comply with religious guidelines, inattention to those in charge of religious education, anti-religious propaganda in society, prioritizing material issues and the low level of media literacy in society. Inattention to religious issues, lack of supervision and content in religious education, inconsistency in matters related to religious education, budget problems and the lack of suitable religious models and financial problems of students' families are the causes of damage to the process of religious identity formation Also, 14 key categories include the development of media literacy and the development and production of high quality religious content, improving the atmosphere of religious education, coordinating the trustees and practitioners of religious education, paying attention to the role model and practical commitment, improving the supervisory system and empowering and using efficient educators, developing religious knowledge and Practical and theoretical guidance of learners, involving parents and students in teaching religious concepts, using new methods and solving budget problems and developing incentive factors are the solutions to improve the process of religious identity formation. The level of knowledge and awareness of religious education teachers and trainers, as well as students' families, holding workshops and webinars and preparing appropriate educational content fundamentally and based on the needs and doubts of the day, should be strengthened, so that they can find the ability to persuade and resolve the doubts of students.

Keywords
religious identity, teachers' performance, pathology, high school students

Introduction

Identity is a multi-dimensional concept; its definition is difficult for reasons such as being raised in a wide range of scientific disciplines, from philosophy to political science, and it is not included in many common measurement methods. According to Erikson, the prominent theorist and researcher, identity is a completely comprehensive but ambiguous concept. The haunting inescapability of identity is well explained by the famous social theorist Leon Wieseltier. He emphasizes the point that if we want to oppose this concept, we cannot escape from it (Wieseltier, 1994). There is a little concepts like to identity that has multiple meanings. Trying to define identity has been considered similar to trying to name the color of the wind; everyone who is asked will give a different answer (Paranjpe, 2010). The existence of synonymous or close and related concepts for identity, such as the active self, the passive self, self-understanding and self-awareness, self-image, ego and personality may also originate from this issue that identity is favored by several scientific fields, including philosophy, psychology, sociology, political science, history, and literature, so it seems that everyone has something to say about it (Mohseni & Doran, 1993).

The necessity of discussing identity is that having a definition of oneself is the first step, not only in playing a role, but also one of the prerequisites of being human. Since the beginning of his appearance on the earth, man has constantly asked who and what he is. The study of history regarding past human experiences and cultural and sociological studies implies a general principle; If the assignment of the category of identity is known among a group or a nation and a general theoretical consensus is reached, first of all, each person will feel confident, and secondly, the society and the group, in general, will see its direction and goal clearly (Rajaei, 2006).

Strengthening religious and national identities in students is considered one of the most basic issues of education and upbringing, as one of the most important agents of social acceptance and reproduction of general social solidarity. By internalizing values and introducing students to the principles governing society and the political system, the educational system plays a significant role in increasing people's interest and attachment to them. For this reason, internalizing the values and norms of the political system and spreading them to each individual is considered one

of the most important tasks of the education system, and any kind of disruption in doing so will have unpleasant results. In the Fundamental Reform Document of Education (FRDE) of Iran, one of the main ways to achieve this goal is to create a mechanism to strengthen social cohesion and national unity and revive the proud Islamic-Iranian identity in students and teachers. Therefore, the school has an undeniable role in the development and promotion of students' religious and national ties, and any failure and challenge in this regard will be harmful to the process of Islamic-Iranian identification of students.

Formal education, as one of the main factors in the formation of students' identity, plays a fundamental role, and according to the care that the educational system defines for its ideal citizen, it tries to create its desired identity for people (Shamshiri, 2008).

In the Iranian educational system, one of the priorities that have been addressed especially since the constitutional period is the issue of religious identity, so that in the national curriculum document, the word identity is mentioned more than 47 times, especially religious identity and national identity has been used, which shows the importance of the issue of developing the Islamic-Iranian identity of learners by those involved in the education system, from the high decision-making levels to the executive and classroom levels. It is stated in this document that this program, by providing diverse and comprehensive educational opportunities, aims to help learners to continuously develop and improve their identity to reach a level of good life. However, from the point of view of education, a basic question in the current state of our society and the world society in general can be asked, what challenges and damages in the functioning of the official education system cause the process of religious identification of learners, even though it is intended by the education system even though it becomes a vast planning, it does not go through the desired process and we are faced with situations of crisis, forgery and pseudo-identity to a great extent, and what are the obstacles and solutions for education in creating these inappropriate identity situations?

Similar to the national curriculum document, in the text of the FRDE, there are many references to the issue of Islamic identity. In the text of this document, it is stated that the fundamental reform in the education system based on the supercilious ideals of the Islamic system should be focused on the perspective that outlines a developed Iranian with a revolutionary Islamic identity. Establishing the foundation for the acquisition of basic competencies - with emphasis on common Islamic and revolutionary characteristics, in line with the continuous development and

excellence of students' identity in individual, family and social dimensions, should be considered as a value proposition. Protection of national unity and social cohesion should be done with the center of common Islamic identity. The official public education system should be able to create the ground for the flourishing of nature and talents and the formation of a unified Islamic identity of students.

Pathology means diagnosis of the causes of damage to a specific system (case of study). By analyzing this information and according to the goals of the organization, pathologists become aware of the causes of injury through existing logical relationships and those relationships that should be established (Pidayi & Nouri, 2011). In this article, authors mean by the concept of the damage of the religious identification processes of the learner in the formal and public education system, to identify the damage caused to the education system in the dimension of religious identification to the learners. Based on it, in this paper, we are looking to analyze the pathology of the religious identity formation process in the first secondary schools. Therefore, the objectives of the research are:

- Examining the harms of the religious identity formation process in the first secondary schools of Hormozgan province
- Providing solutions to improve the process of religious identity formation in the first secondary schools of Hormozgan province

Based on the above objectives, the research questions are:

- What are the harms of the religious identity formation process in the first secondary schools of Hormozgan province?
- What are the ways to improve the process of religious identity formation in the first secondary schools of Hormozgan province?

