

**Religious Understanding Of University Students In Turkey:  
Example Of Divinity Faculty Of Ankara University\***

Ош Мамлекеттик Университети  
ТЕОЛОГИЯ ФАКУЛЬТЕТИНИН  
ИЛИМИЙ ЖУРНАЛЫ  
11- саны, 2007  
7-32- 66.

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**Özet**

**Türkiye’de Üniversite Öğrencilerinin Din Anlayışı: Ankara Üniversitesi İlahiyat Fakültesi Örneği**

Bu araştırma, Ankara Üniversitesi İlahiyat Fakültesi Dergisi’nin 43. cilt 1. sayısında yayımlanan “İlahiyat Fakültesi Öğrencilerinin Din Anlayışı Ölçeği Üzerine Bir Pilot Araştırma” başlıklı çalışmayla ilk örneğini ortaya koyduğumuz ve Türkiye’deki ilahiyat fakültesi öğrencilerinin dini tutum, inanç ve davranışlarını tespit etmeyi amaçlayan bir dizi araştırmanın ikinci ürünüdür. İlk araştırma Ankara, Marmara ve Atatürk Üniversitesi İlahiyat Fakültelerinde öğrenim gören öğrencileri örneklem olarak alırken, bu araştırmanın örneklemi Ankara Üniversitesi İlahiyat Fakültesi öğrencileri ile sınırlandırılmış, yeni bir araştırma envanteri kullanılmış ve bu sayede konunun daha derinlemesine incelenmesi hedeflenmiştir. Bu niteliğiyle çalışma, ilk araştırmayı tamamlayan ve bütünleyen bir niteliğe sahiptir.

Araştırma, kişisel bilgilere yönelik bazı sorular dışında, Likert şeklinde hazırlanmış 29 soru ile cemaat üyeliğini içeren bir sorudan oluşmaktadır. Araştırma sorularının analizi, 342 öğrenciden toplanan veriler esas alınarak yapılmıştır. Araştırma: Modernist Din Anlayışı Boyutu, Geleneksel Din Anlayışı Boyutu, Mistik Din Anlayışı Boyutu, İbadet Boyutu, olmak üzere dört boyut üzerinden yapılmıştır. Verilerin analizinde SPSS istatistik paket programı kullanılmıştır.

Ankara Üniversitesi İlahiyat Fakültesi öğrencilerinin din anlayışının çeşitli bağımsız değişkenlerden etkilendiği ve öğrencilerin modernist din anlayışına doğru yöneldikleri, araştırmada ulaşılan önemli sonuçlar arasındadır.

**Anahtar Kelimeler:** Din Sosyolojisi, Din Anlayışı, İlahiyat Fakültesi Öğrencileri

\* The study entitled “A Pilot Research on Religious Understanding Scale of Students at Faculty of Divinity ” which was published in Ankara University Review of the Faculty of Divinity, volume 43, number 1 pp. 123-135 have early analysis on religious understanding. This research aims at exhibiting reflection of religious understanding in the different sampling. It is also by this characteristic, attendance and supplementary of the said study.

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## Introduction

Man is a social being. Within the social process, man acquires some common and different features and these common and different characteristics drive him to form groups. Through these groupings, individual meets his social needs he could not satisfy within the society in other ways.

One of chief elements determining the social life of people is the ways they perceive the society they live in. Every one shares a social map with others he lives together in the society, especially with those he found close to himself. Some of people living in this society may live in harmony with each other, since they act in accordance with the social map. The meanings of this map imposed on us by the social milieu or we found ready-made are not clear enough. Besides, these meanings pass from generation to generation through a set of symbols. The operation of this symbolic system is called as "culture" (Mardin, 1994, 17).

Religion is one of institutions playing an important role in explaining the human life. Religion, with the values and symbols it added to the cognitive world, plays both a complementary role and focal point of cultural contents in the society. Thus, man began to see objects, events and ideas within the framework of the semantic meanings of this cognitive world. Religion is one of institutions giving meaning to this cognitive world. Religion is a human attempt by which a sacred world was established (Berger, 1993, 54-55).

Religion (Islam), from time to time, underwent in Turkish society various transformations in accordance with the conditions of time. These transformations, of course, happened in parallel with the transformations Turkish society underwent. Various understandings of religion were observed during the period of transition from Ottoman Empire to Turkish Republic and the events that took place in this course. In a matter of fact, Republican government was rather opposed to these different ways of religious understanding, that is, to the mixing of religion with tradition and superstition. For this reason, in order to prevent different religious understandings to appear in accordance with personal viewpoint, intentions and interests, the religious schools (Imam-Khatip high schools) were opened and religious course was placed in the teaching programmes, and the Faculties of divinity were opened for the purpose that the religious matter should be studied in a scholarly method and accurately and the learned and wise men of religion should be raised (Kostas, 1989, 8-10). Those who graduated from the faculties of divinity which were founded for this purposes teach the vocational courses in Imam-Khatib high schools, Religious Culture and Ethics Course in primary education, high schools and vocational schools, and are employed in the various units (from muftiat, preaching to inspectorship) of the Direction of Religious Affairs, and do academic researches in the Faculties of Divinity. Therefore, it is important to get information about the religious understandings of students in the



faculties of divinity, who are expected to enlighten people in the religious matters. If that is the case, the main subject of our study is what the religious understanding of students in the faculties of divinity is and by which factors they are influenced.

### **Islamic Modernization**

Just as the survival of Islam in the social structure is a fact, so it is also true that while the social structure, that is, social institutions and human relationships, change in connection with their time, their intensity in connection with their place. (Bottomore, 1984, 313).

Eisenstadt, one of theorists of Modernization, defines modernization as a process of change in which the social, economic and political systems developed in Western Europe and North America spread through in other European countries from the 17<sup>th</sup> century to the 19<sup>th</sup> century and through South America, Asia and Africa in the 19<sup>th</sup> and 20<sup>th</sup> centuries. (Aydin, 1993, 23).

Theories of Modernization explain the structural, cultural, psychical and physical complexity of changes on within another which were put into a frame within the tradition of the Enlightenment, and gave shape to the present day. The concrete reflections of this change may be expressed as rapid urbanization, decrease seen in the influence of religion, rationalization and secularization of thought and acts, democratization, decrease in the social differences, individual's being in the foreground (Akgül, 1999, 40-41) and the most importantly, the industrial complexes making massive production (Freyer, 1954, 6).

