

Citizenship behavior of university students and its relationship to their level of religious awareness

_A field study on a sample of students at El-Oued University

سلوك المواطنة لدى الطالب الجامعي وعلاقته بمستوى وعيه الديني

(دراسة ميدانية على عينة من طلبة جامعة الوادي)

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Abstract: The aim of this study was to reveal the nature of the relationship between the behavior of citizenship and the level of religious awareness among the Algerian university student. Through a field study on a sample of 100 individuals, they were randomly selected from the Faculty of Humanities, Social Sciences and Technology at University of ElOued. By following the steps of the descriptive descriptive approach and using the measure of citizenship behavior prepared by Riad Abazid (2010) and the religious awareness measure of Abdelkader (2007).

After analyzing the data using the Pearson correlation coefficient and the T test to study the differences between the averages, the study results showed that:

- There was a statistically significant correlation between the behavior of citizenship and the level of religious awareness among the sample students.
- There are no statistically significant differences between the average score of citizenship behavior among students attributed to the academic specialization.
- There are no statistically significant differences between the average levels of religious awareness among students attributed to the academic specialization.

Keywords: Citizenship behavior; Religious awareness; University student.

ملخص : هدفت هذه الدراسة إلى الكشف عن طبيعة علاقة سلوك المواطنة بمستوى الوعي الديني لدى الطالب الجامعي الجزائري. من خلال دراسة ميدانية على عينة قوامها 100 فرد، اختيروا بطريقة طبقية عشوائية من كليتي العلوم الإنسانية والاجتماعية والتكنولوجيا بجامعة الشهيد حمه لخضر بالوادي. وذلك بإتباع خطوات المنهج الوصفي بأسلوبه الارتباطي والمقارن وباستخدام مقياس سلوك المواطنة الذي أعده رياض أبازيد (2010) ومقياس الوعي الديني لعبد القادر (2007).

وبعد تحليل البيانات باستخدام معامل الارتباط بيرسون والاختبار "ت" لدراسة الفروق بين المتوسطات، أظهرت نتائج الدراسة: وجود ارتباط دال إحصائيا بين سلوك المواطنة ومستوى الوعي الديني لدى الطلبة عينة الدراسة. عدم وجود فروق ذات دلالة إحصائية بين متوسطي درجات سلوك المواطنة بين الطلبة تعزى للتخصص الدراسي، وعدم وجود فروق ذات دلالة إحصائية بين متوسطي درجات الوعي الديني بين الطلبة تعزى للتخصص الدراسي.

الكلمات المفتاحية: سلوك المواطنة؛ الوعي الديني؛ الطالب الجامعي

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1 - Introduction

Social development institutions, regardless of their diversity, seek to help young people develop healthy personality traits. Their primary goal is to build a psychologically and socially compatible citizen who is imbued with the values and morals in which society believes. They are proud of their affiliation with their religion, homeland, community, and history, and capable of meeting the demands of life in a manner that ensures stability and continuity. This can be achieved by demonstrating loyalty to their homeland, committing to serving it in peace and war, and cooperating with other citizens of this nation through working individually or within official or voluntary institutions to achieve the goals that everyone aspires to, or what is known as citizenship.

Conversely, numerous studies have concluded that religion provides individuals with a system of values, principles, standards, and social criteria that enable them to adapt to their surroundings. Human behaviour is not disrupted by the presence of controlling values and moral standards, as some claim, but rather disrupted when the individual strays from these standards and from their inherent nature. This instinct directly and powerfully influences a person's psychological health, happiness, contentment, and good adjustment to life and society. This study examines the relationship between religious awareness and citizenship behaviour as two human values that educational institutions seek to install in their learners through their various curricula and methods.

1-1- The Problem of the Study:

The need for a sense of belonging and security is essential for the continuity of life on Earth, upon which God Almighty has entrusted humanity. Its absence leads to anxiety and fear, hinders stability and development, and leads to migration, displacement, social disintegration, and the spread of crime, all of which ultimately lead to the collapse of societies and the very foundations of their existence. The concepts of many values, whether social, religious, or national, have diversified due to the transformations the world is witnessing and the challenges posed by globalization. These transformations have led to the emergence of new dangers and changes that have impacted all aspects of life, whether individual or collective, and have transcended the traditional frameworks of these concepts related to human protection, stability, and well-being.

