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**Religious Development of Adolescents in Turkey: A Quantitative Research to  
Determine the Impact Levels of Various Variables**

**Türkiye’de Ergenlerin Dini Gelişimi: Çeşitli Değişkenlerin Etki Düzeylerini  
Belirlemeye Yönelik Nicel Bir Araştırma**

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## **Religious Development of Adolescents in Turkey: A Quantitative Research to Determine the Impact Levels of Various Variables<sup>1</sup>**

**Abstract:** This research aims to determine the level of religious development of adolescents and to determine the possible effects of the independent variables of gender, class level (age), type of school, mother education status, father education status, socio-economic level, family unity status and family religiosity level on the levels of religious development of adolescents. Relational screening model, one of the quantitative methods, was used in the research. The study group of the research consists of 1000 high school students. In the research, "Religious Development Levels Scale" was applied to determine the religious development levels of the sample. In order to determine the relationship between dependent and independent variables, Non-Parametric Tests were used and Cross-Table, Descriptive Statistics, Chi-Square, Mann-Whitney U, Kruskal Wallis-H analysis method were used in the analysis of research data. At the end of the research, it was determined that the religious development levels of adolescents differed significantly according to gender, class level (age), type of school, mother education status, father education status, socio-economic level, family unity status and family religiosity level.

**Keywords:** Sociology of Religion, Adolescence, Religion, Adolescent, Religious Development.

### **Türkiye’de Ergenlerin Dini Gelişimi: Çeşitli Değişkenlerin Etki Düzeylerini Belirlemeye Yönelik Nicel Bir Araştırma**

**Öz:** Bu araştırma, ergenlerin dini gelişim seviyelerini belirlemek ve cinsiyet, sınıf düzeyi, okul türü, anne eğitim durumu, baba eğitim durumu, sosyo-ekonomik düzey, aile birliktelik durumu ve aile dindarlık düzeyi bağımsız değişkenlerinin ergenlerin dini gelişim seviyeleri üzerindeki muhtemel etkilerini tespit etmek amacıyla gerçekleştirilmiştir. Araştırmada nicel yöntemlerden ilişkisel tarama modeli kullanılmıştır. Araştırmanın çalışma grubu, 1000 lise öğrencisinden oluşmaktadır. Araştırmada örneklemin dini gelişim seviyelerinin belirlenebilmesi amacıyla "Dini Gelişim Seviyeleri Ölçeği" uygulanmıştır. Bağımlı değişken ile bağımsız değişkenler arasındaki ilişkinin belirlenebilmesi amacıyla Non-Parametrik Testler kullanılmış ve Çapraz Tablo, Betimsel İstatistikler, Ki-Kare, Mann Whitney U, Kruskal Wallis-H analiz yöntemleriyle araştırma verileri analiz edilmiştir. Araştırma sonucunda ergenlerin dini gelişim seviyelerinin cinsiyet, sınıf düzeyi, okul türü, anne eğitim durumu, baba eğitim durumu, sosyo-ekonomik düzey, aile birliktelik durumu ve aile dindarlık düzeyi değişkenlerine göre anlamlı derecede farklılaştığı tespit edilmiştir.

**Anahtar Kelimeler:** Din Sosyolojisi, Ergenlik, Din, Ergen, Dini Gelişim.

### **Introduction**

As an important period of the developmental life cycle, adolescence can be defined as a transitional process involving progression from the immaturity and social dependency of childhood into adult life with the goal and expectation of fulfilled developmental potential, personal agency, and social responsibility (Curtis, 2015). In this process, adolescents constantly interact with their environment in social life and they internalize the information stocks belonging to their environment and reflect them into reality worlds. The religious development of adolescents, their religious values and orientations, their religious knowledge and meanings are constructed within the social-cultural structure; the meanings, values and stocks of information that adolescents have on social grounds shape their religious development. The differentiation of religious development in adolescents depending on various variables is mainly due to different reflections of social realities and

<sup>1</sup> This research was produced and developed from the master thesis titled *Ergenlik dönemi kimlik oluşumunda dinin rolü: Konya örneği*. The research was supported by Tübitak (2228-A).

the participation of adolescents to religious life shows a diversity that can shift on different axes. Many factors such as gender, education, economic level, age, family and geographical distribution lead to the emergence of different preferences and orientations in shaping religious development in adolescents. Differences in theoretical and practical levels that emerge in the perception of the religious on the social ground lead to many differentiations in the reflection of religion in adolescent life and it prevents adolescent religious development from having a monolithic and homogeneous appearance. For this reason, it is an important sociological reality that should be addressed how the appearance of religion in adolescents and the relationship between various social factors and the differences that arise due to variables in adolescent religious development. In the scale application part of the research, the concept of religious development is used with an approach based on the five-dimensional religiousness typology (faith, emotion, worship, knowledge, effect dimensions). In the research, some characteristics of religious development of adolescents are tried to be understood; it is aimed to determine the effects of gender, class level (age), type of school, mother education status, father education status, socio-economic level, family unity status and family religiosity level on adolescents' religious development levels and the differences that arise due to variables in adolescent religious development. For these purposes, answers to the research problems presented below have been sought:

1. What are the religious development levels of adolescents who make up the research sample?
2. Is there any significant differentiation in the religious development levels of adolescents according to gender, class level (age), type of school, mother education status, father education status, socio-economic level, family unity status and family religiosity level?
3. If there is a significant difference, between which groups does this differentiation take place?

In the research, the hypotheses created in line with the research problems and presented below are tested:

1. Religious development levels of girls are significantly higher than boys.
2. As the grade level increases, the religious development levels of adolescents increase significantly.
3. The religious development levels of adolescents who are educated in İmam Hatip High School are significantly higher than adolescents who are educated in other schools.
4. As the education level of the parents increases, the religious development levels of adolescents decrease significantly.
5. As the socio-economic level decreases, the religious development levels of adolescents increase significantly.
6. Religious development levels of adolescents whose parents are both alive and living together are significantly higher than others.
7. As the level of family religiosity increases, the religious development levels of adolescents increase significantly.

