

**The Practical Solution to Attract Youth toward Prayer  
(Case study: Students in Ardabil Province)**

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**Abstract**

According to sociologists, one of the dimensions of religiosity is the ritual dimension, and praying is one of the most important indicators of the ritual nature of religion. Prayer is the highest manifestation of the need, which has a wide connection with different dimensions of human life. The research method is survey and the sample size is equal to 300 students. Prayer has a great influence on the individual and social life of a person, and his conditions and conventions regulate and correct the entire system and human relationships. In today's word that cultural breakthrough heavily has threatened the health and safety of many societies, every day we see an uproar and rebellion and it is only the prayer and trust in God and non-help relieves that can be the savior of the fall in the scriptures of sins. The family, which is the fundamental unit and the center of human growth and excellence, play an important role in attracting the youth to prayer. In the present studies results obtained from statistical and analytical research that has been done among all of the elementary, first and second period students of high school in Ardabil province, their parents from - among the various components – have dedicated the highest statistics to themselves (46.3 percent) in attracting the youth to the prayer. So, the role of parents has been undeniable in encouraging their youth to prayer and mosques for the purpose of maintaining and enhancing the Islamic and national identity of the family and society. The present research also seeks to provide effective working methods for parents to achieve this goal.

**Keywords:** Parents, Youth, Prayers, Strategies, Attraction.

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## 1. Introduction

Undoubtedly, all human beings are innately talented and have a tendency to pray (SoltaniBabukani and Reza Ali, 2012, p. 182). Prayer is an important pillar of Islam, the highest manifestation of the worship and servitude of the people to the Creator of the universe, which guarantees his worldly and otherworldly happiness. All the efforts of the infallible prophets and imams from the beginning of creation have been the revival of this important duty for human beings, so that they performed it even in the most difficult conditions. Attention to prayer in the Qur'an and our hadiths and narrations is such that the basis and pillar of religion has been introduced and without it, none of human deeds will be accepted. What is worrying in today's society is that this important obligation has been neglected due to some issues. It is the duty of fathers, mothers, schoolteachers and religious scholars at the community level to create inner motivations and to create enthusiasm and desire among adolescents and young people. And its psychology in the field of mental health, its benefits on the human body with its movements and actions, for example, in the discharge of waste energy from the body and finally worldly and otherworldly happiness, follow the path of the prophets and imams. To eliminate the factors that causes this glorious duty to be diminished or forgotten.

Given the importance of prayer, cultural and artistic endeavors, educational planning, etc., all must be designed and performed in such a way that prayer, with the desired quality, flourishes day by day among the people, especially adolescents and young people, and all from this source. Benefit from purity and light. Undoubtedly, the various cultural and educational institutions, the radio and television, and the staff of the mosque administration must feel more responsible than others. The degree of fruitfulness of prayer in all dimensions depends on the worshiper and his knowledge of prayer and its use.

The religion of Islam has important social rules and with regard to the blessings and effects of unity, aggregation and integration, this dimension has been emphasized in many religious programs (Hosseinzadeh and Niazi, 2020: 756). The better the prayer is known, the more efficient and effective it will be. The degree of fruitfulness of prayer in all dimensions depends on the worshiper and his knowledge of prayer and its use. The better the prayer is known the

more efficient and effective it will be. This research seeks practical solutions to attract young people and motivate them to pray in order to explain the ways of spreading and promoting the culture of prayer in schools in Ardabil province. What is noteworthy in this regard is the performance of prayer and its establishment, which has faded in our society, a huge establishment at the small level of the family and then at larger levels of the neighborhood, school and finally the whole community, with awareness of the effects of prayer At the community level, especially its role in the self-control of adolescents and young people, which will definitely lead us to a clean and healthy society. In this research to provide practical solutions to problems; Methods of inviting students to prayer, the role of parents, the influence of principals, teachers and school agents, friends and peers, the role of clerics and mosques, the media and study related to prayer and its effects and benefits, and the attitude of the individual in attraction To prayer. Man is the caliph of God worthy of perfection. He must pay attention to the fact that in order to reach perfection, he must take care of the rebellious soul in his being, and in the shadow of piety and self-control, and using the various abilities that God has entrusted in his being, he can cope with his instincts and sensuality.