The issue of citizenship has been part of the problem of identity and the various concepts associated with it since the beginning of our intellectual, cultural, political and military contact with the West in the last century. While the issue was settled on the practical level since the decline of the Ottoman Empire and its division into national and regional states and governments, the issue was not settled on the intellectual and cultural level, but rather remained a major question raised in one way or another (Alwan, 1993, 147). This situation leads to an individual feeling anxious and not belonging to the environment in which he lives due to his adoption of illogical ideas that push him to condemn others and tend to constantly blame them if they act in a manner that does not align with his ideas (Lacheheb, 2022, 502).

There is no doubt that the Arab countries today are in dire need of civic education in light of the serious events they are facing, which in turn have confirmed the necessity of strengthening the spirit of giving, belonging and sincere loyalty among the citizen, so that he realizes that he is part of his society and nation and is not separate from it, shares in the pride of the achievements of the past and seeks to achieve advancement for his society and nation in the future, especially in light of what many studies have proven of the existence of a correlation between citizenship behavior and the performance of individuals and institutions, such as the study of Musa (2024) which he conducted on (380) individuals from industrial institutions in 6th of October City, which confirmed the

impact of organizational citizenship behavior on institutional performance. These institutions whose performance and productivity affect the stability and prosperity of the state.

The need for civic education has emerged in light of the rapid changes of the era as a protection against the repercussions of globalization (Bahaa El-Din, 2000, 106), as it is the fortress that protects the nation from its people before its enemies, as it is that feeling of belonging and loyalty to the nation and its political leadership, as it indicates the relationship of the individual to the land and the nation (Lacheheb and Nisse, 2019, 73), as studies indicate that citizenship was the basis of belonging, which confirmed that nationalism is the identity of the modern state, and Muslim sociologists recommended that they strive to establish the concept of citizenship within the framework of the universality of Islam (Al-Alwani, 1993, 148-155). Al-Aissawi (1982) added that the problem of losing the sense of national belonging among young people in Arab and Islamic society has led them to rush to travel abroad in order to collect money and earn money, evade paying the required taxes, lack dedication in performing work, and have a low level of keenness to participate effectively in reforming and upgrading the nation (Al-Aissawi, 1982, 36). The exacerbation of this problem has led to the emergence of a new phenomenon that has become a source of concern for countries and societies and drains their energies, represented by illegal immigration, which is, in its clearest form, a manifestation of the loss of the sense of belonging to the nation among young people.

Countries seek to protect their youth and prepare them to bear their responsibilities towards their homelands and work towards their progress through their educational institutions. Studies have proven the role that education plays in developing citizenship behavior among youth, including Smith's study (2003), which aimed to reveal the impact of the national education system on democratic skills and values for national growth among youth. A developed national education project was proposed for secondary and university students. After applying the program to a number of schools and universities, it became clear that the program had a great impact on many values and skills (Abu Al-Daf, 2011, 240).

In a similar context, researchers point out that the most important goals of Islamic education are to create a good citizen who observes the supervision of God Almighty in all his relationships, whether with his Muslim brothers or other non-Muslims. The apparent behavioral aspect of good citizenship is represented in the living practices that reflect the individual's rights and duties towards his community and country, his commitment to the principles, values, and systems of society, and effective participation in activities and works that aim to advance the country and preserve its gains and resources. This, in turn, brings great goodness and abundant giving to the nation (Nomsuk, 2017, 6).

In light of the above, the study's questions were formulated as follows:

- Is there a relationship between citizenship behavior and the level of religious awareness among the university students in the study sample?
- Are there differences in citizenship behavior among the university students in the study sample attributable to the variable of academic specialization?
- Are there differences in the level of religious awareness among the university students in the study sample attributable to the variable of academic specialization?

1-2-Study Hypotheses:

- There is no statistically significant relationship between citizenship behavior and the level of religious awareness among university students in the study sample.

- There are no statistically significant differences between the average citizenship behavior scores of students in the study sample depending on their academic specialization (Humanities and Social Sciences/Technological Sciences).

- There are no statistically significant differences between the average religious awareness scores of students in the study sample depending on their academic specialization (Humanities and Social Sciences/Technological Sciences).