### **Method**

In the research, relational screening model was used within the scope of screening models, which is one of the quantitative methods.

### **Sampling**

The sample of the research consists of 1000 high school students who were studying in Konya City Center during the 2015-2016 academic year and were selected through random sampling. Of the adolescents who made up the study group, according to the gender

variable 650 of the participants are girls and 350 are boys; according to the class level variable, 240 of the participants are 10th grade students, 614 are 11th grade students and 146 are 12th grade students; according to the type of school variable, 535 of the participants are Anatolian High School students, 399 are Anatolian Imam Hatip High School students and 66 are Vocational High School students.

### **Data Collection Tools**

Personal Information Form was used to determine the socio-demographic characteristics of the sample. In the research, no scale was based on determining the sample's levels of religious development. "Religious Development Levels Scale"<sup>2</sup>, which was developed by the researcher and whose validity and reliability study was performed, was used in the research. The scale is a five-point Likert-type scale and consists of 24 items. The scale includes items related to belief, emotion, worship, knowledge and influence dimensions, which are the sub-dimensions of religious development. Analysis was made based on the total scores obtained from the scale. Total scores of Religious Development Levels Scale are divided into three levels as "Low", "Medium", "High" level and score ranges for these levels were calculated. Religious Development Levels Scale Sub-Dimensions Score Intervals are presented in Table 1.

Table 1: *Religious Development Levels Scale Sub-Dimensions Score Intervals*

	Low Level	Mid-Level	High Level
Religious Development Levels Scale	24≤x<56	56≤x<88	88≤x≤120

Cronbach Alpha Value, which is the internal consistency coefficient of the 24 item scale, was calculated as .914 for the whole scale.

### **Statistical Operations Used In Data Analysis**

The statistical processes used in data analysis were determined by considering the type of the scale and whether the data obtained from the scale has a normal distribution. The central tendency measures of the scale (Aritmetic Mean=108,78; Median=112,00; Mode=116; Standard Deviation=11,503; Variance=132,317; Range=93), Skewness (-2,860) and Kurtosis (12,166) were determined; "Kolmogorov-Smirnov" test ( $p=.000$ ) regarding the normality of the data set was applied. As a result of the specified tests, it was determined that the data did not exhibit normal distribution. Therefore, Non-Parametric Tests were used in the analysis of research data and Cross Table, Descriptive Statistics, Chi-Square, Mann Whitney U, Kruskal Wallis-H Analysis Method was used. Statistical analysis of the data was done with SPSS 22 package program.

### **Findings**

Adolescents are divided into three groups according to their religious development levels so that the rise line in the correlations of religious development in adolescents can be better seen and to make the differences better apparent and this distinction was made according to the "normal distribution curve method". The distribution of scale scores for the levels of religious development of adolescents is presented in Table 2.

Table 2: *The Distribution of Scale Scores for the Levels of Religious Development of Adolescents*

Religious Development Levels	N	%
Low Level	8	,8
Mid-Level	48	4,8
High Level	944	94,4
TOTAL	1000	100,0

<sup>2</sup> For detailed information about the "Religious Development Levels Scale" applied in the research; Kaleci, 2016.

### **Findings on the Investigation of Religious Development Levels of Adolescents in terms of Gender Variable**

Table 3: Mann Whitney-U Test Results for Testing the Significance of the Difference Between Religious Development Levels Scores of Adolescents According to the Gender Variable

Gender	N	Rank Total	Rank Average	U	Z	p
Girl	650	361830,00	556,66	77245,000	-8,390	,000**
Boy	350	138670,00	396,20			
<b>Total</b>	<b>1000</b>					

\*\* $p < 0.01$

According to Table 3, it was observed that there was a significant difference in the scores of adolescents obtained from the Scale of Religious Development Levels according to gender ( $p < 0.05$ ). It was found that girl participants ( $X=556,66$ ) were a significantly higher level of religious development than boy participants ( $X=396,20$ ).

### **Findings on the Investigation of Religious Development Levels of Adolescents in terms of Class Level Variable**

Table 4: Results of the Kruskal Wallis-H Test to Determine Whether Adolescents' Religious Development Level Scores Differ According to the Class Level Variable

Class Level	N	Grade Average	sd	X <sup>2</sup>	p	Difference
10th grade	240	539,15	2	10,38	,006**	10-11;
11th grade	614	477,22				11-12
12th grade	146	534,87				

\*\* $p < 0.01$

According to Table 4, the difference between the rank averages of the class level variable groups was found statistically significant.

Table 5: Mann Whitney-U Test Results for Testing the Significance of the Difference Between the Religious Development Levels Scores of Adolescents According to the Class Level Variable

Class Level	N	Rank Total	Rank Average	U	Z	p
10th grade	240	111880,00	466,17	64400,000	-2,867	,004**
11th grade	614	253205,00	412,39			
<b>Total</b>	<b>854</b>					
11th grade	614	228612,50	372,33	39807,500	-2,105	,035*
12th grade	146	60567,50	414,85			
<b>Total</b>	<b>760</b>					

\* $p < 0.05$  \*\* $p < 0.01$

According to Table 5, it was found that the religious development levels of adolescents at the 10th grade were significantly higher than the adolescents at 11th grade. It was determined that the religious development levels of adolescents at the 12th grade were significantly higher than the adolescents at 11th grade.