All thinkers who ponder on the factors emerged in Muslim World in the 19<sup>th</sup> century and the reasons why the Muslim society underdeveloped compared to the West agreed on the fact that Muslim World need a change. In this sense, what they disagreed on is the direction the change should take, and the principles to be given priority. The problem in which the modernists engaged was as to whether Islam and Modernity were compatible with each other. There is no way to escape from modernity. If it is the case, the question as to whether it is possible for a man to stay both as Muslim and modern gains importance. Some of modernists were concerned about the fact that the process of modernization would inevitably turn into the secularization, thus the religious faith, as was in the West, would be lost. Another part of modernists were of the opinion that there was no incompatibility between Islam and rationalism and science, provided that Islam was understood correctly (Adams, 1997, 87).

### **Religious Traditionalism**

Traditions are a number of simple practices observed by the people in their daily life, based on a kind of social contract. They have a significant importance in maintaining social solidarity (Dönmezer, 1987, 244-245).

Traditions are most often the powerful means arranging one's feelings and attitudes on certain matters and questions. They create in person a sense of duty, sense of right-wrong and virtue. The vitality and stability of a



group or community manifest themselves in the determination of individuals to obey traditions. To obey traditions is one of ways applied by the group to teach individual which conducts are expected him to do. When the teaching of traditions is accomplished, individual gains a sense of duty to act in accordance with the expectations of the group (Lundberg, v.d., 1985, Vol. I, 125).

In the traditional societies religion has a crucial importance. It has an influence on many of cultural areas of society. The isolation of religion from cultural areas and to lessen its influence refers to a process beginning with the period of the Enlightenment. The period of Enlightenment is a name used for a post after the pressures of Church put on people and thought were brought an end, that is, a period after the French Revolution.

Traditions aim at the social order and individual happiness. They do not obstruct the social development, in other words modernization, if they are supported to strengthen common cultural values. Even religion can be regarded as modernizer, as long as it aims at the social order and individual happiness. However, the connection of religion with tradition or traditionalism should not be disregarded. Various modernization attempts have been seen in different parts of Islamic world. But this attempts have been met with some concerns for the fear that the isolation of religion from cultural areas or the lessening of its influence in the society as happened in the West will also carried out in their countries. Those embracing traditional culture and suffering from the social, economic and political orders fulfilled in their countries sometimes may also incline towards a radical Islamic understanding. In Islamic world, the sacred tradition has been emphasized with the desire for an Age of Bliss ('*Asr al-Sa'âdâh*) exalted and isolated from historical conditions on the one hand, the traditional understandings of Islam have been criticized on the other (Göle, 1994, 84-88). But, the general tendency of Islamist and anti-modernist currents is to rebuild themselves and to give meaning to the world once more longing for returning to the Age of Bliss.

### **Sufism and Mystic Understanding**

In all great religions, some groups are seen which broke with the main religious body or continued his way with them but with different methods. we may define the groups which did not break with the main body and wished to live there a more intensive religious life as religious order/*tarîqah*. In respect of religion, the communities which emerge against the main body with the aim of living religion more severely and more strictly are called as "religious order/tariqah" or "monkhood". These communities which are more obscure than the spiritual brotherhood community and founded by those who inclined towards a common devoutness (*taqwâ*), have asked their adherents only for a membership (that is, monopolist in their demands) continuously insisting on personal loyalty. What brought the members of monastery or tariqah together are



unchangeable residence, private dress, the food eaten together, private worships and collective work (Wach, 1995, 232-233).

These kinds of groupings in Islam are examined under the name of Sufism. The ascetic/mystic life, views and movements appeared Muslim world are called "Sufism". In this sense it has been defined as a system of morals and thought which has a place in the Qor'ân and the Hadith, and points at the ascetic aspect of man and spiritual training and focuses on the temporariness of property and world (Kara, 1985, 117-18). Besides, "the tariqah", an Islamic term, must be separated from "ordre" used in Christianity. The tariqah, which appeared in 9<sup>th</sup> and 10<sup>th</sup> centuries as a lifestyle aiming at turning away from this world in favour of earn other world, training one's spiritual powers, overcoming physical and natural desires, purifying one's soul and, an ascetic way of life, came to mean, from the 11<sup>th</sup> century onward, a lifestyle being established on some particular religious-mystic rules as well as Islamic judgements known to people. In fact, in course of time an increase was seen in the importance of ceremonies and rites in the brotherhoods (Günay, 2001, 278). Activities of brotherhoods playing a very important role in the being Turkicized and Islamization of Anatolia were prohibited in 1925 after the establishment of Turkish Republic.

### **Methodology**

All students learning in the first and last classes of the Faculties of Divinity constitute the universe of our study. The universe of our study are the students who attend the first and last classes of both departments of Ankara University the Faculty of Divinity, that is, Religious Culture and Ethics Course Teaching Program for Primary Education and, Divinity. Although it has been aimed to collect data from all of the students, the data could gained only form 342 of them.

The questions prepared for the study consist of two parts. The first part includes some personal information planned to gain from the samples and the members of religious communities. The second part consists of 29 questions prepared in Likert form and supposed to measure their attitudes of religious understanding. After the poll form including these questions has been distributed to the students, it has been collected again. The analysis of the question of survey has been made on the basis of the data gained from the 342 students. In this analysis SPSS packet program of statistics has been used.

Students' level of having religious understanding has collected through five grading scale of Likert type, besides levels of having this attitude has been evaluated by using average. The average points concerning the level of possessing the attitudes of each dimension has been calculated and arranged from big ones to small ones. And this made possible to evaluate correlatively the items of each dimension. In this evaluation, mainly the limits of points showed in the Table 1 have been based upon.



**Table 1. Point Range of the Five Degree Likert Scale**

Degree/Choice	Point	Point Range
Strongly Not Agree	1	1.00-1.79
Not Agree	2	1.80-2.59
No Idea	3	2.60-3.39
Agree	4	3.40-4.19
Strongly Agree	5	4.20-5.00

In the research, the each dimension of religious understanding has been considered to be one factor, and on the basis of the results of Bartlett's Chi-Square Test it has been decided whether the results are interpretable or not.