This is self-control by remembering God and taking refuge in him; Feeling the need of God; with a sense of inferiority in the face of divine greatness; by feeling his ugliness in front of the absolute beauty, he is the Almighty. All of this is due to the remembrance of God. A man who piously watches over himself and reminds himself, in no way becomes the source of evil, oppression, corruption, rebellion and evil to this or that. When he is engaged in prayer, the inner preacher of man, who has come to life through prayer, forbids him from prostitution and denial. And with repetition and the passage of time, it humiliates and humiliates the heart. The importance of prayer is such that it must be repeated several times a day. While other acts of worship such as fasting, which is once a year; Hajj, which becomes obligatory once in a lifetime. Abandonment of prayer is the prelude to many sins, including unhealthy relationships among adolescents, so that neglect and inattention to prayer is the prelude to many sins, and there is no guidance other than degrading man from his high position. It is necessary to eliminate the field of

sin by tending to pure prayer, and to strengthen the boundaries of piety in these fields, so that the increase and boiling of knowledge may begin.

Prayer and its performance as one of the major religious indicators in the religion of Islam and has important functions such as preventing prayer from prostitution and denial, cultivation and health of the soul, reducing social abnormalities (Hosseini and Hosseini, 2012, p. 55). Now, considering that teenagers will be closer to family scholars in the future. This study aims to find practical and applicable methods in spreading the culture of prayer among students in Ardabil province and to encourage them and to root out the reasons for the decrease in motivation to pray and the lack of attention to prayer. And to provide solutions to this matter in order to save the society from this problem of neglect and lightening of prayer, which certainly has wrong consequences in the Islamic societies, because prayer is the best thing that can be done by all members of society to bring the Muslim to moral purification and spiritual excellence.

## **2.Review of Literature**

After the principles of religion, the first and greatest divine command that the pillar of religion, the ascension of the believer, the light of the eyes of the Prophet (PBUH), the most constructive deeds and manifestation of the glory of religion, which indicates the peak of human servitude before God, is prayer. Its prayer is so important that it has been mentioned 46 times in the Qur'an with different interpretations. Prayer has a very long history and this prayer has been the oldest worship that has existed in all the past. The history of prayer was before the creation of Adam, the mud of Adam had not yet formed when the angels prayed in heaven. The Holy Quran instructs Muslims to pray in the best and most beautiful form, which is congregation. Even before Islam, in the past religions, congregational prayer was emphasized by God. Islamic narrations abound in the reward and value of congregational prayer. So that delayed congregational prayers are considered better than the first Friday prayers. The reason for all this attention to congregational prayer is definitely due to its positive effects and consequences (spiritual, social, political, moral and educational effects) for individuals and society. Congregational prayer is

the best, most, purest and least costly community in the world, and it is a kind of free visit and awareness of each other's problems and needs, and the basis of social cooperation among Muslims(Qraati, 1995, p. 212).

Praying is something beyond praying, that is, it is not just that one rises to the act of praying; Rather, it is to walk in the direction and direction in which the prayer calls and to lead others as well. Make the atmosphere and space of his life and the lives of others a worshipful atmosphere, that is, a God-seeking and God-fearing atmosphere, and guide everyone in the direction of prayer (Khamenei, 2008, p.15).Purity is the most important thing for worship because apparent purity is the means of attaining inner purity, therefore its praise has been included in verses and news(Naraghi, 2010, p. 823).

Self-control is an internal care based on which tasks are assigned, performed, and abnormal and illegal behaviors are abandoned. In this view, self-control is a process according to which people, without coercion, threats and bribery, show commitment to their duties and use their maximum power to advance the goals of the organization. (Drisavi and Faqihi, 2013, p.76) Factors affecting the culture of self-control with the Islamic approach are: faith and belief in God, belief in the resurrection, divine worship, conscience to do quality work.

