



UNIVERSITI PUTRA MALAYSIA

**CONSTRUCTION OF RELIGIOUS WORLDVIEW AMONG FORMER
FEMALE STUDENTS OF RELIGIOUS SCHOOLS IN IRAN**

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STUDENTS OF RELIGIOUS SCHOOLS IN IRAN**

By

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**Thesis Submitted to the School of Graduate Studies, Universiti Putra
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Doctor of Philosophy**

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DEDICATION

This thesis is dedicated to my loving mom and dad, Fatemeh and Asghar. I owe them gratitude for being pillar of strength in motivating me to the very end that has led to the successful completion of my graduate studies. Their unconditional love, trust and guidance gave me the desire and confidence to venture down the paths that have led me to become the person that I am.

Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfillment of the requirement for the degree of Doctor of Philosophy

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Chairperson: Professor Turiman bin Suandi, PhD

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Passing more than three decades since the Islamic revolution, some scholars believe that Iran's society, regardless of Iranian government's Islamization project, is moving toward secularization particularly in micro, subjective, individual level. Some recent social researches conducted in relation to Iranians' religiosity suggest that new forms of religiosity have been developing among Iranian people especially the new generation. To put simply, in this study, the researcher has attempted to explore the religious worldview construction of young former students of Islamic schools in Iran. Surprisingly, since today no study has been conducted concerning the religious beliefs and attitudes of young students of Islamic schools in Iran. Based on the research's problem, the following research questions were posed: 1. What are the main types of

religious worldview of former students of Islamic schools in Iran? 2. How has the religious worldview construction of former students of Islamic schools in Iran been influenced by parents and Islamic schools?

A qualitative methodology was the research design employed in this study. Furthermore, this study is strongly influenced by phenomenology as a qualitative research method. In fact, data was collected mainly through interviews using a semi-structured question interview guide. In general, thirty young girls, 20 to 25 years old, who were former students of Islamic girl schools, were interviewed in this study. The interviewees were selected from young girls who have passed between four to twelve years (from age seven to eighteen) of study in Islamic schools and have graduated from the religious schools at least two years and at most five years before the time of the interviews.

After analyzing the research's data meticulously, four major religious worldview' constructions have been made. The constructions were named respectively: The Moral Theism, The Religious Skepticism, The Experiential Islamism, and The Traditional Shiism. Briefly speaking, in this research, the religious worldviews of the young Iranian Muslim informants were demonstrated by considering several areas: firstly, the ideas and perceptions of the young Iranians regarding religion and religiosity, secondly, the general attitudes and feelings of the interviewees towards Islam and Shiism, and thirdly, their ideas

and beliefs towards the pillars of Islam, the main principles and branches of Shi'a, and some basic Shi'a's beliefs.

In the broadest sense, findings of this study demonstrated that in spite of receiving long-term religious educations in family, educational environment and society, the religious worldview of research's interviewees contains some central elements of secular worldviews. Regardless of various types of religious worldview investigated among young girls in this study, their religious worldview in general can be described as personal, individualized, selective and eclectic, undetermined and fluid, and emotion centered. In general, with some caution, it could be said that the subjectivities of the young Iranian girls who have been studied in this research in contrast with their objective world, are gradually moving towards secularization and de-sacralization processes.

Put briefly, the finding of this research could help Iranian policy makers, parents and families, teachers and school's principals, and religious authorities, to understand more profoundly the religious subjectivity of Iranian youths and also to comprehend their feelings and attitudes towards the Islamic beliefs and values.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia
sebagai memenuhi keperluan untuk Ijazah Doktor Falsafah

**PEMBINAAN AGAMA PANDANGAN KALANGAN PELAJAR PEREMPUAN
BEKAS SEKOLAH-SEKOLAH AGAMA DI IRAN**

Oleh

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Setelah tiga dekad berlalu sejak revolusi Islam, sesetengah ilmuan percaya bahawa masyarakat Iran, tanpa mengira rancangan pengislaman kerajaan Iran, sedang menuju ke arah sekularisme terutamanya pada peringkat mikro, subjektif dan individu. Beberapa kajian sosial terkini yang berkaitan keberagamaan masyarakat Iran mencadangkan bahawa suatu bentuk baru keberagamaan telah terbina dalam kalangan masyarakat Iran, terutamanya generasi baru. Secara ringkasnya, dalam kajian ini, penyelidik mengkaji pembinaan pandangan sarwa bekas pelajar muda di sekolah-sekolah agama Islam di Iran. Sehingga hari ini, tiada sebarang kajian berkaitan kepercayaan beragama dan sikap pelajar muda yang pernah dijalankan di sekolah-sekolah Islam di Iran. Berdasarkan permasalahan kajian, soalan kajian adalah seperti berikut: 1. Apakah bentuk-bentuk pandangan sarwa terhadap agama dalam kalangan bekas pelajar sekolah-sekolah Islam di Iran? 2. Bagaimanakah pembinaan pandangan sarwa Islam dalam kalangan bekas pelajar sekolah-

sekolah Islam di Iran telah dipengaruhi oleh ibu bapa dan sekolah-sekolah Islam berkenaan?