### **Findings on the Investigation of Religious Development Levels of Adolescents in terms of School Type Variable**

Table 6: Results of the Kruskal Wallis-H Test to Determine Whether Adolescents' Religious Development Level

School Type	N	Grade Average	sd	X <sup>2</sup>	p	Difference
Anatolian High School	535	396,59	2	195,203	<b>,000**</b>	Anatolian Imam Hatip High School-Anatolian High School; Anatolian Imam Hatip High School-Vocational High School
Anatolian Imam Hatip High School	399	656,92				
Vocational High School	66	397,16				

Scores Differ According to the School Type Variable

**\*\*p<0.01**

According to Table 6, the difference between the rank averages of school type variable groups was found statistically significant.

Table 7: Mann Whitney-U Test Results for Testing the Significance of the Difference Between the Religious Development Levels Scores of Adolescents According to the School Type Variable

School Type	N	Rank Total	Rank Average	U	Z	p
Anatolian High School	535	194107,50	362,82	50727,500	-13,750	<b>,000**</b>
Anatolian Imam Hatip High School	399	242537,50	607,86			
<b>Total</b>	<b>934</b>					
Anatolian Imam Hatip High School	399	99375,50	249,06	6758,500	-6,353	<b>,000**</b>
Vocational High School	66	8969,50	135,90			
<b>Total</b>	<b>465</b>					

55

**\*\*p<0.01**

According to Table 7, it was found that the religious development levels of adolescents studying in Anatolian Imam Hatip High School were significantly higher than the adolescents studying in other school types.

### **Findings on the Investigation of Religious Development Levels of Adolescents in terms of Mother Education Status Variable**

Table 8: Results of the Kruskal Wallis-H Test to Determine Whether Adolescents' Religious Development Level Scores Differ According to the Mother Education Status Variable

Mother Education Status	N	Grade Average	sd	X <sup>2</sup>	p
Illiterate	21	582,74	5	31,282	<b>,000**</b>
Primary School Graduate	386	542,62			
Secondary School Graduate	289	513,13			
High School Graduate	153	451,37			
University Graduate	127	414,17			
Postgraduate	24	369,04			

**\*\*p<0.01**

*Religious Development of Adolescents in Turkey: A Quantitative Research to Determine the Impact Levels of Various Variables*

According to Table 8, the difference between the rank averages of the mother education status variable groups was found statistically significant.

Table 9: Mann Whitney-U Test Results for Testing the Significance of the Difference Between the Religious Development Levels Scores of Adolescents According to the Mother Education Status Variable

Mother Education Status	N	Rank Total	Rank Average	U	Z	p
Illiterate	21	2004,00	95,43	894,000	-2,418	<b>,016*</b>
University Graduate	127	9022,00	71,04			
<b>Total</b>	<b>148</b>					
Illiterate	21	587,00	27,95	148,000	-2,369	<b>,018*</b>
Postgraduate	24	448,00	18,67			
<b>Total</b>	<b>45</b>					
Primary School Graduate	386	109537,00	283,77	24212,000	-3,266	<b>,001**</b>
High School Graduate	153	35993,00	235,25			
<b>Total</b>	<b>539</b>					
Primary School Graduate	386	105685,00	273,80	18028,000	-4,480	<b>,000**</b>
University Graduate	127	26156,00	205,95			
<b>Total</b>	<b>513</b>					
Primary School Graduate	386	80964,50	209,75	2990,500	-2,919	<b>,004**</b>
Postgraduate	24	3290,50	137,10			
<b>Total</b>	<b>410</b>					
Secondary School Graduate	289	66700,00	230,80	19422,000	-2,105	<b>,035*</b>
High School Graduate	153	31203,00	203,94			
<b>Total</b>	<b>442</b>					
Secondary School Graduate	289	63839,50	220,90	14768,500	-3,176	<b>,001**</b>
University Graduate	127	22896,50	180,29			
<b>Total</b>	<b>416</b>					
Secondary School Graduate	289	46366,50	160,44	2474,500	-2,335	<b>,020*</b>
Postgraduate	24	2774,50	115,60			
<b>Total</b>	<b>313</b>					

\* $p < 0.05$  \*\* $p < 0.01$

According to Table 9, it was determined that the religious development levels of adolescents whose mother education level is illiterate were significantly higher than the adolescents whose mother education level is university graduate and postgraduate. It was determined that the religious development levels of adolescents whose mother education level is primary school graduates were significantly higher than the adolescents whose mother education level is high school graduates, university graduates and postgraduate. It was determined that the religious development levels of adolescents whose mother education level is secondary school graduate were significantly higher than the adolescents whose mother education level is high school graduates, university graduates and postgraduate.

### **Findings on the Investigation of Religious Development Levels of Adolescents in terms of Father Education Status Variable**

Table 10: Results of the Kruskal Wallis-H Test to Determine Whether Adolescents' Religious Development Level Scores Differ According to the Father Education Status Variable

Father Education Status	N	Grade Average	sd	X <sup>2</sup>	p
Illiterate	4	397,25	5	12,950	<b>,024*</b>
Primary School Graduate	199	527,09			
Secondary School Graduate	232	540,43			
High School Graduate	230	480,92			
University Graduate	278	481,60			

*Religious Development of Adolescents in Turkey: A Quantitative Research to Determine the Impact Levels of Various Variables*

<b>Postgraduate</b>	57	423,61
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\* $p < 0.05$

According to Table 10, the difference between the rank averages of the father education status variable groups was found statistically significant.