**Table 2. Bartlett's Chi-Square Values of Religious Understanding**

Dimensions of Religious Understanding	Bartlett's Chi-Square	df	Significant Level
Dimension of Modernist Religious Understanding	392,155	316	,000
Dimension of Traditionalist Religious Understanding	361,136	316	,000
Dimension of Mystic Religious Understanding	265,762	318	,000
Dimension of Worship	732,674	335	,000

### A. Dimension of Modernist Religious Understanding

**Table 3. Factor Weights for the Dimension of Modernist Religious Understanding and Item Coefficient of Correlation**

Dimension of Modernist Religious Understanding	Factor Loadings	Correlations
1. According to our religion, man and woman may shake hands.	.711	.5390
2. In our religion, women can participate in social life with man.	.615	.3950
3. Wedding parties are permitted to be made with musical entertainment and man and woman together each other.	.609	.4377
4. It is not forbidden in Islam to make fun in the New Year's Day.	.579	.3214
5. To make statue and painting are the artistic activities compatible with Islam.	.560	.4096
6. The religious judgements must be reinterpreted in accordance with changing circumstances.	.558	.3879
7. It is permissible, in Islam for a woman to work in an office.	.555	.4363
8. Women are permitted by Islam to use credit cards.	.471	.3926

Alpha: 0.7231



**Table 4. Item Average for the Dimension of Modernist Religious Understanding**

Dimension of Modernist Religious Understanding	Mean	Degree
It is permissible, in Islam for a woman to work in an office.	3,78	Agree
In our religion, women can participate in social life with man.	3,72	Agree
Women are permitted by Islam to use credit cards.	3,41	Agree
The religious judgements must be reinterpreted in accordance with changing circumstances.	3,06	No Idea
To make statue and painting are the artistic activities compatible with Islam.	2,76	No Idea
According to our religion, man and woman may shake hands.	2,12	Not Agree
It is not forbidden in Islam to make fun in the New Year's Day.	2,04	Not Agree
Wedding parties are permitted to be made with musical entertainment and man and woman together each other.	1,81	Not Agree

Being considered the answers given by the students taken part in the research to the items found in the dimension of modernist religious understanding, it will be seen that they are at the level of "I agree" in the three of attitudes. In this dimension, it is noticed that the two of three attitudes which the students had the lowest average are concerned with entertainment. The answers "I don't agree" given to these items show that the funs bringing man and woman together still remain under the shadow of the traditionalism in the Islamic Culture. Besides these averages prove that the students having modernist religious understanding do not take an extremist modernist stand.

## **B. Dimension of Traditionalist Religious Understanding**

**Table 5. Factor Weights for the Dimension of Traditionalist Religious Understanding and Item Coefficient of Correlation**

Dimension of Traditionalist Religious Understanding	Factor Loadings	Correlations
1. Angel does not enter a place in which woman is uncovered.	.689	.4745
2. Our religion recommend that woman and man should stay separately.	.669	.4127
3. voice of a woman is forbidden for a man to hear it.	.617	.4096
4. It has been ordained by Islam that every woman should cover her head.	.602	.3297
5. It is important for me my close friends to be pious.	.579	.4366
6. Disasters like earthquake and flooding are the punishments of God.	.554	.3208
7. It is not permissible in Islam to get a bank loan at interest .	.492	.5185
8. It is not favourable to do the shopping with the impious.	.452	.3934

Alpha: 0.7157



**Table 6. Item Average for the Dimension of Traditionalist Religious Understanding**

Dimension of Traditionalist Religious Understanding	Mean	Degree
It has been ordained by Islam that every woman should cover her head.	4,61	Strongly Agree
It is not permissible in Islam to get a bank loan at interest.	4,40	Strongly Agree
Our religion recommends that woman and man should stay separately.	3,89	Agree
It is important for me my close friends to be pious.	3,68	Agree
Voice of a woman is forbidden for a man to hear it.	3,12	No Idea
Disasters like earthquake and flooding are the punishments of God.	2,98	No Idea
It is not favourable to do the shopping with the impious.	2,53	Not Agree
Angel does not enter a place in which woman is uncovered.	2,50	Not Agree

When the answers given by the students are examined in the dimension of traditional religious understanding, it appears that the two items with the highest average are concerned with interest and headscarf. These averages point out that covering head and interest in the traditional understanding have still an important place. In this dimension, it has been also noticed that the two items with the lowest average and represented with "I don't agree" are concerning with to do shopping with those who are not devout and with the fact that angel will not come close to the uncovered woman. Representation of the attitude which played a significant role in the traditional popular understanding and made a connection between headscarf and angel here with the lowest average also shows that the traditional religious understanding will not rank in the extremist end either.

**Table 7. Factor Weights for the Dimension of Mystic Religious Understanding and Item Coefficient of Correlation**

Dimension of Mystic religious understandings	Factor Loadings	Correlations
1. A Sheikh is needed to find the right path.	.766	.4969
2. It is not possible for a sheikh to intercede in the next world on behalf of his disciple.	.733	.5422
3. In order to live Islam properly, it is not necessary for a man to join in a community.	.730	.5173
4. It is false to make a devotion ( <i>rabita</i> ) to a sheikh.	.556	.3396
5. The sufic life is the essence of Islam.	.527	.3077

Alpha: 0.6833

**Table 8. Item Average for the Dimension of Mystic Religious Understanding**

	Mean	Degree
The sufic life is the essence of Islam.	3,21	No Idea
It is false to make a devotion ( <i>rabita</i> ) to a sheikh.	2,77	No Idea
It is not possible for a sheikh to intercede in the next world on behalf of his disciple.	2,32	No Idea
A Sheikh is needed to find the right path.	2,13	Not Agree
In order to live Islam properly, it is not necessary for a man to join in a community.	2,13	Not Agree



It must be stated that mystic religious understanding scale items 2, 3, and 4 coded reverse. Then, that not approving islamic life and congregation's hegemony are two items with the lowest average, in addition to this, that evaluating mystic life is essential of religion is the highest average descriptively appeared. Additionally, being that items 2, 3, and 4 is "no idea", it shows that there is a whirl about congregation's life.