In the field of religious identity, many researches have been done, and we mention some of these studies as follow. Najafi et al. (2021) in a research entitled designing a curriculum model of religious identity in the first year of secondary school came to the conclusion that religious identity is the objectified Islamic culture in human existence, and if we want to design a curriculum model for it, its goals include three types of insights (knowing the circle of existence and creator, knowing the destination and ultimately, knowing the way and leaders of life, knowing oneself), tendency and action, and the content is a function of interwoven/spiral organization. In addition, "paying attention to the signs of God's Lordship in the horizons and

systems of the universe, inviting self-reflection, explanation, reasoning and protest, interrogation, observation, allegory, reminder and teacher action" are among the teaching-learning methods emphasized in this model.. The general approach of evaluation is also a "process" that takes into account the religious requirements and a special look at the student's intention, effort, as well as taking advantage of the three sides of the teacher, student, and parents, and identifies possible deficiencies and is more in the service of learning.

Mirbaluch Zehi (2018) in a research entitled providing practical solutions to strengthen the Islamic-Iranian identity of children in preschool centers concluded that the preschool period is one of the most important periods of life due to the role it plays in the formation of the personality and identity of each person. Considering the importance of this period, it is necessary to provide the ground for the growth and upbringing of the child by investing more in the preschool stage and also by providing a suitable environment. In order to strengthen and elevate the national identity of the new students in an Iranian-Islamic format, very simple and indirect solutions should be used, or in other words, inconspicuous ways, speaking directly about national identity will be incomprehensible and useless for this age group.

Rastgo et al. (2017) in a research entitled "Investigation of effective factors in strengthening and promoting the religious identity of first year high school students" showed that the level of parental literacy has a significant relationship with promoting and strengthening the religious identity of students.

Rawat and Gulati (2019) in examining the effect of religion on the psychosocial identity of women stated that religion and attachment to God are related to significant aspects of individual emotion and personality. They found that religious attachment promoted better mental health and discovered that such attachment was associated with feelings of loneliness and homesickness among women.

Wodak (2012) states that religious education is a part of the identity and personality development of children and adolescents that creates religious connections and religious experiences in them, and cognitive, emotional, emotional and voluntary aspects play a role in this process.

Francis et al. (2004) in an article "To be modern or middle: young South Asian Muslims living in Britain and the multiple influences on their identity" with the aim of finding out the effects of Islamic and British aspects on their identity, using the field approach; They came to the conclusion that a set of individual tendencies (habits), which originated from an Islamic family

with an Islamic field in Asia, has changed in contact with the Western field, which is governed by a different values, which can lead to metamorphoses in their identity. In another part of the results, based on the qualitative results of 25 semi-structured interviews with the statistical population of the research, it was determined that the interactions in the fields of identity and Islamic identity of people were very different from each other. The general results of the research were that although the society and the environment that governs it influence some aspects of the individual's identity, people with Islamic identity are less prone to identity transformations in this field.

Material and Methods

This research was done with a qualitative method. The research plan is an emergent plan; because the components have been determined during the research. The research community included 785 experts and religious teachers of the first secondary school of Hormozgan province. 15 people (8 women, 7 men) using purposeful sampling (provincial sample teachers introduced by the governors and professors of education in the province) and observing the principle of saturation (the researcher reached saturation after fifteen interviews) and maximum diversity (gender and years input) were selected as a research sample. The data analysis approach was a descriptive-interpretive approach. This approach requires some interpretation and prior to that, information selection. The method of data collection in this research is in-depth interview. Therefore, the data was collected in the natural environment. In qualitative research, the researcher plays a role both as a data collector and as an interpreter of the meaning of the data. The data analysis method in this research is the inductive analysis method based on the coding system. In the inductive method, the researcher constructs concepts by continuously comparing data; In this way, after writing the text of the interview with a brief look at the data, the context of the organization of the data was examined and concepts were constructed, and at the same time as the concepts were created, open codes extracted from the interview text related to the research topic were extracted from the text of the interviews in the open coding method and the related codes were extracted. Each point is specified. In the next step, by putting together the open codes extracted from the interview text and continuously comparing the data, primary concepts and primary categories were formed at the same time. Then, using the axial coding method, the central categories are identified. In the final stage, the researcher uses the selected coding method to extract the main categories and conceptualize.

In this research, in order to validate the research, the audit trail method has been used. In the audit trail method, the researcher records the route that he traveled during the research in order and time order (Lincoln & Guba, 1986). In order to increase the validity of the research, the interview questions and the components resulting from the analysis and review of the interviews, after applying the opinion of five experts and experts in the field of religious identity in the country, using the Delphi method, summarization and necessary corrections were made. In order to verify the reliability and validity of the findings and results of the writing, the coefficient of agreement of the graders was made for the obtained components. Also, the results of the research were presented to the participants (interviewees) in the research and by asking about the accuracy of the findings, reliability and believability of the findings were obtained.

Results

In response to the first question of the research regarding the harms of the religious identity formation process, the table 1 (appendix 1) was obtained by analyzing the text of the interviews, after three stages of coding. Each of the following columns results from a coding step.