Emile Durkheim believes that religion is one of those forces that creates a sense of moral obligation in individuals to support the demands of society (Coser and Rosenberg, 1998, pp. 120-115).According to Durkheim, religion is a factor of social solidarity and stability and the stability of society and the manifestation of society's power, and the positive role of religion in resolving social problems, in creating unity and in the spirituality that arises in society is also very important. In addition, religion contributes to the stability, continuity and stability of society. In the fundamental forms of religious life, Emile Durkheim widens the gap between the sacred and the unholy. The distance that is defined and maintained by religions. This fundamental category of categorization is accompanied by a profound moral meaning that is applied in ways in which members of a community and a religious tradition perceive such a fundamental phenomenon as time and space "(Durkheim, 1951, p. 170; Cockerham, 2012, p. 188).

Clark and Stark believe that all the religions of the world, although very different in detail, have areas in which religiosity manifests itself. These areas that can be considered as dimensions of religiosity are: Belief, ritual, intellectual, consequential, emotional, religiosity is one of the important components that is created by the creation of a collective spirit of passion and enthusiasm. Rituals and collective ceremonies can provide the necessary grounds for bonding between members and social cohesion. Religious rites bring people together and thus reaffirm their commonalities and as a result strengthen social solidarity (Serajzadeh and et al, 2011, pp. 55-77). Rituals such as prayer are very important in this regard.

Religious beliefs through the creation of purpose and meaning in life, the expansion of social relations and the sense of belonging in the individual provide comfort and prevent the occurrence of feelings of loneliness and isolation in the individual. The believer feels that he has a spiritual fulcrum in all material life (Hamilton, 2005, p. 22) and with this thinking, he leaves himself to his worship and considers himself in a very close relationship with God and his trust and confidence. It increases with the help of God; Therefore, with the help of divine mercy, they become more hopeful in solving their problems, and his attitude towards dealing with stress changes. This change in attitude positively causes feelings of hope, feelings of closeness to others, opportunities for self-fulfillment, feelings of comfort, impulse control, closeness to God, and helping to solve problems(emotional dimension).

Reliance on the Qur'an and religion means the life of human beings, and this has calmed many events in the world. On the other hand, reading religious books and praying is also one of the valuable resources that has guidelines for correcting behavior and reducing individual and social anomalies (Ghamari, 2008, pp. 89-104). In the whole religious society, it has high cohesion, unity, integrity and solidarity and its citizens enjoy high social security, health in family and social relations and also the spirit of cooperation and cooperation.

King and Hunt were more effective than others in supporting the idea of multidimensional religion (Serajzadeh, 2004, pp. 67-68). Religion is the cornerstone of social order and is a source of social values and affects individual choices and many areas of daily life and is also considered as a

manifestation of the collective spirit and a factor of solidarity and unity of society. The necessity of religious studies generally arises from the influence and prestige that religion still has for human beings and society (ShojaeiZand, 2005, p. 35). Religion provides a unifying principle and a common ground and allows human beings to overcome their selfish desires by overcoming their selfish desires and out of love for their fellow human beings.

One of the main ways to encourage students and attract them to perform congregational prayers is to set an example for principals and teachers. The belief status of friends and peers also plays a major role in encouraging students to pray. Due to the age of the students and the great influence of their peers, the parents of the students and the school should be careful that these relationships, in addition to the physical dimension, also affect the religious dimension. Parents should try to keep in touch with families and religious people; Because such families have religious and prayerful children who can have a positive and constructive effect on their child's thoughts and actions.

Societies, just as they are the cause of moral immunity, in some cases are the cause of corruption and perversion. If we can create the conditions for him to accompany his religious and educated friends and associates, we have already gone through an important part of this long and great journey of his religious education (Ghaemi, 2006, p. 38).