**Table 9. Factor Weights for Worship Scale and Item Coefficient of Correlation**

Dimension of Worship	Factor Loadings	Correlations
1. I attempt to perform the Prayer Tarawih in Ramadan.	.727	.5923
2. I try to perform my daily prayers.	.721	.5114
3. I avoid doing things forbidden in our Religion.	.673	.6091
4. I take pains to perform the supererogate prayers.	.664	.4852
5. I care to read the Qorân.	.643	.5427
6. I try to behave for God's sake.	.641	.5131
7. I try to worship more intensively in the Qandîls.	.635	.4825
8. I also attempt to fast outside that of Ramadan.	.602	.5185

Alpha: 0.8066

**Table 10. Item Average for Dimension of Worship**

Dimension of Worship	Mean	Degree
I try to perform my daily prayers.	4,62	Always
I avoid doing things forbidden in our Religion.	4,48	Always
I try to behave for God's sake.	4,48	Always
I care to read the Qorân.	4,08	Frequently
I try to worship more intensively in the Qandîls.	4,05	Frequently
I attempt to perform the Prayer Tarawih in Ramadan.	3,45	Frequently
I take pains to perform the supererogate prayers.	3,32	Sometimes
I also attempt to fast outside that of Ramadan.	2,87	Sometimes

Being examined the answers given by the students to the items in the dimension of worship, it appears that to perform the salat, to keep away from that which were forbidden by the religion, to get God's consent while behaving have the highest average. Reciting the Qor'ân, focussing on the prayers in the holy nights, taking pains to perform the Tarâwîhs also show the frequently performed behaviour. That the supererogatory prayer and fasting are the two items with lowest average shows that the supererogatory worships are not shown much interest.

### Hypotheses

In the research the following hypotheses will be tested.

Students' attitude levels for the modernist religious understandings differentiate in accordance with classes.



Students' attitude levels for the traditionalist religious understandings differentiate in accordance with classes.

Students' attitude levels for the mystic religious understandings differentiate in accordance with classes.

Students' attitude levels of worship differentiate in accordance with classes.

Students' attitude levels for the modernist religious understandings differentiate in accordance with departments.

Students' attitude levels for the traditionalist religious understandings differentiate in accordance with departments.

Students' attitude levels for the mystic religious understandings differentiate in accordance with departments.

Students' attitude levels of worship differentiate in accordance with departments.

The attitude levels of modernist religious understanding for the students participating in our research differentiate in connection with their membership to any religious community.

The attitude levels of traditionalist religious understanding for the students participating in our research differentiate in connection with their membership to any religious community.

The attitude levels of mystic religious understanding for the students participating in our research differentiate in connection with their membership to any religious community.

The attitude levels of prayer for the students participating in our research differentiate in connection with their membership to any religious community.

Students' attitude levels for the modernist religious understandings differentiate in accordance with the place where they spent most part of their lives.

Students' attitude levels for the traditionalist religious understandings differentiate in accordance with the place where they spent most part of their lives.

Students' attitude levels for the mystic religious understandings differentiate in accordance with the place where they spent most part of their lives.

Students' attitude levels of worship differentiate in accordance with the places where they spent most part of their lives.

Students' attitude levels for the modernist religious understandings differentiate in accordance with the place where they live.

Students' attitude levels for the traditionalist religious understandings differentiate in accordance with the place where they live.

Students' attitude levels for the mystic religious understandings differentiate in accordance with the place where they live.

Students' attitude levels of worship differentiate in accordance with the places where they live.

Students' attitude levels for the modernist religious understandings differentiate in accordance with their perception of identity.

Students' attitude levels for the traditionalist religious understandings differentiate in accordance with their perception of identity.

Students' attitude levels for the mystic religious understandings differentiate in accordance with their perception of identity.

Students' attitude levels of worship differentiate in accordance with their perception of identity.

Students' attitude levels for the modernist religious understandings differentiate in accordance with the newspaper they read.

Students' attitude levels for the traditionalist religious understandings differentiate in accordance with the newspaper they read.

Students' attitude levels for the mystic religious understandings differentiate in accordance with the newspaper they read.

Students' attitude levels of worship differentiate in accordance with the newspaper they read.

## Findings and Interpretation

### 1. Differentiation of Students' Religious Understanding in accordance with Classes

**Table 11. Differentiation of Attitude levels of Modernist Religious Understanding in Accordance with Classes (Irrelevant t-Test)**

Modernist Religious Understanding	Class	N	Mean	S. Dev.	df	t	p
	1	160	21,3750	5,09994	314	-4,794	,000
	4	156	24,0705	4,88858			

There is a remarkable differentiation between the attitude levels for the modernist religious understanding of students involved in our research and their classes [ $t(314) = -4,794, p < .05$ ]. It appears, contrary to the results in the table, that students in the last class have a much more modernist religious understanding than that of students in the first class.

**Table 12. Differentiation of Attitude Levels of Traditionalist Religious Understanding in accordance with Classes (Irrelevant t-Test)**

Traditionalist Religious Understanding	Class	N	Mean	S. Dev.	df	t	p
	1	159	29,4277	4,93561	314	6,074	,000
	4	157	26,1656	4,60330			

There is a remarkable difference between the attitude levels for the traditionalist religious understanding of the students who participated in our research and their classes [ $t(314) = 6,074, p < .05$ ]. It is seen that students in the first class have much more traditionalist religious understanding than



the students in the last class. The t-test results in the table have been taken basing upon the assumption of inequality of variances.

**Table 13. Differentiation of Attitude Levels of Worship in accordance with Classes (Irrelevant t-Test)**

Dimension of Worship	Class	N	Mean	S	Sd	t	p
	1	172	32,3198	4,46128	333	3,946	,000
	4	163	30,3865	4,50422			

There is a remarkable difference between the attitude levels for worship of the students participating in our research and their classes [ $t(333) = 3,946, p < .05$ ]. It is seen that students in the first class have a more tendency towards worship than the students in the last class. The t-test results in the table have been taken basing upon the assumption of inequality of variances.

## 2. Differentiation of Students' Religious Understanding in accordance with Departments

**Table 14. Differentiation of Attitude Levels for the Modernist Religious Understanding in accordance with Departments (Irrelevant t-Test)**

Modernist Religious Understanding	Department	N	Mean	S	Sd	t	p
	Teacher Training for The Culture of Religion and Ethics for Primary School	184	23,5380	5,09995	313	3,487	,001
	Divinity	131	21,5115	5,06020			

There is a noteworthy difference between the attitude levels for the modernist religious understanding of the students participating in our research and the department they preferred [ $t(313) = 3,487, p < .05$ ]. Contrary to the results in the table, it is seen that the students in the department of teacher training have much more modernist religious understanding than the students in the department of divinity. The t-test results in the table have been taken basing upon the assumption of inequality of variances.

**Table 15. Differentiation of Attitude Levels for the Traditionalist Religious Understanding in accordance with Departments (Irrelevant t-Test)**

Traditionalist Religious Understanding	Department	N	Mean	S	Sd	t	p
	Teacher Training for The Culture of Religion and Ethics for Primary School	180	27,2556	5,08269	313	-2,213	,028
	Divinity	135	28,5185	4,91548			

There is a reasonable difference between the attitude levels for the traditionalist religious understanding of the students participating in our

research and the department they preferred [ $t(313) = -2,213$ ,  $p < .05$ ]. It is seen that the students in the department of divinity have much more traditionalist religious understanding than the students in the department of teacher training. The t-results in the table have been taken basing upon the assumption of inequality of variances.