The data in the table 1 shows that 34 code concepts and 13 key categories include the low level of efficiency of the trustees in teaching religious concepts, lack of practical commitment of the trustees of religious concepts to comply with religious guidelines, neglect of the trustees of religious education, anti-religious propaganda in the society, priority finding material issues in society, low level of media literacy in society, neglecting religious issues at various levels, weak supervision in the field of religious education, weak content in religious education, inconsistency in matters related to religious education, budget problems in religious education , the lack of suitable religious models and the financial problems of students' families cause damage to the process of religious identity formation. The three components of the low level of efficiency of the trustees in teaching religious concepts, lack of practical commitment of the trustees of teaching religious concepts to comply with religious guidelines, and anti-religious propaganda in the society have the most prominent among them, and other categories are placed in the next levels of importance.

In response to the second question of the research regarding the ways to improve the religious identity formation process, table 2 (appendix 2) was obtained after the three stages of coding by analyzing the text of the interviews. Each of the following columns results from a coding step.

The data in the table 2 shows that 38 code concepts and 14 key categories include the development of media literacy in the field of religion, the development and production of religious content, the improvement of the atmosphere of religious education, the coordination of the trustees and practitioners of religious education, attention to the role model in religious education, practical commitment to religious education, improving the monitoring system in religious education, empowering and using efficient instructors in teaching religious concepts, developing religious knowledge at the general level, guiding learners in practical and theoretical ways towards religious themes, involving parents and students in education of religious concepts, using new methods in teaching religious concepts, solving budget problems in religious education and developing motivational factors in teaching religious concepts are solutions to improve the process of religious identity formation. In the meantime, the five components of developing and producing excellent religious content, improving the atmosphere of religious education, practical commitment to religious education, empowering and using efficient instructors in teaching religious concepts, developing religious knowledge at the general level, and guiding learners in practical and theoretical ways towards religious themes have the highest frequency and other components are placed in the next priorities.

Discussion

In this research, based on the objectives, we sought to answer two basic questions, and finally, regarding the first question, 34 basic concept codes and 13 key categories were counted, and regarding the second question, 38 basic concept codes and 14 key categories were counted.

In explaining the findings of the first question of the research, it should be said that the category of the low level of efficiency of the trustees in teaching religious concepts means that first of all, the level of knowledge and awareness of many religious education teachers and trainers is low in such a way that the ability to persuade and resolve the doubts of knowledge, they don't have the teachers and sometimes they themselves have doubts that they haven't received the answer to. Even in some cases, students are ahead of their teachers due to the developed virtual information, which indicates that our religious teachers are not aware of the religious issues of the day and how to respond to them in some cases. On the other hand, it can be seen that teachers use less interactive teaching methods and do not have the ability to present materials in a language that students can understand, and they only quote religious topics in a traditional way. In the

meantime, families have acted weakly and do not have the necessary knowledge to answer their children's doubts, and they are basically not persistent in some cases.

Also, in the teaching of religious concepts, little attention has been paid to the issues of developmental psychology and the needs and interests of the learners, and in general, the level of knowledge of the adult society, which is responsible for the religious education of the younger generations, is low. In some cases, the trustees of religious education have acted so rigid, one-sided and unattractive that they have only not strengthened the religious identity of the students, but have spread religious evasion. The lack of practical commitment of those in charge of teaching religious concepts to comply with religious guidelines shows that both teachers and parents, as the two main poles of religious education for the new generation, do not adhere to religious issues and duties and sometimes it is the opposite in these cases and they have a negative impact on their audience. The level of job commitment of religious teachers and trainers is also low and they are only limited to presenting materials during the official classroom time and do not follow up on the religious affairs of their students. The category of neglecting the guardians of religious education indicates that the social status of religious teachers as the main models of religious education and promotion in the society is low and sometimes they are helpless in their livelihood and there is no motivational factor in the direction of developing the range of extracurricular religious activities for them.

The component of anti-religious propaganda in the society shows that the penetration of secular and material Western cultures on one hand, especially in the families, and strong anti-religious propaganda and promotion of materialism and welfare on the other hand threaten the religious identity of learners. In the meantime, the existence of anti-religious stimuli and virtual channels centered on the promotion of prostitution and malevolence is also a reason. The priority of finding material issues in the society and the low level of media literacy in the society have added to the challenges of religious identification of secondary school students. The meaning of the component of neglecting religious issues at different levels is that both the family, the school, and the subordinate institutions did not attach as much importance to the category of religion and religiosity as they should, and did not spend enough time and serious determination in this regard, which unfortunately is a fact Weakness of supervision in the field of religious education can be seen both from the inspectors and educational groups of schools and the supervision of official and unofficial media as well as in the selection of teachers and religious trainers. Content

weakness is seen both in the field of textbooks and religious education media. Also, inconsistency in matters related to religious education is observed both between the school and the family, and between the institution of education and other institutions in charge of religious education, and basically, a huge gap has been created between what is said and what is actually seen. There are budget problems in religious education both regarding the provision of facilities and software for religious education and the basic infrastructure of the educational system. Finally, appropriate religious models are not well and universally introduced at the public level, and sometimes anti-models are presented to students instead of the expected models of Islamic lifestyle.

In explaining the findings of the second question, the meaning of the category of developing media literacy in the field of religion is basically the correct use of mobile phones and other official and unofficial media and virtual channels in the form of a suitable media literacy package for students. Teachers and their families should be trained. The category of developing and producing high-quality religious content is indicative of the fact that, first of all, the content of religious books should be reviewed and rewritten based on the needs, interests and religious challenges of the present age and the doubts that are in the minds of the new generation, because the current generation speaks with the language of indoctrination and one-sided speech. It definitely leads to failure, and the content should be fundamentally self-challenging and involve students' thinking and make them research and investigate religious issues. Also, attractive and high-quality media and software should be prepared to introduce religious topics, and game formats and interesting and innovative clips should be used as much as possible. In addition, the need to produce excellent religious content in the form of poems and stories, films and audio files, etc., so that it is attractive, good-looking and understandable for the new generation, and in other words, prepared in the language of the new generation, seems absolutely necessary.