3-1. Study Objectives:

This study aimed to:

- Identify the nature of the relationship between citizenship behavior and the level of religious awareness among a sample of Algerian university students.

- Identify the possible differences in citizenship behavior among university students due to their academic specialization.

- Identify the possible differences in the level of religious awareness among university students due to their academic specialization.

4-1- Significance of the Study:

The study derives its importance from:

- The importance of the educational learning process keeping pace with scientific and technological development and cultural openness by working to instill in the individual a set of standards and values that help them preserve their identity and psychological and social harmony, thereby forming a good citizen who benefits themselves and their society.

- It contributes to shedding light on some of the shortcomings that may explain some of the weak outcomes of socialization institutions, particularly with regard to the weakness of the value system among university students and the prevalence of social ills and various forms of deviance in an environment that is supposed to lead society.

The importance of the study is also highlighted by the topic it addresses and the sample it includes, as it focuses on a topic considered a topic of the hour: religious awareness and its relationship to citizenship. This topic represents not only a local or national concern, but is also a global challenge that concerns all of humanity, as it determines the nature of relationships among members of the human race and is directly linked to the future of their shared life on this planet.

5.1- Operational Definitions of the Study Concepts:

- **Operational definition of citizenship behavior:** In this study, it refers to the student's actions that take place in his university environment in a voluntary and optional manner, aiming to achieve the university's goals, and are not included within the student's official duties or within the incentive and reward system supervised by the university. This behavior appears in the following five areas: altruism, courtesy or kindness, good conscience, sportsmanship, and civilized behavior. It is evidenced by the score obtained on the citizenship behavior scale prepared by Riyadh Abazeed (2010), which is adopted in this study.

- **The operational definition of religious awareness:** It is defined in the current study as the extent of the university student's awareness of the matters of his religion, which determines his relationship with his Lord and his material and social environment, so that he is able to live according to his beliefs and values, which appear through his words and actions. It is indicated by the total score obtained by the respondent on the religious awareness scale of Abdul Qader (2007) used in this study.

2- Method and Tools:

2.1- Study Methodology: This study relies on the descriptive approach, both correlational and comparative, which describes the phenomenon as it exists in reality. It reveals the relationship between variables and examines differences.

2.2- Study Sample: The primary study was conducted on a sample of (100), divided into (51) male and female students from the College of Technological Sciences and (49) male and female students from the College of Humanities and Social Sciences. They were randomly selected to ensure that the sample's females represented the communities of both colleges.

2.3- Data Collection Tools: For the purpose of the study, the following two scales were adopted:

- The Citizenship Behavior Scale, prepared by Riyadh Abazid (2010), was standardized in the Jordanian context, and the validity of the arbitrators was used to ensure the validity of the instrument. For reliability, Cronbach's alpha coefficient was used, yielding a value of (0.77). Some modifications were made to the scale, including adopting three answer options instead of the two used in the original scale, in addition to deleting two items. Its validity was then recalculated using the one-tailed comparison method, and its reliability using the split-half method. The correlation coefficient, after length correction, reached 0.76.

- The Religious Awareness Scale, prepared by Abdul Qader (2007): The validity of the arbitrators was used to verify its validity. For reliability, Cronbach's alpha coefficient was used, yielding a value estimated at 0.74 (Jaber, 2018, p. 13).

2.4- Statistical Methods: The study relied on the Pearson correlation coefficient to calculate the relationship between two quantitative variables and the t-test for two independent and unequal samples to study the differences between means. These methods are the most appropriate for processing the quantitative study data and verifying its hypotheses. We note that the study data were statistically processed using the Statistical Package for the Social Sciences (SPSS) program. After statistically processing the data, the study reached the following results:

3- Results and Discussion

3.1- Presentation and discussion of the results of the first hypothesis: which states that "there is no statistically significant relationship between citizenship behavior and the level of religious awareness among the university students in the study sample." To verify the validity of this hypothesis, the Pearson correlation coefficient was used, with a value of (0.84), which is statistically significant at the significance level of (0.01). Accordingly, the null hypothesis was rejected and its alternative hypothesis was adopted, which states that there is a statistically significant relationship between citizenship behavior and the level of religious awareness among the university students in the study sample.