**Table 16. Differentiation of Attitude Levels for the Worship Scale in accordance with Departments (Irrelevant t-Test)**

Dimension of Worship	Department	N	Mean	S	Sd	t	p
	Teacher Training for The Culture of Religion and Ethics for Primary School	196	30,3776	4,72096	332	-4,868	,000
	Divinity	138	32,7754	3,98724			

There is a meaningful difference between the attitude levels for worship scale of the students participating in our research and the department they preferred [ $t(332) = -4,868$ ,  $p < .05$ ]. It is seen that the students in the department of divinity have much more traditionalist religious understanding than the students in the department of teacher training. The t-test results in the table have been taken basing upon the assumption of inequality of variances.

**Table 17. Differentiation of Attitude Levels for the Mystic Religious Understanding in accordance with Departments (Irrelevant t-Test)**

Mystic Religious Understanding	Department	N	Mean	S	Sd	t	p
	Teacher Training for The Culture of Religion and Ethics for Primary School	181	11,8674	3,66122	315	-3,929	,000
	Divinity	136	13,5662	3,99945			

There is a meaningful difference between the attitude levels for mystic religious understanding of the students participating in our research and the department they preferred [ $t(315) = -3,929$ ,  $p < .05$ ]. It is seen that the students in the department of divinity have much more mystic religious understanding than the students in the department of teacher training. The t-test results in the table have been taken basing upon the assumption of inequality of variances.



### 3. Differentiation of Students' Religious Understanding in Accordance with their Membership to Religious Community

**Table 18. Differentiation of Attitude Levels of the Modernist Religious Understanding in Accordance with Membership to Religious Community (Irrelevant t-Test)**

Modernist Religious Understanding	Membership to Religious Community	N	Mean	S	Sd	t	p
	Yes	85	21,2588	4,53335	308	-3,167	,002
	No	225	23,3200	5,31212			

There is a significant difference between the attitude levels for the modernist religious understanding of the students participating in our research and their membership to religious community [ $t(308) = -3,167$ ,  $p < .05$ ]. It is seen that the students not belonging to any religious community have much more modernist religious understanding than the students belonging to any religious community. The t-test results in the table have been taken basing upon the assumption of inequality of variances.

**Table 19. Differentiation of Attitude Levels of the Traditionalist Religious Understanding in Accordance with Membership to Religious Community (Irrelevant t-Test)**

Traditionalist Religious Understanding	Membership to Religious Community	N	Mean	S	Sd	t	p
	Yes	87	29,7931	4,43595	308	4,561	,000
	No	223	26,9686	5,06657			

There is a remarkable difference between the attitude levels for the traditionalist religious understanding of the students participating in our research and their membership to any religious community [ $t(308) = 4,561$ ,  $p < .05$ ]. It is seen that the students belonging to any religious community have much more traditionalist religious understanding than the students not belonging to any religious community. The t-test results in the table have been taken basing upon the assumption of inequality of variances.

**Table 20. Differentiation of Attitude Levels of the Mystic Religious Understanding in Accordance with Membership to Religious Community (Irrelevant t-Test)**

Mystic Religious Understanding	Membership to Religious Community	N	Mean	S	Sd	t	p
	Yes	85	14,4706	3,70838	311	5,791	,000
	No	228	11,7939	3,61063			

There is a meaningful difference between the attitude levels for the mystic religious understanding of the students participating in our research and their membership to any religious community [ $t(311) = 5,791$ ,  $p < .05$ ]. It is seen that the students belonging to any religious community have much more mystic religious understanding than the students not belonging

to any religious community. The t-test results in the table have been taken basing upon the assumption of inequality of variances.

**Table 21. Differentiation of Attitude Levels of the Worship Scale in Accordance with Membership to Religious Community (Irrelevant t-Test)**

Dimension of Worship	Membership to Religious Community	N	Mean	S	Sd	t	p
	Yes	92	33,2283	3,83192	325	4,807	,000
	No	235	30,6255	4,60539			

There is a reasonable difference between the attitude levels of the worship scale of the students participating in our research and their membership to any religious community [ $t(325) = 4,807, p < .05$ ]. It appears that the students belonging to any religious community have inclined towards worship more than the students not belonging to any religious community. The t-test results in the table have been taken basing upon the assumption of inequality of variances

#### **4. Differentiation of Students' Religious Understanding in accordance with the Place Where They Spent Most Part of Their Lives**

The Descriptive Statistics of attitude levels for the modernist religious understanding of the students having participated in our research in line with the settlement where most of life has been spent in have been given in Table 22

**Table 22. Descriptive Statistics of Attitude levels for the Modernist Religious Understanding in line with the settlement where most of life has been spent in**

Modernist Religious Understanding	The Longest Residing Place in Your Life	N	Mean	Std. Dev.
	Village	58	22,8276	4,85631
	District	86	23,3140	4,99237
	Province	66	23,7727	5,11347
	Metropolis	106	21,4811	5,33136
	Total	316	22,7057	5,16817

**Table 23. Variance Analysis Results of attitude levels for the Modernist Religious Understanding in line with the settlement where most of life has been spent in (Anova)**

Modernist Religious Understanding	Source Variance	Sum of Squares	df	Mean Square	F	Tamhane's
	Between Groups	266,777	3	88,926	3,406*	3-4
	Within Groups	8146,852	312	26,112		
	Total	8413,630	315			

\* $p < 0.02$



There is a remarkable difference between the attitude levels for the modernist religious understanding of students having joint in our research and the settlement where most of life has been spent in  $[F(3-312)= 3,406, p<.05]$ . To these results, according to Post hoc Tamhane's multiple comparative test done basing on the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels for modernist religious understanding, the source of difference has been found between those who spent most of their lives in a metropolis and those spending in a province. The attitude level of modernist religious understanding for those spending most of their life in a metropolis is lower than that of others.

