

Investigating the relationship between religiosity and youth political trust in Abadan

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Abstract

Political trust is one of the dimensions of social capital that indicates trust in the actors, institution and political system of society. The purpose of this study is to investigate the relationship between religiosity and political trust. The research method is survey and the statistical population includes 15 to 29 year olds in Abadan. The sample size is 380 people and the random sampling method is simple. The data collection tool was a questionnaire and the data were collected by SPSS software after collection.

The findings showed that the level of religiosity is moderate and the average political trust is equal to 2.21, which is a higher than average number. There is a significant relationship between religiosity and its four dimensions with political trust. The results showed that the relationship between religiosity and political trust is direct and positive. Thus, the higher the level of religiosity, the higher the level of political trust among them, and conversely, the lower the level of religiosity of the youth, the lower the level of political trust among them. Religiosity explains about 40.5% of political trust and then the consequence of religiosity has the greatest effect on political trust. The result is that increasing the political trust of the youth depends on religiosity, and in order to strengthen trust, more attention should be paid to religiosity and its dimensions.

Keywords: religiosity, political trust, political actors, political systems, Abadan.

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1. Introduction

Trust has different dimensions and aspects, one of the most important of which is the dimension of political trust. Trust replaces oppression and coercion with satisfaction, and a government that has gained people's trust in some way is placed on the superior side in global equations. In the internal dimension, tensions give way to peace and a platform for necessary activities becomes necessary. Therefore, trust is a social commodity like air that must be preserved because if it is distorted, the society as a whole will suffer and It will decline (Talebi and etc, 2007:181).

The topic investigated in this article is the relationship between religiosity and political trust. Religiosity refers to people's beliefs and beliefs, which have different dimensions such as belief, consequence, experiential and rituals. The meaning of political trust is the confidence and trust from the political dimension that people have in political actors and political institutions, as well as the political performance of different social institutions or the entire political system. Trust is the basis of interactions and social norms and the main focus of the concept of social capital. Establishing sustainable social, economic, cultural and political communication and interaction depends to a large extent on trust and its level in the society. Without trust, communication cannot be established or, if necessary, it is very limited, pessimistic, fragile and completely cautious (Safdari, 1995:145).

The basic issue is that religiosity and political trust in the society do not have favorable conditions and some researches have shown that political trust is decreasing. Undoubtedly, the main characteristic of Iran's Islamic revolution is its religiousness, and accordingly, the system of the Islamic Republic is based on the religion and religious and divine precepts of Islam, and the religious education of the members of this society is one of the main goals of this system. In addition to the weakness of religious beliefs in the society, it will actually be the basis for many social, cultural, psychological and economic issues (Omid, 2013: 66). One of the most immediate results and consequences of political trust is the increase of people's attachment to the government and, as a result, participation in the its administration. On the other hand, mistrust causes disregard for the fate of the country and avoiding it (Ghafari, 2006: 2).

Humans always want to live in a group and to be present in society, and many of their needs are met in society. In the country, people are identified as responsible for performing tasks to improve and order the lives of the people of the society. These people should perform their duties efficiently for the people. Trusting the officials in any country makes them perform their duties better. Several factors, such as religiosity, the level of people's well-being, satisfaction with the government's performance, have an effect on people's political trust. In this research, the effect of religiosity on political trust has been specifically addressed. Religion with its teachings, the teachings it gives to its followers and the values it puts forward can have a decisive role in all matters, including increasing or decreasing political trust.

Political trust deals with the relationship between the people and the government. This communication and interaction between the government and the people should create a suitable mechanism such as creating political trust (Yousfi, 2000:19). The increase of this relationship leads to more and better reflection of the people and the government and to attract the political participation of the people, and in return, its decrease leads to a lack of support for officials, non-compliance with laws and regulations except under compulsion), lack of support for government programs, a decrease in political participation, Tax evasion, the spread of mistrust in government institutions and organizations, and in very acute cases, causes a crisis of legitimacy. For this reason, political trust has always been one of the centers of attention of officials who have tried to increase it in different ways. But the research conducted in Iran shows the downward trend of political trust from the beginning of the revolution until now. In such a way that the political trust, which reached 81% in 1986, has reached less than half of this amount in 2013. This reduction includes trust in activists and political institutions (Panahi and Shaygan, 2007: 75).

Several factors influence the increase or decrease of political trust, one of which is religion. Religion has been mentioned as an important factor affecting trust in the theories of classical sociologists. In the theory of recent thinkers such as Fukuyama, Giddens, Putnam and Coleman, religion has been proposed as an influencing factor on social capital (which includes trust). Now, it should

be seen what is the relationship between religiosity and its dimensions (belief, rituals, experience and consequences) with political trust and its dimensions?

2.Review of Literature

According to Durkheim's opinion, religion is the factor of solidarity and social stability and the stability of society and the manifestation of the power of society, and the positive role of religion in solving social problems, in creating unity and in the spirituality that arises in society is very important. In addition, religion causes stability, continuity and sustainability of society. By examining religion, Emile Durkheim comes to the conclusion that religion is one of those forces that creates a sense of moral obligation within people to support the demands of society (Cozer and Rosenberg, 1998: 115-120). According to the functions he considers for religion, there can be a positive relationship between religiosity and political trust. In religious groups and societies, people probably have more cohesion with society and receive more social support from society members, and as a result, they trust each other more (Kozer, 2002: 200).