Table 11: Mann Whitney-U Test Results for Testing the Significance of the Difference Between the Religious Development Levels Scores of Adolescents According to the Father Education Status Variable

Father Education Status	N	Rank Total	Rank Average	U	Z	p
<b>Primary School Graduate</b>	199	26802,00	134,68	4441,000	-2,500	<b>,012**</b>
<b>Postgraduate</b>	57	6094,00	106,91			
<b>Total</b>	256					
<b>Secondary School Graduate</b>	232	56929,00	245,38	23459,000	-2,248	<b>,025*</b>
<b>High School Graduate</b>	230	50024,00	217,50			
<b>Total</b>	462					
<b>Secondary School Graduate</b>	232	62958,00	271,37	28566,000	-2,225	<b>,026*</b>
<b>University Graduate</b>	278	67347,00	242,26			
<b>Total</b>	510					
<b>Secondary School Graduate</b>	232	35182,50	151,65	5069,500	-2,733	<b>,006**</b>
<b>Postgraduate</b>	57	6722,50	117,94			
<b>Total</b>	289					

\* $p < 0.05$  \*\* $p < 0.01$

According to Table 11, it was determined that the religious development levels of adolescents whose father education level is primary school graduates were significantly higher than the adolescents whose father education level is postgraduate. It was determined that the religious development levels of adolescents whose father education level is secondary school graduate were significantly higher than the adolescents whose father education level is high school graduates, university graduates and postgraduate.

### Findings on the Investigation of Religious Development Levels of Adolescents in terms of Socio-Economic Level Variable

Table 12: Results of the Kruskal Wallis-H Test to Determine Whether Adolescents' Religious Development Level Scores Differ According to the Socio-Economic Level Variable

Socio-Economic Level	N	Grade Average	sd	X <sup>2</sup>	p
<b>Less than 800 ₺</b>	32	546,94	5	21,657	<b>,001**</b>
<b>801-1500 ₺</b>	194	526,13			
<b>1501-3000 ₺</b>	440	528,47			
<b>3001-5000 ₺</b>	238	452,24			
<b>5001- 10000 ₺</b>	67	451,12			
<b>More than 10000 ₺</b>	29	363,55			

\*\* $p < 0.01$

According to Table 12, the difference between the rank averages of the socio-economic level variable groups was found statistically significant.



*Religious Development of Adolescents in Turkey: A Quantitative Research to Determine the Impact Levels of Various Variables*

Table 13: Mann Whitney-U Test Results for Testing the Significance of the Difference Between the Religious Development Levels Scores of Adolescents According to the Socio-Economic Level Variable

Socio-Economic Level	N	Rank Total	Rank Average	U	Z	p
Less than 800 ₺	32	1155,00	36,09	301,000	-2,358	<b>,018*</b>
More than 10000 ₺	29	736,00	25,38			
<b>Total</b>	<b>61</b>					
801-1500 ₺	194	45505,00	234,56	19582,000	-2,718	<b>,007*</b>
3001-5000 ₺	238	48023,00	201,78			
<b>Total</b>	<b>432</b>					
801-1500 ₺	194	26479,00	136,49	5434,000	-2,003	<b>,045*</b>
5001- 10000 ₺	67	7712,00	115,10			
<b>Total</b>	<b>261</b>					
801-1500 ₺	194	22677,50	116,89	1863,500	-2,935	<b>,003*</b>
More than 10000 ₺	29	2298,50	79,26			
<b>Total</b>	<b>223</b>					
1501-3000 ₺	440	157223,50	357,33	44516,500	-3,226	<b>,001*</b>
3001-5000 ₺	238	72957,50	306,54			
<b>Total</b>	<b>678</b>					
1501-3000 ₺	440	114025,50	259,15	12474,500	-2,031	<b>,042*</b>
5001- 10000 ₺	67	14752,50	220,19			
<b>Total</b>	<b>507</b>					
1501-3000 ₺	440	105477,00	239,72	4303,000	-2,942	<b>,003*</b>
More than 10000 ₺	29	4738,00	163,38			
<b>Total</b>	<b>469</b>					

\* $p < 0.05$  \*\* $p < 0.01$

58

According to Table 13, it was determined that the religious development levels of adolescents whose socio-economic level is less than 800 ₺ have significantly higher than adolescents whose socio-economic level is more than 10000 ₺; the religious development levels of adolescents whose socio-economic level is 801-1500 ₺ have significantly higher than adolescents whose socio-economic level is 3001-5000 ₺, 5001-10000 ₺ and more than 10000 ₺; the religious development levels of adolescents whose socio-economic level is 1501-3000 ₺ have significantly higher than adolescents whose socio-economic level is 3001-5000 ₺, 5001-10000 ₺ and more than 10000 ₺.

### Findings on the Investigation of Religious Development Levels of Adolescents in terms of The Family Unity Status Variable

Table 14: Results of the Kruskal Wallis-H Test to Determine Whether Adolescents' Religious Development Level Scores Differ According to the Family Unity Status Variable

Family Unity Status	N	Grade Average	sd	X <sup>2</sup>	p
<b>Both alive and living together</b>	934	508,86	4	17,857	<b>,001**</b>
<b>My mom is dead, my dad is alive</b>	5	560,90			
<b>My dad is dead, my mom is alive</b>	20	266,05			
<b>Both are dead</b>	3	344,67			
<b>Both are alive but live separately</b>	38	422,66			

\*\* $p < 0.01$

*Religious Development of Adolescents in Turkey: A Quantitative Research to Determine the Impact Levels of Various Variables*

According to Table 14, the difference between the rank averages of the family unity status variable groups was found statistically significant.