This result is convergent with the findings of Musa's (2005) study on Islamic doctrine and its relationship to nationalism and citizenship rights, in which he indicated that "the relationship between them is one of harmony and connection, not one of contradiction and opposition, and that the concept of citizenship rights in the Islamic doctrine is based on legitimate covenants between the shepherd and the flock, as outlined in the Medina Charter established by the Prophet (peace and blessings be upon him)" (Qurayshi, 2015, 54). This can be explained by the fact that Islam urges us to adopt good values and virtuous morals such as loyalty and pride in belonging, which are values that are considered essential for citizenship. Belonging to one's homeland expresses an inner feeling that makes the citizen work enthusiastically and sincerely to advance and defend his homeland. Belonging also requires that the individual be proud of his homeland and respect it to the point of sacrificing himself for it (Abdul Latif, 2011, 76). Therefore, it is

logical that the higher a person's religious awareness is, the better his patriotic behavior will be, and vice versa. Those with low levels of religious awareness are often characterized by behaviors that are far from true citizenship. Al-Marhabi (2008) stated that "the impact of religiosity factors on citizenship values came first, followed by social, economic, political, communication and media factors" (Qurayshi, 2015, 57). This is a result he reached through a study he conducted in Yemen on a sample of (850) individuals with the aim of revealing the factors influencing citizenship values.

3.2- Presentation and discussion of the results of the second hypothesis: Which states that "there are no statistically significant differences between the average scores of citizenship behavior among the students in the study sample, depending on their academic specialization (Humanities and Social Sciences/Technological Sciences)." To verify the validity of this hypothesis, a t-test was used, and the following table illustrates the results obtained:

Table (1): Shows the significance of the differences between the average scores of citizenship behavior among university students, depending on their academic specialization (Humanities and Social Sciences/Technological Sciences).

Citizenship Behavior	Humanities and Social Sciences	Technological Sciences	n	t.test	Significance level 0,5
Number of students	49	51			
arithmetic mean	72.06	74.39	100	0.91	Not significant
standard deviation	13.27	12.21			

We read from the table above that the value of "t" is not significant at the significance level (0.05). Accordingly, the null hypothesis is rejected, and we accept its alternative, which states that there are no statistically significant differences between the average scores of citizenship behavior among the study sample students according to academic specialization (humanities and social sciences/technological sciences). This result is similar to what Al-Harbi and Suwailem (2017) reached in their study, which they conducted on (305) students at Jazan University in the Kingdom of Saudi Arabia, on the development of citizenship among Saudi university students.

This can be explained by the fact that Algerian schools, like many Arab countries, still focus on instilling concepts and knowledge that include national education in the souls of students, adopting curricula at successive educational levels that are virtually uniform for all. This is because citizenship is still viewed as an objective of academic subjects with a social dimension.

This is consistent with what Barakat and Abu Ali concluded in a study on the manifestations of community citizenship in social science curricula from the teachers' perspectives. They concluded that the most common manifestations of citizenship in curricula include: problem-solving, dialogue and discussion, building good social relationships with neighbors and relatives, accepting positive criticism, speaking politely in front of others, and respecting community customs and traditions (Barakat and Abu Ali, 2011, p. 17). Al-Ghamdi (2003), in his study on the role of Islamic education curricula in promoting some concepts of national education among middle school students in the Kingdom of Saudi Arabia, concluded that these curricula develop many cognitive and emotional values in students (Al-Ghamdi, 2003, p. 52).

Al-Qahtani added that the school environment has a direct impact on achieving the goals of national education, as the structure and quality of life within the school influences the student more than the formal curriculum and its prescribed materials and content. This is also believed by some educators who see the possibility of improving or developing national education through the hidden curriculum, i.e., the prevailing systems and rules within the school. Students' exercise of responsibility Educating themselves and resolving the conflicts and problems they face at school will enable them to learn how to function responsibly in their communities. Another group of educators believes that students must attend school, where their abilities and competence are judged by the formal curriculum, so that they can assume the role of responsible adult citizens in their community in the future (Al-Qahtani, 1998, 57). This demonstrates the impact of the nature of the school system on students, their attitudes, and their values.