In the field of research background, a lot of research has been done in this field, and we will mention a few examples:

Hosseinzadeh and Niazi (2020) show that the tendency to congregational prayer is directly influenced by the variables of religiosity, belief and familiarity with prayer, quantity and quality of meetings in the mosque and the appropriateness of the mosque atmosphere. In total, these variables have been able to explain 34% of the variance of the tendency to congregational prayer. In the path analysis model, the variable of friends' presence in congregational prayer had the most direct effect on the tendency to congregational prayer, followed by the variables of belief and familiarity with prayer and religiosity in general had the greatest effect on the dependent variable. The four variables of the level of religiosity, the level of familiarity with prayer, the quantity and quality of meetings in the mosque and the appropriate atmosphere of the

mosque had the greatest impact on the rate of students' participation in congregational prayers. Kavosi et al. (2019) showed that the most influential factors in students' tendency to pray are the pleasurable nature of prayer and achieving peace of heart, prevention of sin and evil deeds, respectively; And the least influential factors were the intimate relationship with the Imam of the congregation, useful speech and scientific mastery of the Imam during the prayer. The tendency of students in Neishabour University of Medical Sciences to pray was at a good level, but it is necessary to develop an effective educational program to strengthen this obligation.

Yaghoubi et al. (2012) conducted a study entitled "Study of the status of the tendency to pray among students in terms of demographic variables." The data used in this study was a descriptive survey. The participants were 2376 students of different disciplines and levels of education in 11 public universities who answered the questionnaires of demographic characteristics and prayer orientation. By factor analysis of the prayer orientation questionnaire, the items were divided into four components including prayer orientation, effects of prayer, avoidance of prayer and the Imam of the congregation. Findings showed that there were significant differences in the tendency of prayer between male and female students, between different fields of study and other grouping variables. The results also showed that the single group obtained a higher mean score than the married group in the components of attention to the role of the Imam. Single boys have a more positive perception of the role of the Imam than married boys. Single and married boys are similar in their inclination to prayer; While married girls tend to pray more than single girls. The results showed that in the components of the role of the Imam of the congregation, tendency to pray, positive perception of the effects of prayer and the total score of the scale of tendency to pray, the female group has higher mean scores than the male group; As for the component of avoiding prayer and neutral perception of the effects of prayer, the situation is the opposite. This shows that girls are more inclined to pray than boys.

KamaliNahad (1992) in a study entitled to study the causes and factors affecting the tendency of high school students to pray found that 70% of



students pray in congregation and 28% of them pray very little or not at all. Students who did not attend the congregational prayers mentioned the reasons such as: unsuitable weather conditions in the prayer hall, unsuitable physical facilities such as toilets, unsuitable time for prayers, long and tedious prayers. Bahrami (2000) by conducting research on ways to create a tendency to pray among middle school students in Lorestan province has reached the conclusion that there is a significant difference between the tendency to pray among male and female students and the tendency of female students prayer is more than boys. Also, the existence of prayer halls and facilities, encouraging students and the importance of parents to pray has been considered very effective in students' tendency to pray.

Vahdani (2010) in his research on the effect of literature on attracting young people to prayer has introduced one of the most important shortcomings in attracting young people to the mosque and prayer is not using the effective language of art. Young people today consider it in need of an artistic flip, many of which and the exciting manifestations of prayer are rippled in the mirror of rich Persian literature. And most of it is taken from the verses of the Holy Quran and the hadiths of our great Imams, which can arouse enthusiasm in the eager and troubled hearts of human beings, especially the youth. Aghamohammadi, Ghasemi and Asadi (2010) In the study of the influence of children from parents in the tendency to pray, the purpose of the study was to investigate the influence of children from parents in the tendency to prayer, who said with more than 95% confidence that the influence of parents in guidance Daughters attend congregational prayers more than they influence their sons. According to the results of this study, parents with their behavior and actions, schools by creating appropriate facilities and society by meeting the needs of young people and solving their problems, have acted in a harmonious and close relationship with each other so that the young desire to adhere to prayer and principles Be more religious.

Zakeri (2010) in his research entitled the role of prayer in individual and social life has studied the effects of prayer as a behavior on various dimensions of the soul. In this study, the need of man to praise himself is superior to himself and praise God for eliminating and satisfying it, and also the need to

strengthen hope in society and strengthen the will and reduce stress and stress has also been examined. The difference between our research and other researches is that the above researches have dealt with only one dimension of school or family among the various factors affecting the performance of prayer, but the present research has the role of various factors of parents, school, individual attitude, Friends, mosques and congregational prayers have examined the media in attracting students to prayer and have provided practical solutions according to the effectiveness of each.