Table 15: Mann Whitney-U Test Results for Testing the Significance of the Difference Between the Religious Development Levels Scores of Adolescents According to the Family Unity Status Variable

Family Unity Status	N	Rank Total	Rank Average	U	Z	p
<b>Both alive and living together</b>	934	450506,00	482,34	4819,000	-3,712	<b>,000**</b>
<b>My dad is dead, my mom is alive</b>	20	5029,00	251,45			
<b>Total</b>	954					
<b>Both alive and living together</b>	934	457459,00	489,78	14678,000	-1,811	<b>,040*</b>
<b>Both are alive but live separately</b>	38	15419,00	405,76			
<b>Total</b>	972					
<b>My mom is dead, my dad is alive</b>	5	97,50	19,50	17,500	-2,212	<b>,024*</b>
<b>My dad is dead, my mom is alive</b>	20	227,50	11,38			
<b>Total</b>	25					
<b>My dad is dead, my mom is alive</b>	20	463,00	23,15	253,000	-2,081	<b>,037*</b>
<b>Both are alive but live separately</b>	38	1248,00	32,84			
<b>Total</b>	58					

\* $p < 0.05$  \*\* $p < 0.01$

According to Table 15, it was determined that the religious development levels of adolescents whose parents are both alive and living together were significantly higher than those whose mothers alive but those whose fathers died and adolescents whose parents are both alive but living separately; the religious development levels of adolescents whose mothers died but those whose fathers alive were significantly higher than adolescents whose mothers alive but those whose fathers died; the religious development levels of adolescents whose mothers and fathers were alive but living separately were significantly higher than the adolescents whose fathers died but those whose mothers alive.

### Findings on the Investigation of Religious Development Levels of Adolescents in terms of Family Religiosity Level Variable

Table 16: Results of the Kruskal Wallis-H Test to Determine Whether Adolescents' Religious Development Level Scores Differ According to the Family Religiosity Level Variable

Family Religiosity Level	N	Grade Average	sd	X <sup>2</sup>	p
<b>Very Religious</b>	123	605,62	5	69,692	<b>,000**</b>
<b>Religious</b>	742	514,62			
<b>Less Religious</b>	102	313,20			
<b>Irrelevant to Religious</b>	9	265,06			
<b>Opposition to Religion</b>	2	498,75			
<b>Other</b>	22	401,57			

\*\* $p < 0.01$

According to Table 16, the difference between the rank averages of the family religiosity level variable groups was found statistically significant.

*Religious Development of Adolescents in Turkey: A Quantitative Research to Determine the Impact Levels of Various Variables*

Table 17: Mann Whitney-U Test Results for Testing the Significance of the Difference Between the Religious Development Levels Scores of Adolescents According to the Family Religiosity Level Variable

Family Religiosity Level	N	Rank Total	Rank Average	U	Z	p
<b>Very Religious</b>	123	62000,00	504,07	36892,000	-3,411	<b>,001**</b>
<b>Religious</b>	742	312545,00	421,22			
<b>Total</b>	865					
<b>Very Religious</b>	123	17274,00	140,44	2898,000	-6,950	<b>,000**</b>
<b>Less Religious</b>	102	8151,00	79,91			
<b>Total</b>	225					
<b>Very Religious</b>	123	8523,00	69,29	210,000	-3,107	<b>,002**</b>
<b>İrrelevant to Religious</b>	9	255,00	28,33			
<b>Total</b>	132					
<b>Religious</b>	742	329212,50	443,68	22124,500	-6,817	<b>,000**</b>
<b>Less Religious</b>	102	27377,50	268,41			
<b>Total</b>	844					
<b>Religious</b>	742	280669,00	378,26	1662,000	-2,596	<b>,009**</b>
<b>İrrelevant to Religious</b>	9	1707,00	189,67			
<b>Total</b>	751					

\* $p < 0.05$  \*\* $p < 0.01$

According to Table 17, the religious development levels of adolescents who identified their family as very religious were found to be significantly higher than adolescents who identified their family as religious, less religious, and irrelevant to religion. It was determined that the religious development levels of adolescents who defined their family as religious were significantly higher than the adolescents who defined their family as less religious and irrelevant to religion.

### Discussion and Conclusion

Findings obtained from the research on the relationship between the gender variable and religious development levels in adolescents support the 1th Hypothesis of the research. According to the findings, religious development levels of girls are significantly higher than boys. When the scientific literature is analyzed, different non-homogeneous results are seen in terms of gender data. In the studies of Aslan (2014), Kafalı (2005), Çayır (2014) and Arıcı (2005), it was found that the religious attitude averages of female adolescents were significantly higher than that of boys. In the study of Koç (2002), it was found that girls worship more consistently at a higher rate than boys. In the study of Mehmedoğlu (2006), was found no significant difference in adolescents in gender variable in terms of religious development. In the research of Çetin (2010) and Dinç (2007), there is no significant difference, but the religious development of female adolescents is higher than that of boys. However, in the studies of Kula (2001), Şengün (2006), Atalay (2002), Daşkiran (2009) found that male adolescents have higher levels of religious development than girls. According to the research findings, gender is one of the factors affecting religious development. In studies, gender-related religiousness differences are handled with a physiological-psychological perspective, as well as depending on the approaches prioritizing the social structure. In a physiological-psychological perspective, girls have a lower strength of resistance to struggle with difficulties than boys, and a higher need for asylum in an authority when they feel helpless affects their religious development (Yapıcı, 2016). The fact that girls enter puberty an average of 12-18 months earlier than boys

(United Nations Children's Fund, 2011) and that the religious responsibility process starts earlier in girls may lead to higher religious awareness than boys. Due to their emotional, naive and protective emotional structure, girls may have more conservative tendencies in attachment to religion, obedience to the commands of religion, and internalization of religion than boys. However, approaches that address gender-related disparate views of religiosity in the perspective of socialization theory based on gender roles consider gender as a subculture group; although it accepts the effects of physiological and psychological factors on the differentiation of female and male values, it considers social and cultural factors as fundamental factors (Kaya - Uysal, 2015). The definition of boys and girls within the social structure, their behavior and their upbringing can lead to gender differences in religious development. On the ground of patriarchy, which is the basic concept in religion and social gender relations, girls learn obedience and responsibility, while boys learn self-reliance and independence (Yapıcı, 2016). Culturally, girls are more passive, obedient and grown more dependent to social values, religious moral codes in society are more imposed on girls, boys are grown more freely, to be more open to social life effects and less feel the limitations of socio-cultural norms cause differences in religious development. However, religion, which is seen as a reflection of the ontological desire for security in the face of problems such as instability, uncertainty, dissatisfaction that arise in postmodern risk society, functions as a stronger security mechanism in girls compared to boys. In the researches, in the multi-dimensional religious typology, female adolescents have higher averages in the emotional dimension of religion, behavior-worship dimensions of religion; in other dimensions, they appear to have lower averages than boys (Gürsu, 2011; Çayır, 2014; Kala, 2006). Assessment of religious development levels on a total score can be effective in preventing any significant differences between the two groups.