The component of improving the atmosphere of religious education shows that, in addition to beautifying the classroom atmosphere of religious lessons and providing attractive facilities in the format of multi-sensory media such as PowerPoint and clips, attractive methods have been used in the form of an intimate, mutual and friendly relationship, and the materials in a way be attractive to learners. The coordination component of the trustees and those involved in religious education shows that the existence of companionship and empathy between the school and family and other subordinate and responsible institutions in the field of religious education is

absolutely necessary, so that if this coordination does not exist, it will lead to the phenomenon of identity crisis in the learners. The category of paying attention to the role model in religious education shows that in the first step, suitable religious and religious models in different Islamic eras were identified and introduced, in the next stage, the current models of the society were identified, while nurturing them, they were introduced to the new generation, and on the other hand anti-models should also be identified and introduced to the learners with sufficient reasoning, which requires a strong political, social and cultural flow analysis as well as a precise antagonism on the part of the guardians of religious education.

Practical commitment to religious education by all those in charge of religious education, from the family to the teacher, coach, clergy, etc., is a key factor in improving the process of religious identification in learners. Improving the monitoring system in religious education, especially on mass media, empowering and using efficient instructors in teaching religious concepts, including careful selection, employing and empowering faithful and faithful forces that are basically a practical model for learners, are key components and it is considered in the process of religious identification of learners.

The component of practical and theoretical guidance of learners towards religious themes is indicative of the fact that, in addition to awakening the God-seeking nature of learners and identifying their inner capacities and interests and pushing these tendencies towards expressing their own religious behaviors and attitudes, the context for students to attend ceremonies and religious meetings and visits are provided and religious symbols are introduced to them. Using the participation and capacity of parents and students in teaching religious concepts, using new methods in teaching religious concepts along with solving budget problems in the infrastructure sector and in the livelihood of religious teachers, and developing motivational factors in teaching religious concepts for students and teachers are considered as the other influential factors in improving the religious identification process of learners.

Regarding the first question of the research, it is suggested that the level of knowledge and awareness of religious education teachers and trainers, as well as students' families, should be strengthened by holding workshops and webinars and preparing appropriate educational content in a basic manner based on the needs and doubts of the day to find the ability to persuade and clear the doubts of students. Religious teachers should use more interactive teaching methods and establish a close relationship with students. It is necessary that both teachers and parents, as

the two poles of teaching religion to the new generation, adhere to religious issues and duties. It is important to provide motivational factors in order to develop the scope of religious extracurricular activities for teachers. The family, the school and the related institutions should give importance to religion and religiosity and spend enough time and serious determination in this regard. Supervision in the field of religious education should be strengthened both by school inspectors and educational groups, as well as supervision of official and unofficial media, as well as in the selection of teachers and religious trainers. Both in the field of textbooks and religious education media, it is necessary to strengthen the written and digital content. Coordination in matters related to religious education should be established between the school and the family, and between the institution of education and other institutions in charge of religious education. Budgetary problems in religious education in all areas must be resolved. Also, appropriate religious models should be introduced well and in a general way and sometimes anti-models to students instead of the expected models of Islamic lifestyle are in front of our students.

In relation to the second research question, students, teachers and their families should be taught how to use mobile phones correctly. The content of religious books should be reviewed and rewritten based on the needs, interests and religious challenges of the present age and the doubts in the minds of the new generation. Also, attractive and high-quality media and software should be prepared to introduce religious topics, and game formats and interesting and innovative clips should be used as much as possible. In addition, it seems absolutely necessary to prepare religious content in the form of poems and stories, films and audio files. Attractive methods are used in the form of an intimate, two-way and friendly relationship, and the materials are presented to the learners in an attractive way by using modern technology. Companionship and empathy between school, family and other subordinate and responsible institutions in the field of religious education is absolutely necessary. In the first step, appropriate religious and religious models in different Islamic eras are listed and introduced, in the next stage, the current models of the society are identified, while cultivating them, they are introduced to the new generation, and on the other hand, anti-models are also identified and introduced to the learners with sufficient reasoning.

Practical commitment to religious education by all those in charge of religious education from the family to the teacher and coach, religious knowledge should be presented to students in attractive and up-to-date formats and internalized in them. This provides the ground for students

to attend religious ceremonies, meetings and visits is provided and religious symbols are introduced to them.

Data availability statement

The original contributions presented in the study are included in the article/supplementary material; further inquiries can be directed to the corresponding author.

Ethics statement

The studies involving human participants were reviewed and approved by ethics committee of Islamic Azad University of Bandar Abbas. The patients/participants provided their written informed consent to participate in this study.

Author contributions

SZ, NT contributed to the study conception and design, material preparation, data collection and analysis. All authors contributed to the article and approved the submitted version.