The Research objectives are:

- 1-Determining the extent to which adolescents are affected by family, community and school patterns.
- 2-Determining the predominant tendency of adolescents to a certain type of religious beliefs
- 3-Determining the effect of the type of school (governmental and non-governmental) on the tendency of adolescents to pray.
- 4-Determining the adolescents' views on the quality of communication with God through prayer.
- 5-Determining students' views on the positive individual and social fruits of praying Family, school, media are considered as independent variables (predictors), prayer and non-prayer as dependent variables. The control variable is Ardabil province. Modifying variables, location, and providing variables are also common, including the use of inappropriate social networks.

### **3. Methodology**

This research is a descriptive analytical field study. In the sampling method, 300 students, both male and female, from among the students of schools in Ardabil province were selected as a sample. The questionnaires were randomly distributed among male and female students of schools in Ardabil province and were considered as a statistical population. According to the purpose of the research, the most appropriate method for collecting research information was questionnaires, which along with the library research method, citation and interviews with parents and students were effective for achieving our goals. Thus, multi-stage clustering method has been used for sampling; Ardabil province has three regions, so first it was divided into three regions: north,

center, south, and then two regions were selected from each part, which obtained six regions, and after each region, three cities and three schools from each city. Governmental, non-governmental were examined.

In the present study, the library and citation methods, information from various Internet sites and interviews were used. Also, information was collected through a standard questionnaire, which validated their validity and interpretation. In this regard, auxiliary software such as SPSS and Excel has also been used. Then, by analyzing the variance of different levels, in order to obtain significant levels between the components, the comparison of the mean of the two components by Duncan's method has been used.

#### 4. Findings

Descriptive findings showed that out of 300 respondents, 206 (68.7%) were from public schools and 94 (31.3%) were from non-governmental schools. Out of 300 respondents, 125 (41.7%) were male and 175 (58.3%) were women. Out of 300 respondents, 54 (18%) were from elementary school, 149 (49.7%) were from middle school and 97 (32.3%) were from high school. Out of 300 respondents, 62 (20.7%) were residents of the village, 147 (49%) were residents of the city and 91 (30.3%) were residents of the city. Out of 300 people who responded to the modeling index, 11 (3.7%) had a very low choice, 35 (11.7%) had a low choice, 48 (16%) had a medium choice, 75 (25%) had a good choice and 131 people (43.7%) chose the very good option.

**Table 1: The role of in depended variables in attracting students to prayer**

Index	parents		friends		Individual attitude		mosque		school		media	
	N	%	N	%	N	%	N	%	N	%	N	%
Very low	6	2.0	15	5.0	7	2.3	1	.3	8	2.7	14	4.7
Low	41	13.7	39	13.0	35	11.7	50	16.7	44	14.7	28	9.3
Average	54	18.0	52	17.3	44	14.7	51	17.0	52	17.3	51	17.0
Good	60	20.0	69	23.0	82	27.3	69	23.0	75	25.0	87	29.0
Very good	139	46.3	125	41.7	132	44.0	129	43.0	121	40.3	120	40.0
Total	300	100.0	300	100.0	300	100.0	300	100.0	300	100.0	300	100.0

The table above shows that out of 300 respondents to the Parental Role Index, 6 (2%) have a very low choice, 41 (13.7%) have a low choice, 54 (18%) have a medium choice, and 60 have a medium choice. (20%) chose the good

option and 139 people (46.3%) chose the very good option. The shows that out of 300 respondents to the Friends Role Index, 15 (5%) have a very low choice, 39 (13%) have a low choice, 52 (17.3%) have a medium choice, and 69 have a medium choice. (23%) chose the good option and 125 (41.7%) chose the very good option.