##### 5. Differentiation of Religious Understanding of Students in accordance with the settlement where most of life has been spent in

The Descriptive Statistics of attitude levels for the traditionalist religious understanding of the students having participated in our research in accordance with where they live have been given in Table-24

**Table 24. Descriptive Statistics of Attitude Levels for Traditionalist Religious Understanding in accordance with the Settlement Where They Live**

Traditionalist Religious Understanding	Residing at the Present Time	N	Mean	Std. Dev.
	With My Friends	87	26,7586	4,61788
	With My Family	87	27,5747	4,93123
	With My Religious Community	56	29,5714	4,56810
	In-Student Dormitory	85	28,0000	5,59549
	Total	315	27,8190	5,04145

**Table 25. Variance Analysis Results of attitude levels for the Traditionalist Religious Understanding in line with the settlement where they live in (Anova)**

Traditionalist Religious Understanding	Source Variance	Sum of Squares	df	Mean Square	F	Tamhane's
	Between Groups	277,776	3	92,592	3,738*	1-3
	Within Groups	7702,910	311	24,768		
	Total	7980,686	314			

\* $p < 0.02$

There is a remarkable difference between the attitude levels for the traditionalist religious understanding of students having participated in our research and the settlement where they live in  $[F(3-311)= 3,738, p<.05]$ . To these results, according to Post hoc Tamhane's multiple comparative test done basing on the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels for traditionalist religious understanding, the source of difference has been found between those living within a community and those stay with their friends. The attitude level of traditionalist religious understanding for those living in a community is higher than that of others.

## 6. Differentiation of Students' Religious Understanding in line with their perception of identity

The Descriptive Statistics of attitude levels for the modernist religious understanding of the students having participated in our research in accordance with their perception of identity have been given in Table-26

**Table 26. Descriptive Statistics of Attitude Levels of Modernist Religious Understanding in line with the perception of identity**

Modernist Religious Understanding	Identity	N	Mean	Std. Dev.
	Muslim	81	22,0988	5,12739
	Turk-Muslim	27	23,3333	6,21413
	Muslim-Turk	162	22,0926	4,87968
	Just Human	41	25,9268	4,49661
	Total	311	22,7074	5,16701

**Table 27. Variance Analysis Results of attitude levels for the Modernist Religious Understanding in line with the perception of identity (Anova)**

Modernist Religious Understanding	Source Variance	Sum of Squares	df	Mean Square	F	Tamhane's
	Between Groups	526,772	3	175,591	6,956*	1-4, 3-4
	Within Groups	7749,601	307	25,243		
	Total	8276,373	310			

\* $p < 0.001$

There is a remarkable difference between the attitude levels for the modernist religious understanding of students having participated in our research and the perception of identity [ $F(3-307) = 6,956$ ,  $p < .05$ ]. To these results, according to Post hoc Tamhane's multiple comparative test done basing on the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels of modernist religious understanding, the source of difference has been found between those adopting the identity of being human and those feeling themselves as Muslim and Muslim-Turk. The attitude level of modernist religious understanding for those adopting the identity of being human is higher than that of others respectively.

**Table 28. Descriptive Statistics of Attitude Levels of Traditionalist Religious Understanding in line with the perception of identity**

Traditionalist Religious Understanding	Identity	N	Mean	Std. Dev.
	Muslim	81	28,4691	5,45685
	Turk-Muslim	26	26,5385	4,80192
	Muslim-Turk	162	28,6358	4,52839
	Just Human	41	23,8537	4,60739
	Total	310	27,7839	5,06863

The Descriptive Statistics of attitude levels for the traditionalist religious understanding of the students having participated in our research in accordance with their perception of identity have been given in Table-28



**Table 29. Variance Analysis Results of attitude levels for the Traditionalist Religious Understanding in line with the perception of identity (Anova)**

Traditionalist Religious Understanding	Source Variance	Sum of Squares	df	Mean Square	F	Tamhane's
	Between Groups	829,251	3	276,417	11,898*	1-4, 3-4
	Within Groups	7109,269	306	23,233		
	Total	7938,519	309			

\*p< 0.001

There is a significant difference between the attitude levels for the traditionalist religious understanding of students having participated in our research and their perception of identity [ $F(3-306)= 11,898$ ,  $p<.05$ ]. To these results, according to Post hoc Tamhane's multiple comparative test done basing on the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels of traditionalist religious understanding, the source of difference has been found between those adopting the identity of being human and those feeling themselves as Muslim and Muslim-Turk. The attitude level of traditionalist religious understanding for those adopting the identity of being human is lower than that of others respectively.

**Table 30. Descriptive Statistics of Attitude Levels Against the Scale of Mystic Religious Understanding in accordance with the Perception of Identity**

Mystic Religious Understanding	Identity	N	Mean	Std. Dev.
	Muslim	79	12,4557	4,19950
	Turk-Muslim	26	13,0769	3,84628
	Muslim-Turk	164	12,9695	3,63592
	Just Human	42	10,7619	3,89377
	Total	311	12,5498	3,89084

The Descriptive Statistics of attitude levels for the mystic religious understanding of the students having participated in our research in accordance with their perception of identity have been given in Table 30.

**Table 31. Variance Analysis Results of Attitude Levels for the Scale of Mystic Religious Understanding in line with the perception of identity (Anova)**

Mystic Religious Understanding	Source Variance	Sum of Squares	df	Mean Square	F	Tamhane's
	Between Groups	171,070	3	57,023	3,871*	3-4
	Within Groups	4521,908	307	14,729		
	Total	4692,977	310			

\*p< 0.010

There is a significant difference between the attitude levels mystic religious understanding of students having participated in our research and their perception of identity [ $F(3-307)= 3,871$ ,  $p<.05$ ]. To these results, according to Post hoc Tamhane's multiple comparative test done basing on

the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels of traditionalist religious understanding, the source of difference has been found between those adopting the identity of being human and those feeling themselves as Muslim and Muslim Turkish. The attitude level of traditionalist religious understanding for those feeling themselves as Muslim and Muslim Turkish is lower than that of others respectively.

**Table 32. Descriptive Statistics of Attitude Levels of Worship in accordance with the Perception of Identity**

Dimension of Worship	Identity	N	Mean	Std. Dev.
	Muslim	87	31,9425	4,19955
	Turk-Muslim	28	30,4643	4,63866
	Muslim-Turk	170	31,9294	3,94125
	Just Human	43	28,8837	6,45943
	Total	328	31,4085	4,57531

The Descriptive Statistics of attitude levels of worship for the students having participated in our research in accordance their perception of identity have been given in Table-32

**Table 33. Variance Analysis Results of Attitude Levels for Worship in line with the perception of identity (Anova)**

Dimension of Worship	Source Variance	Sum of Squares	df	Mean Square	F	LSD
	Between Groups	370,008	3	123,336	6,171*	1-4, 3-4
	Within Groups	6475,248	324	19,985		
	Total	6845,256	327			

\* $p < 0.001$

There is a meaningful difference between the attitude levels of worship for the students having participated in our research and their perception of identity [ $F(3-324) = 6,171$ ,  $p < .05$ ]. To these results, according to LSD multiple comparative test done basing on the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels of traditionalist religious understanding, the source of difference has been found between those adopting the identity of being human and those feeling themselves as Muslim and Muslim Turkish. The attitude level of worship for those adopting the identity of being human is lower than that of others respectively.