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Conflict of interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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Appendix 1

Table 1

مقوله‌های کلیدی(کدگزینشی)	مفاهیم اصلی(کدمحوری)	نکات کلیدی(کدباز)	کد
سطح پایین کارآمدی متولیان در آموزش مفاهیم دینی	**ناکارآمدی دانشی آموزشگران دینی**	- نا کار آمدی مربیان و معلمان - عدم آگاهی معلمان و در صورت آگاهی مشکلات تدریس درس خود، - عدم آگاهی خود معلمان به مفاهیم دینی به شکل عمیق و کاربردی، - عدم اگاهی لازم معلم از مسائل روز دنیا جهت ارتباط گیری بهتر با دانش آموزان - نداشتن سواد و تخصص لازم معلمان - عدم توانایی معلمان در پاسخگویی و قانع کردن دانش آموزان هست. مطالعه بیشتر دانش آموزان نسبت به معلمان و آگاهی بیشتر آنها در این زمینه.	م۱ن۱[1] م۲ن۳ م۴ن۱ م۹ن۳ م۱۰ن۱ م۱۳ن۱ م۱۳ن۲
	ضعف روشمندی در آموزش مفاهیم دینی در مدرسه	- به روز نبودن روش های آموزش و روشهای تدریس مطابق با سلیقه دانش آموزان - مربیان و معلمان بدون توجه به مراحل رشد با شتابزدگی هر مطلبی را در هر سنی و به هر میزان به هر کس در هر شرایطی منتقل می‌کنند، - عدم بیان ساده و شیوایی به روز مبلغان دینی. عدم استفاده و از روش های جدید آموزشی	م۲ن۱۰ م۷ن۱ م۱۲ن۴ م۱۴ن۶
	وجود شبهات پاسخ داده نشده در ذهن فراگیران	مهمترین مسئله چرایی و سوالاتی هست که در زمینه دینی در اذهان این نوجوانان به وجود می آید	م۳ن۲
	ضعف روشمندی در آموزش مفاهیم دینی در خانواده	عدم آگاهی کافی خانواده از شیوه های تربیتی دینی موثر در شکل دهی هویت دینی	م۵ن۵

[1] . در عبارت م۱ن۱، م بیانگر مصاحبه و ۱ یعنی مصاحبه اول و ن یعنی نکته کلیدی یا کد باز و ۱ یعنی اولین نکته در مصاحبه مذکور است. به همین ترتیب بقیه کدهای باز، مشخص شده اند.

م۷ن۲	آموزش دینی باید بر اساس مبانی روان‌شناختی، ظرفیت‌ها و رشد و تکامل ادراک آدمی صورت پذیرد.	بی توجهی به مسائل روانشناختی رشد در آموزش مفاهیم دینی	
م۸ن۱	عدم شناخت صحیح و عمیق مسایل دینی و اولویت های دینی	شناخت ناکافی از مسائل دینی در سطح عموم جامعه	
م۸ن۳ م۱۰ن۵ م۱۴ن۳	این تفکر که دین مانع آزادی و باعث محدودیت بویژه برای دختران است • مسائل و زیبایی های دین بدرستی تبیین نمیشود، متوسل شدن به اجبار و زور	معرفی نامناسب و سختگیرانه دین در جامعه از سوی متولیان	
م۹ن۲ م۱۰ن۶ م۱۴ن۴	فضای فیزیکی ، غیر جذب کننده و خسته کننده کلاس درس • بیان آموزه ها ی دینی اغلب در قالب های جذاب و با زبان لیّن نیست جذاب نبودن آموزش دینی	عدم جذابیت آموزشهای دینی	
م۱ن۲ م۲ن۲ م۲ن۹	نبود التزام عملی در خصوص مسائل دینی بین تعدادی از معلمان و مربیان • الگو نبودن معلمان برای دانش آموزان عدم اجرای عملی مضامین دینی باعث می شود هویت دینی برای دانش آموزان قابل لمس نباشد،	التزام عملی پایین آموزشگران دینی	عدم التزام عملی متولیان آموزش مفاهیم دینی به رعایت رهنمودهای دینی
م۲ن۸	مطابق نبودن کلام و عمل مربیان و والدین ؛	عدم التزام عملی والدین دانش اموزان	
م۱۰ن۲ م۱۱ن۲	بی تفاوت بودن معلمان همسو نمودن معلمان با اهداف مدرسه	ضعف تعهد شغلی معلمان دینی	
م۱ن۳ م۲ن۴	پایین بودن منزلت معلم • نداشتن احترام شایسته معلمان در نزد دست اندرکاران و مشکلات فراوان زندگی،	سطح پایین منزلت معلمان دینی	بی توجهی به متولیان آموزش دینی
م۱ن۷ م۲ن۵	عدم آشنایی با فرهنگ استفاده از موبایل توسط خانواده • نداشتن انگیزه معلمان ،	سطح پایین انگیزشی معلمان دینی	