The table shows that out of 300 respondents to the individual attitude index, 7 (2.3%) have a very low choice, 35 (11.7%) have a low choice, 44 (14.7%) have a medium choice, and 82 have a medium choice. (27.3%) chose the good option and 132 (44%) chose the very good option. The table shows that out of 300 people responding to the role of congregational prayer index, 1 person (0.3%) has a very low choice, 50 people (16.7%) have a low choice, 51 people (17%) have a medium choice, 69 People (23%) chose the good option and 129 people (43%) chose the very good option.

The table shows that out of 300 people responding to the school role index, 8 (2.7%) are very low choice, 44 (14.7%) are low choice, 52 (17.3%) are medium choice, 75 (25%) chose the good option and 121 people (40.3%) chose the very good option. The table above shows that out of 300 respondents to the Role and Media Role Index, 14 (4.7%) are very low choice, 28 (9.3%) are low choice, 51 (17%) are medium choice, 87 people (29%) chose the good option and 120 people (40%) chose the very good option.

**Table 2: Statistical indicators of school type with students' behavioral patterns**

Variables	School type	Frequency	Average
Patternability	Governmental	206	3.78
	NGOs	94	4.25
The role of parents	Governmental	206	3.82
	NGOs	94	4.22
The role of friends	Governmental	206	3.64
	NGOs	94	4.24
Individual attitude	Governmental	206	3.85
	NGOs	94	4.28
Congregational Prayer	Governmental	206	3.75
	NGOs	94	4.26
The role of the school	Governmental	206	3.67
	NGOs	94	4.24
The role of circles and media	Governmental	206	3.75
	NGOs	94	4.23

The table above shows that non-governmental school students are more influential than public school students in all respects.

**Table 3: Comparison of school type averages with different behavioral indicators**

<b>Behavioral indicators</b>	<b>sig</b>
Patternability	.001
The role of parents	.006
The role of friends	.000
Individual attitude	.002
Congregational Prayer	.000
The role of the school	.000
The role of circles and media	.001

As can be seen in the table above, the type of school shows a significant difference in relation to all behavioral indicators at the level of one percent, which means that students of public and non-public schools react differently to behavioral indicators. They tend to pray.

**Table 4: Statistical indicators of gender with students' behavioral patterns**

<b>Variables</b>	<b>Gender Frequency Average</b>		
Patternability	Man	125	3.54
	Woman	175	4.21
The role of parents	Man	125	3.50
	Woman	175	4.26
The role of friends	Man	125	3.40
	Woman	175	4.14
Individual attitude	Man	125	3.62
	Woman	175	4.25
Congregational Prayer	Man	125	3.46
	Woman	175	4.24
The role of the school	Man	125	3.44
	Woman	175	4.14
The role of circles and media	Man	125	3.55

According to the table above, it can be seen that girls have a higher level in all indicators, in general, it can be concluded that the influence of female students compared to male students from behavioral patterns tend to be more prayerful.

**Table 5: Analysis of variance of different educational levels of students with behavioral patterns**

<b>Variables</b>	<b>The significance level</b>
Patternability	.213
The role of parents	.382
The role of friends	.142
Individual attitude	.152
Congregational Prayer	.113
The role of the school	.153
The role of circles and media	.160

The table above shows that there is no significant difference between students of different educational levels in terms of behavioral patterns. This indicates the same educational behavior of education in all educational levels.

**Table 6: Analysis of variance of different levels of students' residence with behavioral patterns**

<b>Variables</b>	<b>sig</b>
Patternability	.134
The role of parents	.022
The role of friends	.159
Individual attitude	.080
Congregational Prayer	.017
The role of the school	.130
The role of circles and media	.456

Analysis of variance of different levels of students' residence with behavioral patterns shows that different levels of students' residence are not significantly different from behavioral indicators except for the role of parents and congregational prayer in other components. Apart from the role of parents and the effect of congregational prayer, the other components studied have the same effect on rural and urban students. To obtain more accurate information about the two components of the role of parents and the role of congregational prayer on rural and urban students, a comparison of the two components by Duncan's method for significant behavioral patterns was performed and the results are shown in the table below.