Findings obtained from the research on the relationship between the class level (age) variable and religious development levels in adolescents do not support the 2th Hypothesis that there will be a significant increase in the level of religious development as the age progresses in favor of the upper classes. According to the findings, there is a significant decrease in the 11th grade; the religious development levels of adolescents in the 10th and 12th grades are significantly higher than those in the 11th grade. In parallel with the research findings, in the research of Çetin (2010), the level of religious development of adolescents at the 10th grade level was significantly higher than those at the 12th grade, and the religious development increased from the 9th grade to the 10th grade, the religious development decreased from the 10th grade to the 11th grade. In the study of Atalay (2002), it has been determined that adolescents between the ages of 12-17 have higher averages than the adolescents in the 18-21 age group in terms of religious development. In the study of Onay (2004), is observed as the age gets older, a decrease in the religious development levels of the youth. In the study of Regnerus - Uecker (2006), while the age group of 16 adolescents had an average of 4.5 in the importance of religion; this rate drops to 3.6 for adolescents in the age group of 17 and age 18 appears to be the most active. In the researches of Denton, Pearce, Smith (2006) and Desmond, Morgan, Kikuchi (2010), the importance of religious belief in shaping the daily life of adolescents has decreased as we get older. In the study of Koç (2002), it was found that adolescents in the 15-16 age group worship more regularly and continuously than the adolescents in the 17-18 age group. In the research of Kula (2006), the period in which the most religious search was experienced is the 9th grade level and it is seen that religious search is lower in the 10th grades than the 9th grades. Adolescence is a period of religious awakening; the rapid development of adolescents' thinking ability and mental activity in the development process; adolescents start to think deeply about the meaning of religious teachings, try to reconcile non-proven issues with mind can lead to the emergence of religious uncertainties, suspicions and contradictions in adolescents and ups and downs in religious development.

In the study of Çayır (2014), it was found that the religious suspicion rates of adolescents aged 16-17 were significantly higher than those under the age of 15. Secular ontological understanding and positivist epistemology, which claim that individuals can find universal truths through reason, worldly success; it ignores religious moral ground, focusing individuals on worldly success. According to adolescents, studying a quality university and acquiring a good profession is seen as a success. In this context, increasing the intensity of the lesson as the students approaches the final grades, preparing the adolescents in the 11th and 12th grades for the university exam with an intense affects their religious development negatively. Adolescents at the same grade level are not of the same age group, and there is a 1-2 age difference between them, may be effective in the absence of differences in adolescents reaching the level of significance between grade level and religious development.

Findings obtained from the research on the relationship between school type variable and religious development levels in adolescents support the 3th Hypothesis of the research. According to the findings, more intensive religious education at school creates a significant increase in the religious development levels of adolescents. Researches of Gürsu (2011), Koç (2002), Kula (2001), Aslan (2014), Şengün (2006) are in line with the research findings. In the study of Çayır (2014), it is seen that the rate of religious suspicion and hesitation is higher among adolescents who receive insufficient religious education at school. In the study of Onay (2004), it is seen that the religious development levels of university students from Imam Hatip High Schools are significantly higher than students from other high schools. In the researches of Skerret (2014) and Jacquet - D'Amico (2016), it was found that secular schools had negative effects on adolescent religious socialization. In the research of Uecker (2009), protestant schoolers are more religious than secular schoolers. Religious socialization is an educational process; religious knowledge and teachings are conveyed through education and guide the religious development of adolescents. In the research of Şallı (2014), there is a change from the family to official Qur'an Courses and imam hatip high schools in the sources that contribute to acquiring religious knowledge. In the study of Yaman (2008), it is seen that there is a significant difference between in adolescents school type and the false knowledge factor about religion; it was determined that adolescents studying at Anatolian High School and Vocational High School had the highest level of false knowledge about religion. Religious education in Imam Hatip High Schools is more intense compared to other high schools and religious education is aimed at developing adolescents with both knowledge and behavior dimension; the fact that religious education given in other high school types is at the cognitive level and religion is more oriented towards information dimension, and the fact that religious lessons are not sufficient in terms of content and hours lead to differences in religious development by school type. However, religious development is not a exact result of religious education acquired at the school. The educational level of the family, the socio-economic level, the level of religiosity and the social-cultural environment play a role together in the development of adolescent religion. In the study of Özüdoğru (2003), the finding confirms that 85.8% of adolescents who attend religious school have a high level of family religiosity and 51.9% received religious education from their family before coming to Imam Hatip High Schools.