	دغدغه مندی مالی معلمان دینی	چند شغله شدن معلمان،	م۲ن۶
تبلیغات ضددینی در جامعه	شبکه های تبلیغاتی ضددینی	• وجود شبکه های ماهواره ایی ضد دینی به عنوان یک رقیب بزرگ در حوزه آموزش دینی • عدم آگاهی بقیه معلمان و در صورت آگاهی مشکلات تدریس درس خود، • عدم کنترل فضای مجازی درجامعه وروبرو شدن دانش آموزان با بسیاری از مفاهیم به ظاهر دینی به صورت نادرست، جذابیت های فضای مجازی و ضد ارزش ها با رنگ لعاب خاص	م۱ن۴ م۲ن۳ م۴ن۲ م۱۰ن۷
	رسوخ فرهنگهای غیردینی در خانواده ها	• تفاوت فرهنگ خانواده ها، • بعضی از والدین در خانواده از نظر فرهنگ دینی خودشان هم ضعف دارند و مسائل مذهبی و دینی رو رعایت نمی کنند • توجیه خانواده ها درخصوص عدم انجام فرایض دینی توسط بچه هایشان • اکثرا دانش اموزان در خانواده ها آموزش دینی نمی بینند وعملا خبری از نماز و آموزشهای دینی نیست عدم پایبندی بعضی خانواده های دانش آموزان در زمینه تربیت دینی فرزندانشان،	م۳ن۵ م۱۲ن۵ م۱۴ن۲ م۱۴ن۷ م۱۵ن۳
	محرک های ضددینی رایج در جامعه	وجود محرک های جذاب غیر دینی در محیط،	م۵ن۴
	چالشهای فرهنگی در محتوای کانالها و فضای مجازی	• مشکلات فرهنگی در فضای مجازی بیش از حد توسعه یافته مقاومت دانش اموز در پذیرش آموزه های دینی بعلت تاثیرپذیری از فضا های ذکر شده	م۶ن۱ م۹ن۱
اولویت یافتن مسائل مادی در جامعه	اولویت ارزشهای مادی نسبت به معنوی در سطح عموم	• اولویت گرفتن ارزش های مادی در جامعه نسبت به ارزشهای معنوی	م۱ن۵

سطح پایین سواد رسانه ای در جامعه	آشنایی کم با نحوه صحیح استفاده از موبایل	• عدم آشنایی با فرهنگ استفاده از موبایل توسط خانواده • استفاده نامناسب بعضی دانش آموزان از فضای مجازی،	م۱ن۶ م۱۵ن۱
بی توجهی به مسائل دینی در سطوح مختلف	بی توجهی به مسائل دینی در سطح عموم	• جامعه و خانواده ها برای مسائل دینی وفرهنگی آنچنان که باید اهمیتی قائل نیستند • سهل انگاری خانواده و جامعه و محیط اجتماعی نسبت به این موضوع عادی انگاری در سطوح دانشگاهی به امر دینی و عادی انگاری مسایل دینی در خانواده...	م۱ن۸ م۶ن۲ م۱۲ن۲
	بی توجهی به مسائل دینی در سطح خانواده	بی توجهی والدین به مسائل دینی بخصوص بحث نماز و روزه وبه طبع آن تاثیرمنفی روی فرزندانشان،	م۳ن۱
ضعف نظارتی در حوزه آموزش دین	نظارت ضعیف کارشناسان حوزه دروس دینی بر آموزشگران این حوزه	• عدم نظارت مستمر کارشناسان امر منطقه ورها کردن مربیان پس از ابلاغ	م۲ن۱
	گزینش ناصحیح معلمان دینی	• نوجوان امروزی در واقع دچار تضاد و تناقض بین آموزه های دینی و آنچه در جامعه عملا بنام اسلام رایج هست	م۱۲ن۱
	نظارت ضعیف متولیان دینی به رسانه های عمومی	• عدم نظارت به رسانه ها .ازجمله پخش فیلم های اشرافی گری ومتجلل	م۱۲ن۳
ضعف محتوایی در آموزش دینی	ضعف محتوایی در کتب دینی	• عدم وجود محتوای مناسب برای آموزش دینی،	م۲ن۷
	ضعف محتوایی در رسانه های آموزش دینی	• نبود محتوای رسانه ای مناسب برای آموزش و انتشار مفاهیم دینی در فضای مجازی، کمبود برنامه های نرم افزاری مناسب برای انتقال مفاهیم دینی،	م۲ن۱۱ م۲ن۱۲
ناهماهنگی در امورات مربوط به آموزش دینی	عدم هماهنگی خانواده و مدرسه در آموزش دینی	• تضاد بین آموزش های خانه ومدرسه، • همخوانی نداشتن اموزه های معلم در مدرسه با رفتار و گفتار والدین در منزل،	م۴ن۳ م۴ن۵ م۵ن۱

		• همسو نبودن خانواده با معلمان، • وجود شیوه های تربیتی مختلف در محیط بیرون از آموزشگاه، • عدم همراهی خانواده با اهداف دینی مد نظر مدرسه عدم هماهنگی خانه و مدرسه در تربیت دانش آموزان و مسائل دینی،	م۵ن۲ م۱۱ن۱ م۱۴ن۱ م۱۵ن۲
	عدم همخوانی اموزه ای دینی مدرسه با واقعیات مورد مشاهده در جامعه	• نوجوان امروزی در واقع دچار تضاد و تناقض بین آموزه های دینی و آنچه در جامعه عملا بنام اسلام رایج هست	م۱۰ن۴
مشکلات بودجه ای در آموزش دینی	ضعف در امکانات مدارس در آموزش دینی	• نبود فضا و امکانات و بودجه لازم در مدارس ، • عدم امکانات کافی در آموزش	م۴ن۴ م۱۴ن۵
	ضعف بودجه ای در آموزش دینی	• دولت ها منابع مالی در اختیار مدارس جهت صرف امورات فرهنگی را قرار نمی دهند	م۶ن۳
نبود الگوهای مناسب دینی	نبودالگوهای مناسب دینی در سطح عمومی جامعه	• نداشتن الگوی مناسب در منزل یا جامعه • الگو نبودن معلمان	م۴ن۶ م۱۰ن۳
	الگوپذیری ناصحیح دانش اموزان از همسالان	• الگو پذیری شدید از همسالان بدون توجه به تابوهای خانواده • تقلید و الگو برداری غلط برخی از نوجوانان	م۸ن۲ م۱۵ن۵
مشکلات مالی خانواده های دانش اموزان	مشکلات اقتصادی در خانوارها	• وجود فقر در کانون گرم برخی خانواده ها،	م۱۵ن۴