## 7. Differentiation of Students' Religious Understanding in accordance with the Newspaper they read

The Descriptive Statistics of attitude levels of Modernist Religious Understanding for the students having participated in our research in accordance with the Newspaper They Read have been given in Table-34



**Table 34. Descriptive Statistics of Attitude Levels of Modernist Religious Understanding in accordance with the Newspaper They Read**

Modernist Religious Understanding	Newspaper	N	Mean	Std. Dev.
	Türkiye	10	25,6000	3,50238
	Zaman	132	22,2045	4,58464
	Yeni Şafak	66	22,0000	5,56638
	Milli Gazete	9	20,7778	5,95352
	Vakit	33	21,4848	4,65108
	Other	50	25,4200	5,88006
	Total	300	22,6867	5,22041

**Table 35. Variance Analysis Results of Attitude Levels for Worship in line with the Newspaper They Read (Anova)**

Modernist Religious Understanding	Source Variance	Sum of Squares	df	Mean Square	F	LSD
	Between Groups	600,691	5	120,138	4,680*	1-2, 1-3, 1-4, 1-5, 2-6, 3-6, 4-6, 5-6
	Within Groups	7547,855	294	25,673		
	Total	8148,547	299			

\* $p < 0.001$

There is a meaningful difference between the attitude levels of the modernist religious understanding for the students having participated in our research and the newspaper they read [ $F(5-294) = 4,680$ ,  $p < .05$ ]. To these results, according to LSD multiple comparative test done basing on the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels of modernist religious understanding, the source of difference has been found between those reading Türkiye and Zaman, Yeni Şafak, Vakit, Milli Gazete; between those reading other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc.) and those reading Zaman, Yeni Şafak, Vakit, Milli Gazete. The attitude level of traditionalist religious understanding for those reading Türkiye and the other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc.) is higher than that of others respectively; the attitude level of modernist religious understanding for those reading Milli Gazete is lower than that of others.

**Table 36. Descriptive Statistics of Attitude Levels of Traditionalist Religious Understanding in accordance with the Newspaper They Read**

Traditionalist Religious Understanding	Newspaper	N	Mean	Std. Dev.
	Türkiye	11	25,9091	3,47720
	Zaman	129	28,4729	4,45827
	Yeni Şafak	66	28,0152	5,19317
	Milli Gazete	9	28,3333	3,87298
	Vakit	31	30,2258	4,09642
	Other	50	24,6800	5,96739
	Total	296	27,8142	5,06192

The Descriptive Statistics of attitude levels of Traditionalist Religious Understanding for the students having participated in our research in accordance with the Newspaper They Read have been given in Table-36

**Table 37. Variance Analysis Results of Attitude Levels for Worship in line with the Newspaper They Read (Anova)**

Traditionalist Religious Understanding	Source Variance	Sum of Squares	df	Mean Square	F	LSD
	Between Groups	772,432	5	154,486	6,602*	1-5, 2-6, 3-5, 3-6, 4-6, 5-6
	Within Groups	6786,348	290	23,401		
	Total	7558,780	295			

\*p< 0.001

There is a remarkable difference between the attitude levels of the traditionalist religious understanding for the students having participated in our research and the newspaper they read [ $F(5-290) = 6,602$ ,  $p < .05$ ]. To these results, according to LSD multiple comparative test done basing on the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels of traditionalist religious understanding, the source of difference has been found between those reading other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc) and those reading Yeni Şafak, Milli Gazete, Zaman and Vakit; between Vakit and Yeni Şafak, Türkiye. The attitude level of traditionalist religious understanding for those reading the other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc.) and those reading Türkiye and is lower than that of others respectively; the attitude level of traditionalist religious understanding for those reading Vakit is higher than that of others.

**Table 38. Descriptive Statistics of Attitude Levels of Mystic Religious Understanding in accordance with the Newspaper They Read**

Mystic Religious Understanding	Newspaper	N	Mean	Std. Dev.
	Türkiye	10	12,5000	4,42844
	Zaman	129	12,4419	3,50871
	Yeni Şafak	67	13,4328	4,23271
	Milli Gazete	9	11,7778	2,43812
	Vakit	34	13,8824	4,08074
	Other	49	11,2449	4,03903
	Total	298	12,6141	3,89968

The Descriptive Statistics of attitude levels of mystic religious understanding for the students having participated in our research in accordance with the Newspaper they read have been given in Table-38



**Table 39. Variance Analysis Results of Attitude Levels of Mystic Religious Understanding in line with the Newspaper They Read (Anova)**

Mystic Religious Understanding	Source Variance	Sum of Squares	df	Mean Square	F	LSD
	Between Groups	201,713	5	40,343	2,730*	3-6, 5-6
	Within Groups	4314,908	292	14,777		
	Total	4516,621	297			

\* $p < 0.02$

There is a meaningful difference between the attitude levels of the mystic religious understanding for the students having participated in our research and the newspaper they read [ $F(5-292) = 2,730$ ,  $p < .05$ ]. To these results, according to LSD multiple comparative test done basing on the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels of mystic religious understanding, the source of difference has been found between those reading other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc) and those reading Yeni Şafak and Vakit. The attitude level of mystic religious understanding for those reading the other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc.) is lower than that of reading Yeni Şafak and Vakit respectively; the attitude level of mystic religious understanding for those reading Vakit is higher than that of others respectively.