Kaedah kajian kualitatif adalah reka bentuk penyelidikan yang digunakan dalam kajian ini. Tambahan lagi, kajian ini amat dipengaruhi oleh fenomenologi sebagai kaedah kajian kualitatif. Malah, data telah dikumpulkan melalui temubual menggunakan soalan separa-berstruktur. Secara umum, tiga puluh wanita muda berumur 20 hingga 25 tahun yang merupakan bekas pelajar sekolah-sekolah perempuan Islam telah ditemubual dalam kajian ini. Mereka yang ditemuduga telah dipilih dalam kalangan wanita muda yang telah belajar antara empat hingga dua belas tahun (daripada umur tujuh hingga tujuh belas tahun) di sekolah-sekolah Islam dan telah bergraduat dari sekolah berkenaan di antara sekurang-kurangnya dua tahun dan lima tahun sebelum mereka ditemubual.

Setelah menganalisis data kajian secara terperinci, empat pembinaan pandangan sarwa yang utama telah dikenalpasti seperti berikut: *Moral Theism*, *Religious Skepticism*, *Experiential Islamism*, dan *Traditional Shiism*. Secara ringkasnya, dalam kajian ini, pandangan sarwa agama golongan muda Muslim di Iran telah ditunjukkan dengan mengambil kira beberapa perkara: pertama, idea dan pandangan golongan muda Iran berkenaan agama dan keagamaan, kedua, sikap umum dan perasaan mereka yang ditemubual terhadap Islam dan

fahaman Shi'a, dan ketiga, idea dan kepercayaan mereka terhadap rukun Islam, prinsip utama dan cabang Shi'a, dan beberapa kepercayaan asas Shi'a.

Dalam erti kata yang lebih luas, dapatan kajian ini menunjukkan bahawa walaupun pendidikan agama telah dipelajari dalam tempoh masa yang panjang melalui keluarga, persekitaran pendidikan dan masyarakat, pandangan sarwa terhadap agama bagi mereka yang ditemubual dalam kajian ini mengandungi beberapa elemen utama berkaitan pandangan sarwa sekular. Dengan tidak mengambil kira jenis pandangan sarwa agama wanita muda dalam kajian ini, secara umum, pandangan sarwa terhadap agama boleh digambarkan sebagai peribadi, individu, selektif dan eklektik, tidak dapat ditentukan dan laju, dan berpusatkan emosi. Secara umum, dengan berhati-hati, dapatlah dikatakan bahawa subjektiviti wanita muda Iran yang telah dikaji dalam kajian ini berbanding objektiviti sarwa mereka sedang bergerak secara beransur-ansur ke arah proses secularization dan de-sacralization.

Secara ringkas, dapatan kajian ini akan dapat membantu pembuat dasar, ibu bapa dan keluarga, guru dan pengetua sekolah, serta pihak berkuasa agama untuk memahami dengan lebih jelas subjektiviti agama dalam kalangan golongan muda Iran dan juga untuk memahami perasaan dan sikap mereka terhadap kepercayaan dan nilai-nilai Islam.

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I certify that a Thesis Examination Committee has met on 10-5-2013 to conduct the final examination of Fakhreh Khatibi Jafari on her thesis entitled "Construction of Religious Worldview among Former Female Students of Religious Schools in Iran" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Doctor of Philosophy.

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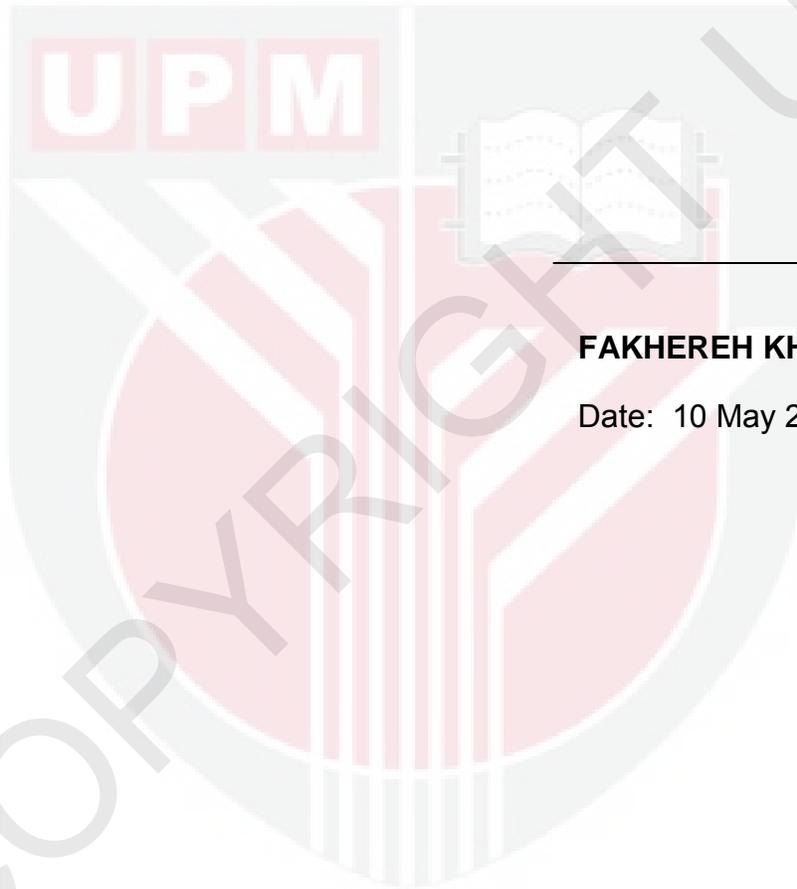
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DECLARATION

I declare that the thesis is my original work except for quotations and citations which have been dually acknowledged. I also declared that it has not been previously or concurrently submitted for any degree at Universiti Putra Malaysia or other institutions.



FAKHEREH KHATIBI JAFARI

Date: 10 May 2013



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