Appendix 2

Table 2

مقوله‌های کلیدی(کدگزینشی)	مفاهیم اصلی(کدمحوری)	نکات کلیدی(کدباز)	کد
توسعه سواد رسانه ای در حوزه دین	آموزش فرهنگ استفاده از موبایل	هدفمند کردن استفاده از گوشی ولزوم فرهنگ سازی	م۱ن۱
توسعه و تولید محتوای فاخر دینی	توسعه نرم افزارهای آموزش مفاهیم دینی	• ساخت برنامه وبازیهای مناسب و با هویت اسلامی اما جذاب ساخت برنامه های جذاب وبازی های هیجان انگیز با محوریت مسائل دینی،	م۱ن۲ م۲ن۳
	بازنگری و توسعه محتوای کتب دینی	بازبینی محتوای درسی و کاهش حجم محتوای کتب درسی از لحاظ مطالب حفظ کردنی و افزودن داستان ها و مطالب کوتاه و جذاب،	م۲ن۲
	تولید محتوای دینی	تولید محتوا گوناگون اعم از ویدئو ، تصاویر و... که دانش اموزی به این موارد علاقمند هستند	م۹ن۵
بهسازی جو آموزش دینی	جذابیت در آموزش مفاهیم دینی	• جذاب بودن آموزش دهنده از جهات مختلف معلمی شاداب و بروز و مدرسه بانشاط بمنظور جذب دانش اموزان	م۱ن۳ م۹ن۲
	ارتباط صمیم و دوطرفه آموزشگران و مخاطبان آموزش دینی	• ایجاد رابطه ی دوستانه با دانش آموزان و تشویق آنان به انجام فرائض دینی بخصوص بحث نماز ارتباط نزدیک برقرار کردن معلمان دینی با دانش اموزان	م۳ن۱ م۱۴ن۱
	زیباسازی فضای آموزشی در کلاس دینی	کلاس درسی با فضای فیزیکی مناسب ،	م۹ن۱
هماهنگی متولیان و دست اندرکاران آموزش دینی	هماهنگی دستگاههای زیربط در آموزش دینی	• لزوم هماهنگی تمامی دستگاههای مربوطه وعدم کوک کردن سازهای مختلف وگاه متضاد با هم • سه ضلع مثلث ،آموزش و پرورش ،یعنی خانواده	م۱ن۴ م۶ن۱ م۱۲ن۱

		مدرسه و جامعه در کنار هم قرار بگیرند ، توجه تمام ارگانها به مسایل دینی نه فقط آموزش وپرورش	
	همراهی خانواده و مدرسه در آموزش دینی	• تعامل بیشتر والدین با معلمان در فضای مدرسه، • آگاهی دادن به اولیا و همراه کردن آنها جهت ارتقای سطح مذهبی تربیت دانش آموزان ارتباط تنگاتنگی بین خانواده و مدرسه برقرار شود	م۴ن۴ م۱۱ن۱ م۱۴ن۳
توجه به بخش الگویی در آموزش دینی	کنترل و جهت دهی به الگوها در حوزه آموزش دینی	لزوم وکنترل ساختارهای سینما و هنرمندان وبقیه سلبریتی های موجوددر تمامی زمینه هاهنری و ورزشی به عنوالگوهای	م۱ن۵
	معرفی الگوهای مناسب در آموزش دینی	استفاده از افردا محبوب و سرشناس و معرفی انها به دانش اموزان به عنوان الگو،	م۴ن۶
	الگویابی و الگوپروری در حوزه آموزش دینی	بودن الگوی خوب و مومن و متعهد و خداشناس در محیط تربیتی اعم از مدیر،معاون، معلمان و مهمتر از همه داشتن خانواده ی با ایمان	م۳ن۱۲
التزام عملی به آموزش دینی	التزام عملی متولیان آموزش دینی به فرائض دینی	التزام عملی مربیان و والدین به انجام ارزش های دینی و بسنده نکردن به شعارها،	م۴ن۲
	تعهدورزی در آموزش دینی	• معلم دارایویژگی هایی چون حسن خلق، آراستگی، کلام نافذ و مطالعه عمیق و اینکه به آنچه میگوید خود عمل کند، باشد. پایبندی معلمان به مسائل دینی و الگوی مناسب بودن برای دانش آموزان	م۱۰ن۴ م۱۵ن۲
	التزام عملی خانواده ها در رعایت شئونات دینی	در انتخاب معلم دینی نهایت دقت و حساسیت انجام شود.	م۱۲ن۲
بهبود نظام نظارتی در آموزش دینی	نظارت دقیق بررسانه های	• نظارت بیشتر بر نحوه استفاده فرزندان از پیام رسان های خارجی،	م۲ن۵ م۴ن۳