Findings obtained from the research on the relationship between the parental education status variable and religious development levels in adolescents support the 4th Hypothesis of the research. As the education level of the parents increases, a significant decrease is observed in the religious development levels of adolescents. Today, education systems are positivist-secular in accordance with the non-religious nature of the modern structure. With positivist-secular education, transcendental dimensions of religion are made less plausible and religion is rationalized. Individuals face a redefined religiosity on

rational ground; the social visibility of religion and its position in the world of individuals are eroded. In the research of Polat (2002), it was found that there was a significant relationship between the education level and religious attitudes of adults in favor of the participants with low education level. In the study of ořtu (2009), there is a negative correlation between the education level and the normative and popular religious orientation of individuals and as the education level rises, a decrease in the religious orientation levels of the individuals has been detected. The researches conducted shows that the relationship between education level and religious attitudes is inversely proportional in general, except in the faculties where high levels of religious education. A higher level of religious education or more secular education plays an important role in the individual's religious development. As the level of education rises, individuals who investigate, criticize and evaluate deeply think about religious beliefs, behaviors and values; asks more detailed questions about religious issues. This situation may bring a more conscious religious belief in individuals. Lack of questioning and lack of deep theological issues may cause religion to turn into a dogmatic appearance by bringing a formalist and imitating perception of religion. In some studies, the findings that the religious development in the individual has increased with the increase of education level confirms this situation (example study Kala, 2006). However, the fact that individuals with high educational level cannot match some religious teachings that contain mysticism with reason can lead to individuals' disengagement from religion and various religious breakdowns in their lives. Individuals with low level of education experience religion with more emotional dimensions, whereas individuals with high level of education experience religion with a lower impact dimension and more rational basis, may reveal significant differences between education level and religious development. Individuals who have received higher education in line with secular-positivist understanding of education and who develop their thoughts in this direction may have negative effects on the religious development of their adolescents. In the study of Pehlivan (2002), it was found that as the education level of the mother decreased, the level of religious attitude of adolescents increased significantly. At the same time, in the study, the religious attitude levels of adolescents whose fathers are university graduates are significantly lower than those whose fathers are literate, primary and middle-secondary school graduates. In the research of Yaman (2008), the level of belief in adolescents decreased significantly with the increase in the education level of the mother and father; it has been determined that adolescents whose mothers are graduates of college or faculty have lower religiousness preferences than other adolescents. In the study of Tařdemir (2017), it was determined that the religious attitudes of adolescents whose father's education level is middle-secondary school graduates are significantly higher than those whose father is a college and university graduate. In the study of ayır (2014), it found that religion is seen as a factor limiting independence as the educational level of the family rises in adolescents. Din (2007)'s research showed that there was a significant difference between fathers who graduated from primary school or secondary-middle school and fathers who graduated from high school or university in favor of the first group, as a result of the analysis of whether religious orientation in adolescents differs according to father's education level. In the study of Grsu (2011), adolescents whose mother is illiterate have the highest level of religious development; adolescents whose mother is graduates have the lowest level of religious development.

Findings obtained from the research on the relationship between the socio-economic level variable and religious development levels in adolescents support the 5th Hypothesis of the research. As the income level rises, a significant decrease is observed in the religious development levels of adolescents. In the study of Kula (2001) and Atalay (2002), it was determined that the religious development points of adolescents decrease as the income level increases. In the study of ayır (2014), it was determined that adolescents

with high socio-economic level have higher averages in terms of approaching belief in fate and hereafter with suspicion and experiencing conflict in religious belief. In the study of Kafalı (2005) and Koç (2008), an increasing average was seen in the religious development level of adolescents from low income group to high income group, but no significant difference was found. In the study of Koç (2002), it was determined that the rate of continuous worship was higher in adolescents with moderate socio-economic level is higher than in adolescents with higher socio-economic level. However, in the study of Çetin (2010), the adolescents with very low socio-economic level had the lowest religious development; it was determined that as the income level of families increased, the religious development points of adolescents increased. Research by Topuz (2003) found that as income levels rise, the level of disbelief in adults also increases. The common life and awareness of the various social groups, classes, units etc. that make up the society affect the production and internalization of knowledge. Bourdieu addresses this situation with the concept of habitus, which is a mechanism that manages individuals from the inside with the basic stock of information in mind as a result of living within certain cultures or subculture. Habitus, a system of long-term acquired trends, enables social actors to adapt to their environment; it constructs group/class homogenization, imposes a set of identities on the individual. Thus, the individual acquires some tendencies of thought and action as a member of a social group or class; with the social and cultural capital acquired, the individual develops different strategies in areas such as religion and economy (Bourdieu, 2015). In this context, the membership of individuals to various economic income groups significantly influences their religious development. In Bourdieu's words, with consumption habits becoming their habitus, individuals begin to define themselves on the basis of their consumption; thus, significant differences occur between the perception and interpretation of religion of a community with a high economic income level and the perception and interpretation of religion of a community with a low economic income level. Along with this, the concept of socio-economic status is a comprehensive concept that includes many social factors that interact with the economic level such as the individual's income level, occupation area, residential area, educational level, and cultural differences between individuals. This situation reveals different results in the relationship between socio-economic level and religious development. The interaction of high socio-economic level groups with a more secular social environment and the education that they receive on a positivist-secular basis may lead to a distant or reluctant approach to religion. This situation is reflected in the religious development of adolescents. Adolescents with high economic income to lead a more modern-secular life and turn to modern socio-cultural areas, to obtain more opportunities in socio-economic life; adolescents with low income level cannot benefit from individual, social and economic opportunities may cause differences in the religious development levels of adolescents. In the study of Tuna (2008), it was found that as the income level of families increased, the adolescents became more exposed to the influence of popular culture, and the number of televisions and computers at home and the rate of mobile phones increased significantly. Adolescents with many of these opportunities, turn to tools such as television, internet, and mobile phones instead of religion may affect their religious development levels negatively. The fact that adolescents with low income levels see religion as a source of hope, strength and trust against the many deprivation they experience individually, socially and economically can be effective in their religious development.