3.3- Presentation and discussion of the results of the third hypothesis: Which states that "there are no statistically significant differences between the average scores of religious awareness among the students in the study sample according to their academic specialization (humanities and social sciences/technological sciences)." To verify the validity of this hypothesis, a t-test was used, and the following table illustrates the results obtained:

Table (02): Shows the significance of the differences between the average scores of religious awareness among university students according to their academic specialization (humanities and social sciences/technological sciences).

religious awareness	Humanities and Social Sciences	Technological Sciences	n	t.test	Significance level 0,5
Number of students	49	51			
arithmetic mean	78,06	79,29	100	0,79	Not significant
standard deviation	7,47	8,14			

Table No (02) shows that the calculated value of "t" (0.79) is not significant at the significance level (0.05); Accordingly, the null hypothesis was accepted, which states that there are no statistically significant differences between the average scores of religious awareness of the study sample students according to their academic specialization (Humanities and Social Sciences/Technological Sciences).

This result is similar to that reached by Mazen (1998) in his study of religious awareness among students of newly established colleges at Al-Azhar University, which aimed to identify the level of religious awareness among students of newly established colleges at Al-Azhar University, and compare it with the level of awareness of students at South Valley University in Egypt, adopting the comparative approach. The study sample included (231) male and female students (Al-Ghamdi, 2016, 106). The study of Nassif (2001) reached a conclusion that he conducted on a sample of (300) male and female students from Sana'a University, who were selected using a random stratified sample method, and concluded that there were no statistically significant differences attributable to the variable of academic specialization (Al-Hajjar and Radwan, 2006, 246).

These results can be explained by the fact that developing the level of religious awareness among youth is a priority that educational systems around the world strive to achieve for all individuals, regardless of their academic background. This is due to their

belief in the importance of this awareness in maintaining security, stability, and continuity. Foreign studies have emphasized the necessity of adhering to religion and its role in regulating individual and collective human behavior. A Gallup survey (2001) indicated that 85% of adults in America consider religion to be very important in their lives (Aqelan, 2011, 2). Religious awareness, in essence, represents a set of religious knowledge, values, attitudes, and principles that help individuals confront life's situations and problems in all their aspects and deal with them correctly, in light of Islamic rulings (Abu Ras and Al-Fatni, 2021, 638). Therefore, psychological counseling is considered a preventative measure to preserve the effectiveness of the human capital of societies and countries and to unleash their constructive energies to raise their status among the world's nations. Abdullah Al-Daraz says: "There is no force on the face of the earth that is equal to or even close to the force of religiosity in ensuring respect for the law, guaranteeing the cohesion of society, the stability of its system, and the consolidation of the causes of comfort and reassurance within it" (Bouguerra, 2009, 44). This is confirmed by many Western and Arab studies, such as Koenig's study (2002), which concluded that the tendency towards religiosity helps individuals endure hardship, and it also improves their physical and psychological health and increases their positive social interaction (Barakat, 2006, 18).

4- Conclusion

The results of the current study and previous studies, in general, indicate a positive correlation between citizenship behavior and religious awareness. This has prompted countries, regardless of their cultures and religious backgrounds, to use education as a tool to consolidate and reinforce their values and attitudes, on the one hand, and to effect change based on specific ideologies and perceptions of humanity and life, ensuring their development and keeping pace with the evolution of this universe, on the other. Both dimensions emphasize the close connection between education and the conditions and goals of society. Therefore, it addresses human behavior, its development, and its modification to ensure its survival by equipping successive generations with the skills, beliefs, attitudes, values, and behavioral patterns that make them good members of their communities and adaptable to the groups with which they live. It works to raise good citizens who practice sound citizenship.

Finally, the study concluded with a number of suggestions, the most important of which are:

- The need for the family, school, mosque, university, and the media to work to instill the values of belonging, participation, citizenship, work, and production in young students. It is essential for state institutions to empower students and youth to realize their roles as citizens with distinct rights and potential to effectively influence their lives and the future of their society.
- Develop curricula to enhance students' and youth's understanding of the nation: its history, geography, institutions, principles, and systems, etc.
- Open in-depth, scientific, and effective dialogues with youth and among them, enabling them to express their vision as partners, and fostering a culture of participation, dialogue, tolerance, and coexistence with differences.

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