تاثیرگذار در آموزش مفاهیم دینی		نظارت بیشتر بر فضای مجازی جامعه توسط دستگاههای ذیربط،	
توانمندسازی و بهره گیری از مربیان کارآمد در آموزش مفاهیم دینی	بکارگیری آموزشگران کارآمد دینی	• وجود مربیان کارآمد • داشتن معلمانی که نسبت به مسائل دینی و روحیات نوجوان اشراف کامل داشته باشند بکار گیری معلمان متخصص و علاقمند به تربیت دینی	م۲ن۱ م۸ن۱ م۱۰ن۱
	توانمندسازی معلمان دینی	• بالارفتن میزان مطالعه معلمان در مورد مفاهیم دینی • آموزش دیدن آنها به شیوه های مختلف(استفاده از رسانه های جمعی مانند شبکه ی های تلویزیونی)، آموزش و پرورش در سطح کلان معلمان متخصص در حوزه دینی و روان شناسی را پرورش دهد • آموزش دینی همکاران • معرفی کتب مفید و موثر به معلمان در این زمینه بروز بودن اطلاعات معلمان در زمینه تربیت دینی دانش آموزان	م۴ن۱ م۴ن۲ م۶ن۳ م۱۰ن۲ م۱۳ن۳ م۱۵ن۱
	گزینش صحیح معلمان دینی	در انتخاب معلم دینی نهایت دقت و حساسیت انجام شود.	م۱۱ن۲
توسعه معرفت دینی در سطح عموم	توسعه گفتمان های دینی	• تغییر گفتمان ها به سوی گفتمان های دینی در محافل آموزشی و خانوادگی، گفتمان دینی جهت آگاهی اولیا دوم آموزش های دینی در خانواده ها	م۲ن۶ م۱۴ن۲
	توسعه دانش دینی در جامعه	آگاهی دادن به دانش آموزان از طریق فیلم و رسانه‌های جذاب،	م۵ن۳
	رفع شبهات دینی دانش آموزان	برگزاری جلسات دینی و پرسش و پاسخ برای معلمان،	م۱۳ن۱
	رفع شبهات دینی معلمان	ارتباط مداوم و مستمر با عالمان دینی و پاسخگویی به شبهات معلمان در این زمینه،	م۱۳ن۲
هدایت عملی و نظری فراگیران به سمت مضامین دینی	ترغیب و سوق دادن توانمندیها و گرایشات درونی فراگیران به سمت	• کمک به دانش آموزان درشناخت توانایی ها،علایق،تمایلاتشان وسوق دادن این توانایی ها برای ابرازشان درزمینه های دینی اجتماعی ومذهبی، دانش اموز را به مسائل دینی علاقمند ساد	م۳ن۲ م۹ن۳

	مفاهیم دینی		
	یاری رساندن به فراگیران در شکل یابی هویت دینی	• کمک به نوجوان در شناخت خود ورهایی او از سردرگمی هایی که در این سنین بیشتر نمودار وپررنگتر می شود • معلم ما با هر رشته و درسی که تدریس می کند، باید به این اعتقاد و باور برسد که هویت دینی دانش آموز در اولویت است اختصاص دقایقی از وقت کلاس در صورت امکان و داشتن دانش کافی برای گفتگو در خصوص تربیت و هویت دینی دانش آموزان	م۳ن۳م م۱۰ن۳ م۱۵ن۳
	شرکت دادن فراگیران در مراسمات مذهبی	فراهم کردن فضایی مناسب برای برگزاری مراسمات و بخصوص یاد دادن مسایل مذهبی	م۷ن۴
	انجام بازدیدهای میدانی از اماکن مذهبی	دانش اموزان را به بازدید میدانی از اماکن دینی برده تا خود فضای معنوی احساس کنند.	م۶ن۹
	شرکت دادن فراگیران در جلسات دینی	حضور سایر دانش آموزان در جلسات،همایش ها و گفتمان های دینی	م۱۵ن۵
مشارکت دادن والدین و دانش اموزان در آموزش مفاهیم دینی	بهره گیری از ظرفیت های والدین در آموزش دینی	کمک گرفتن از اولیامحترم یا دعوت کردن بعضی آنها برای شرکت در مراسم های مذهبی مدرسه،	م۴ن۵
	توانمندسازی خانواده ها در آموزش دینی	برگزاری کلاس های آموزش خانواده با موضوع شیوه های تربیت دینی	م۵ن۱
	بهره گیری از ظرفیت های دانش اموزان در آموزش دینی	مشارکت دادن دانش آموزان در تولید محتوای الکترونیکی با موضوعات دینی،	م۵ن۴
بکارگیری روشهای	بهره گیری از	• استفاده از شیوه های نوین تدریس در فرآیند یاددهی_	م۵ن۲

م۴ن۹	جدید در آموزش مفاهیم دینی	روشهای جدید آموزش دینی	یادگیری به ویژه در دروس قرآن و دین و زندگی، عدم آموزش به روش متکلم وحده و سنتی و بکارگیری روش های نوین تدریس
م۷ن۱		آموزش دینی متناسب با ویژگیهای روانشناختی فراگیران	هرگونه اقدام تربیتی باید با توجه به اختلاف‌ها و ظرفیت‌ها و آشنایی با ویژگی‌های رشد و تکامل مخاطبان خود می‌باشد.
م۸ن۲		انعطاف در آموزش دینی	باید تلاش کنیم مدارس دخترانه منعطف تر برخورد کنند
م۵ن۵	رفع مشکلات بودجه ای در آموزش دینی	تامین مالی معلمان دینی	رفع دغدغه معیشتی معلم
م۶ن۲		تامین بودجه آموزش دینی	دولت ها منابع مالی در اختیار مدارس جهت امورات فرهنگی و پرورشی قرار دهند.
م۳ن۱۱ م۱۵ن۶	توسعه عوامل تشویقی در آموزش مفاهیم دینی	ایجاد آیتم های تشویقی برای مربیان دینی	• تشویق معلمان کارآمد در این زمینه جهت ایجاد انگیزه در سایر همکاران تقدیر از معلمینی که برای تربیت دینی دانش آموزان سعی و تلاش وافری انجام می دهند.
م۴ن۱۵		ایجاد ایتم های تشویقی برای دانش اموزان فعال دینی	تقدیر از دانش آموزانی که برای کسب مسائل دینی علاقمند و در چنین مسیری گام برداشته اند