According to the findings obtained from the research on the relationship between family unity status variable and religious development levels in adolescents, the protected family structure has positive effects on adolescent religious development. Divorce of parents or death of one of the parents adversely affects the religious development of adolescents. According to some research in the West, it seems that growth with a single

parent is associated with a number of adolescent behavior problems and adolescents who grew up in single-parent families were found to have higher-risk behaviors than adolescents who grew up with two parents (Hoskins, 2014; APA, 2002). In Fisher and others' research, the level of monitoring the children of single-parent families was examined and it was found that single-parent families monitor their children less than families with two biological parents (Fisher P.A., Leve L.D., O'leary C.C., Leve C., 2003). Another research findings show that adolescents from single-parent families have the highest rate problematic behaviors (Griffin, Botvin, Scheier, Diaz, Miller, 2000). Research by Simons and others found that adolescents in single-parent families have less family affiliation and stepfathers are not considered legitimate parental figures by adolescents (Simons R.L, Chen, Simons L.G., Brody, Cutrona, 2006). According to the findings obtained from the studies, the existence of both parents in adolescent life was associated with less problematic behavior in adolescents; It is observed that adolescents of divorced or single-parent families are more likely to exhibit problematic behaviors than the adolescents of two-parent families. It is seen in the studies that cohabitation of parents is associated with a sociological and psychological advantage over adolescents living compared to an uninterested step parent or single parent families. The experiences of religious socialization differ from each other according to the family structure and togetherness. In the research of Çetin (2010), the level of religious development of adolescents whose parents live together is higher than those whose parents live separately. Both of the parents are alive and living together, and emotional communication between the adolescent and their parents facilitates the transfer of the parents' religious beliefs and lives to the adolescent. In the study, it is remarkable that adolescents whose mothers and fathers live separately have significantly higher religious development levels than adolescents whose fathers died and mothers alive. The survival of their parents, even if they are separated, positively affects the religious development of the adolescent. Losing one or both of the parents causes profound psychological and sociological destructions in adolescents and may negatively affect the adolescent's religious development. In the study, it is very remarkable that the religious development levels of adolescents whose mothers died but those whose fathers alive were significantly higher than adolescents whose mothers alive but those whose fathers died; the religious development levels of adolescents whose mothers and fathers were alive but living separately were significantly higher than the adolescents whose fathers died but those whose mothers alive. The finding that this significant difference does not occur in the group of adolescents whose mothers died but those whose fathers alive is very striking. These findings from the research show that the role of father in adolescent religious development is significantly more determinant than mother. It is generally believed -relatively- that the contact between the mother and the adolescent is stronger. In the study of Arslan (2006), it was determined that maternal support was stronger in adolescents than father support. In the study of Kaleci (2016), it was determined that 14.3% of adolescents wanted to look like their mother and 9.5% of them were look like their father. In the study of Çoştu (2009), parallel to the research findings, there is a positive relationship between the religious tendency of the father and the level of religious socialization of the children and it was determined that children adopted their father's religious attitudes and behaviors as role models. According to research by Booth and others, adolescents were found to be on average better biologically in two-parent families; it was found that this situation was due to the close relationship of adolescents with their fathers (Booth, Scott, King, 2010). However, according to some studies, although fathers who do not reside are less associated with parenting than fathers who live at home (Williams - Kelly, 2005); adolescents who are close to their non-resident fathers have higher self-esteem and less depressive symptoms than adolescents living with a father who is not close to them (Flouri - Buchanan, 2002). In another study, the active participation of a nonresident father was found to be associated



with generally positive results among adolescents (Hawkins, Amato, King, 2007). These findings show that fathers may have important psycho-social effects when they participate in the adolescent's life. Adolescents need to identify with a strong person during this period. One of the most important factors affecting adolescents' identification with the individual is the power and superiority of the model. Father represents financial and spiritual strength and trust in the family, this situation greatly affects the religious attitudes of the adolescent. The fact that adolescents whose father has died lose their biggest financial and spiritual support and take responsibility for filling the gap left by the father may adversely affect the religious development of adolescents.

Findings obtained from the research on the relationship between the level of family religiosity level variable and religious development levels in adolescents support the 7th Hypothesis of the research. As the level of family religiosity increases, a significant increase is observed in the religious development levels of adolescents. In the research of Şahin (2005), Arslan (2006), Çetin (2010), Koç (2011), Atalay (2002), Gürsu (2011), it has been determined that there is a positive relationship between the religious development level of adolescents and their level of family religiosity. In the study of Hökelekli - Çayır (2006), it is determined that approximately 80% of the young people who change religion have no visible presence in the family life. The researches of Risch, Jodl, Eccles (2004), Regnerus - Burdette (2006), Armet (2009), Denton (2012), Barton, Snider, Vazsonyi, Cox (2012), Roskam - Bebiroğlu (2014) shows that family-adolescent relationships and family religious beliefs lead to adolescent religious socialization. The family as the collective subject, which conveys religious values and reference codes; determines the action and meaning codes of its members, is the source of social capital (Aydemir - Tecim, 2012). The adolescent learns the attitude that he/she will take with his/her religious identity in social relations through religious socialization from his/her family who has social capital. For instance, the research of Ciroka (2006) shows that the most affecting factor in religion among adolescents is the family factor (47.8%). In the research of Kaleci (2016), it was determined that 20.3% of adolescents with high religious identity level went to identify with their parents. In the study of Şahin (2007), it is seen that 81.1% of adolescents show their families as the most important factor in shaping their religious lives. In the study of Yaman (2008), a parallel and meaningful relationship was found between adolescents' beliefs, disbelief, and false information about religion according to the religious life of the family. Although adolescents have an autonomous tendency to create their own system of values during this period, it is inevitable that they interact with their parents in their choices (MacArthur, 2008). Therefore, the religious tendency of the family members that the adolescent takes as an example is an important factor in the adolescent's religious development process. Religious beliefs and feelings of family members settle in adolescent consciousness; these religious beliefs and emotions become adolescents' own beliefs and feelings over time. The more compatible and consistent the religious attitudes and behaviors in the family with religious teachings, the stronger the religious development of the adolescent. Religious families try to raise their adolescents in a religious atmosphere, in the same time encourage them to participate in other religious groups or organizations. A family environment where religious beliefs and teachings are not adopted, practiced, not observed, and inconsistencies between religious teachings and behaviors adversely affect the religious development of the adolescent.

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