**Table 7: Comparison of the mean of two components of parental role and residence by Duncan method**

Area	Average Comparison Results with 95 Percentage Confidence	
	1	2
City	3.70	-
township	3.98	3.98
Village	-	4.22

The table above shows the results of comparing the two-component mean by Duncan's method regarding the behavioral pattern of parents' role in relation to place of residence. As can be seen, the role of parents on students living in rural areas with an average of 4.22 has the highest level, the second place is occupied by students living in cities with an average of 3.98; However, there is no significant difference with students living in rural areas and students living in cities with an average of 3.7 were at the lowest level in this test. The impact of the role of parents of students living in rural areas with students living in urban areas has been; This means that students living in rural areas receive the most influence from parents in prayer-oriented patterns.

**Table 8: Comparison of the mean of two components of parental role and residence by Duncan method**

Area	Average Comparison Results with 95 Percentage Confidence	
	1	2
City	3.63	-
township	-	4.01
Village	-	4.09

The table above shows the results of comparing the mean of the two components by Duncan's method regarding the behavioral pattern of the role of congregational prayer in relation to the place of residence. As can be seen, the role of congregational prayer on students living in rural areas with an average of 4.09 has the highest level, the second place is occupied by students living in cities with an average of 4.01. There is no significant difference compared to students living in rural areas and students living in cities with an average of 3.63 were at the lowest level in this test. The reason for the significant difference in the role of congregational prayer compared to students' residence due to the existing differences The effect of congregational prayer on students living in rural areas has been with students living in urban areas; This means

that students living in rural and urban areas are most affected by congregational prayers for their desire to pray.

**Table 9: Analysis of variance of different levels of education of students' parents with behavioral patterns**

<b>Variables</b>	<b>sig</b>
Patternability	.996
The role of parents	.989
The role of friends	1.000
Individual attitude	1.000
Congregational Prayer	.999
The role of the school	.983
The role of circles and media	.966

Analysis of variance of different levels of education of students' parents with behavioral patterns shows that the level of parents' education did not differ significantly from the behavioral patterns studied in students, and this result indicates that the behavioral patterns in question are rooted in family beliefs.

## 5. Conclusion

The present study concluded that according to the impact of family, school environment, society, media, religious educators, community leaders and parents in creating internal motivation and enthusiasm among adolescents and young people They have a serious responsibility to be aware of the individual and social effects of prayer, its mental and psychological effects in the field of mental health, its benefits on the human body with its movements and actions, for example in discharging waste energy and ultimately worldly happiness. And in the Hereafter, follow the path of the Prophets and Imams. The role of each individual in proportion to the percentage of influence in creating motivation and desire in adolescents and young people is undeniable Findings of the study show the effect of each group in attracting young people to prayer, which is:

Out of 300 respondents, 206 (68.7%) were from public schools and 94 (31.3%) were from non-governmental schools. Out of 300 respondents, 125 (41.7%) were male and 175 ( 58.3%) were women. Out of 300 respondents, 54 (18%) were from elementary school, 149 (49.7%) were from middle school and 97 (32.3%) were from high school. Out of 300 respondents, 62 (20.7%) were residents of the village, 147 (49%) were residents of the city and 91



(30.3%) were residents of the city. Out of 300 people who responded to the modeling index, 11 people (3.7%) had a very low choice, 35 people (11.7%) had a low choice, 48 people (16%) had a medium choice, 75 people (25%) had a good one. In addition, one of the most important strategies that can be used for religious education to attract youth to prayer is to pay attention to the spiritual intelligence of youth and strengthen this intelligence from childhood. Spiritual intelligence includes a kind of adaptive and problem-solving behavior that includes the highest levels of development in various areas of cognition, morality, and emotion, and helps a person to harmonize with the phenomena around him and achieve internal and external integration. It is also the basis of beliefs, values, practices and the structure of life. And another of the most important solutions is to remove the common doubts in the field of prayer. It seems that parents in the family and teachers in schools and clerics in mosques and religious, cultural and religious circles and the media can play a very important role in attracting young people for the proper transmission of religious culture.

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