**Table 40. Descriptive Statistics of Attitude Levels of Worship in accordance with the Newspaper They Read**

Dimension of Worship	Newspaper	N	Mean	Std. Deviation
	Türkiye	11	30,8182	4,35473
	Zaman	139	32,4317	3,89546
	Yeni Şafak	68	31,0882	4,13119
	Milli Gazete	9	31,8889	4,16667
	Vakit	35	32,0286	3,92942
	Other	51	29,6078	5,63588
	Total	313	31,5623	4,38859

The Descriptive Statistics of attitude levels of worship for the students having participated in our research in accordance with the Newspaper they read have been given in Table-40

**Table 41. Variance Analysis Results of Attitude Levels of Worship in line with the newspaper they read (Anova)**

Dimension of Worship	Source Variance	Sum of Squares	df	Mean Square	F	LSD
	Between Groups	329,810	5	65,962	3,566*	2-3, 2-6, 5-6
	Within Groups	5679,225	307	18,499		
	Total	6009,035	312			

\* $p < 0.02$

There is a meaningful difference between the attitude levels of the worship for the students having participated in our research and the newspaper they read [ $F(5-307) = 3,566, p < .05$ ]. To these results, according to LSD multiple comparative test done basing on the assumption of inequality of variances in order to find the source for the differentiation seen in the attitude levels of mystic religious understanding, the source of difference has been found between those reading other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc) and those reading Vakit and Zaman; between Yeni Şafak and Zaman. The attitude level of worship for those reading the other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc.) is lower than that of reading Vakit and Zaman respectively; the attitude level of worship for those reading Türkiye is lower than that of others. Besides, the attitude level of worship for those reading Zaman is higher than that of others.

### Conclusions

The attitude levels of modernist religious understanding for the students participating in our research differentiate in accordance with their classes. The attitude levels of modernist religious understanding for those in last class are higher than those in the first class.

The attitude levels of traditionalist religious understanding for the students participating in our research differentiate in accordance with their classes. The attitude levels of traditionalist religious understanding for those in the first class is higher than those in last class.

The attitude levels of mystic religious understanding for the students participating in our research differentiate in accordance with their classes.

The attitude levels of worship for the students participating in our research differentiate in accordance with their classes. The attitude levels of traditionalist religious understanding for those in the first class is higher than those in last class.

The attitude levels of modernist religious understanding for the students participating in our research differentiate in accordance with the department they are taught. The attitude levels of modernist religious understanding for those in the teacher training department are higher than those in the divinity department.

The attitude levels of traditionalist religious understanding for the students participating in our research differentiate in accordance with the department they are taught. The attitude levels of traditionalist religious understanding for those in the divinity department are higher than those in the teacher training department.

The attitude levels of mystic religious understanding for the students participating in our research differentiate in accordance with the department they are taught. The attitude levels of mystic religious understanding for those attending the divinity department are higher than those in the teacher training department.



The attitude levels of worship for the students participating in our research differentiate in accordance with the department they attend. The attitude levels of mystic religious understanding for those attending the divinity department are higher than those attending the teacher training department.

The attitude levels of modernist religious understanding for the students participating in our research differentiate in connection with their membership to any religious community. The attitude levels of modernist religious understanding for those not participating in any community are higher than that of those belonging to any religious community.

The attitude levels of traditionalist religious understanding for the students participating in our research differentiate in connection with their membership to any religious community. The attitude levels of traditionalist religious understanding for those participating in any community is higher than that of those not belonging to any religious community.

The attitude levels of mystic religious understanding for the students participating in our research differentiate in connection with their membership to any religious community. The attitude levels of mystic religious understanding for those participating in any community are higher than that of those not belonging to any religious community.

The attitude levels of worship for the students participating in our research differentiate in connection with their membership to any religious community. The attitude levels of worship for those participating in any community are higher than that of those not belonging to any religious community.

The attitude levels of modernist religious understanding for the students participating in our research differentiate in connection with the settlement where they spent most of their life in. The attitude levels of modernist religious understanding for those spending most of their life in a metropolis are lower than others. It seems that the dense environment of city leaving man alone within the crowds, the reaction of those suffered from the identity crisis against modernity, rather within the cultural environment of those coming from countryside, may have had an influence on this effect.

The attitude levels of traditionalist religious understanding for the students participating in our research differentiate in connection with the settlement where they spent most of their life in.

The attitude levels of mystic religious understanding for the students participating in our research differentiate in connection with the settlement where they spent most of their life in.

The attitude levels of worship for the students participating in our research differentiate in connection with the settlement where they spent most of their life in.



The attitude levels of modernist religious understanding for the students participating in our research differentiate in connection with where they stay in.

The attitude levels of modernist religious understanding for the students participating in our research differentiate in connection with where they stay in. attitude levels of traditionalist religious understanding for those staying in religious community is higher than others.

The attitude levels of mystic religious understanding for the students participating in our research differentiate in connection with where they stay in.

The attitude levels of worship for the students participating in our research differentiate in connection with where they stay in.

The attitude levels of modernist religious understanding for the students participating in our research differentiate in accordance with their perception of identity. The attitude levels of modernist religious understanding for those adopting the identity of being human are higher than others.

The attitude levels of traditionalist religious understanding for the students participating in our research differentiate in accordance with their perception of identity. The attitude levels of traditionalist religious understanding for those adopting the identity of being human is lower than others. This means that those holding the traditionalist religious understanding put less emphasis on the identity of being human.

The attitude levels of mystic religious understanding for the students participating in our research differentiate in accordance with their perception of identity. The attitude levels of mystic religious understanding for those adopting the identity of being human are higher than others.

The attitude levels of worship for the students participating in our research differentiate in accordance with their perception of identity. The attitude levels of worship for those adopting the identity of being human are lower than others.

The attitude levels of modernist religious understanding for the students participating in our research differentiate in accordance with the newspaper they read. The attitude levels of traditionalist religious understanding for those reading Türkiye and other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc.) is higher than others respectively; the attitude levels of modernist religious understanding for those reading Milli Gazete is lower than others.

The attitude levels of traditionalist religious understanding for the students participating in our research differentiate in accordance with the newspaper they read. The attitude levels of traditionalist religious understanding for those reading other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc.) and Türkiye is lower than others respectively; the attitude levels of traditionalist religious understanding for those reading Vakit is higher than others.



The attitude levels of traditionalist religious understanding for the students participating in our research differentiate in accordance with the newspaper they read. The attitude levels of mystic religious understanding for those reading other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc.) is lower than others; the attitude levels of traditionalist religious understanding for those reading Vakıf is higher than others.

The attitude levels of worship for the students participating in our research differentiate in accordance with the newspaper they read. The attitude levels of worship for those reading other newspapers (Hürriyet, Milliyet, Sabah, Orta Doğu, Yeni Çağ etc.) is lower than those reading Vakıf and Zaman respectively; the attitude levels of worship for those reading Türkiye is lower than others. In addition, the attitude levels of worship for those reading Zaman are higher than others.

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