From Durkheim's point of view, in modern societies, unifying abstract symbols, such as national flags and common symbols and collective manifestations of society's norms and values, help people decide whom to trust. In general, according to Durkheim, in a society with high cohesion, trust is also high, and it is important to observe moral principles and respect each other's rights, which makes the environment trustful.

According to Max Weber, studying religion is actually studying the relationship between religious thoughts and those social groups that carry these thoughts (Hamilton, 2007: 236). Max Weber shows that there is an intellectual and ontological connection between certain interpretations of the Protestant religion and a certain type of economic behavior (Aron, 2017). Max Weber explains the differences of different religions with sociological factors (Thomson and others, 2002: 103). Weber emphasized the importance of religion in social action and considered this importance due to the proximity of religion to powerful non-rational motivational forces and its ability to give form and pattern to these forces, and to create forms and patterns of new roots (Willem, 2006: 18).

Weber considers religion as one of the factors of economic growth and development and the spread of capitalism. According to religious teachings, trust has been created between people and people perform economic actions aimed at the goal, the result of which is the development of capitalism. Therefore, Max Weber considers religion, values and worldview of people to inspire their behavior. Therefore, religiosity, which is a kind of traditional action and a kind of inner belief in religion and is based on traditional authority or legitimacy, can play an essential role in shaping people's political trust in the government. In fact, the continuous exercise of any rule always requires some kind of fruitful claim for legitimacy, and regimes that cannot express such claims (that is, do not provide the necessary trust for their legitimacy) (Roushe, 1997:108). According to Max Weber, the basis of political trust in traditional societies is the rulers' adherence to ancient customs, in some societies, the extraordinary and charismatic characteristics of rulers, and in modern societies, the rulers' adherence to rational laws (Ahmadi, 2001: 37).

According to Peter Berger, religion legitimizes the social order and the religious concepts of the world maintain and consolidate their validity with a series of special processes that, according to Berger's definition, create "justification structure" (Hamilton, 2008: 274). Berger considers the first consequence of the pluralistic situation for the field of religion to be its privatization (Berger, 2001:87). When a person realizes that expressing his opinions and beliefs will not be approved by others and may even cause ridicule or conflict with others, his first reaction will be not to express his opinions and beliefs in the public arena.

Gluck and Stark were of the opinion that although world religions are very different in details, they have general domains in which religiosity manifests in those domains or dimensions (Ahmadi, 2002:27). Glock and Stark's religiosity model has four dimensions. In order to measure the level of religiosity, the Glock and Stark model has been used, which presents the common aspects of religions in the dimensions of religious beliefs, rituals or religious practices, emotional or experiential, memory or religious knowledge, and finally, the dimension of consequences or religious works.

Giddens defines trust as: assurance of the trustworthiness of persons or systems with respect to a certain series of consequences or events, where this assurance expresses faith in the honesty or love of another, or the correctness of abstract principles (technical knowledge). has (Giddens, 1998: 34). Trust is not only very important in modern societies in general, but it is also important for symbolic signs and specialized systems that serve the rootless life in the modern world. For example, in order for monetary economy and legal system to be effective in the society, the members of the society must trust them (Ritzer, 2001: 768).

The main basis of the work of Anthony Giddens in the discussion of trust is the difference between trust in traditional and modern societies, and in this discussion, he measures the effect of modernity on trust. Giddens considers political trust as part of abstract trust. He considers the government in the modern era to be a public organization that cannot be separated due to the global expansion of national governments. A person can only go from one country to another government territory (Giddens, 1998: 109). He believes that governing should be compatible with the conditions of the new age of the world

Talcott Parsons considers trust to be the factor of social unity and cohesion. According to him, trust creates the belief in people that others will give up their personal interests in order to achieve the success of a group. Trust makes this expectation that others fulfill their obligations and responsibilities and understand the situation of others. He considers a coherent system as a system that can trust its agents in performing their duties, which helps the stability and order of the social system (Anaam, 2007: 35).

With the concept of trust network, Pierre Bourdieu states that in order to enter any social system, one must obtain enough information about the trust networks in that system and its characteristics. In his opinion, all social groups have a certain amount of trust radius, which is the concept of expansion, circle of cooperation and mutual trust among the members of a group. As a result, the higher a social institution has a radius of trust, the more social capital it will have and it has extensive interactions with the environment (Mohsani Tabrizi and Shir Ali, 2009: 157). There is a close relationship between trust and

participation in voluntary and civic groups and organizations. From one point of view, as it was said, trust causes the formation of groups and encourages people to cooperate with each other organized in the form of associations, and from another point of view, the voluntary activities of people in organizations, causes growth and The trust between them is strengthened.

The issue of political trust was analyzed from different angles and with different views and theories, and it became clear that many factors, including social, political, economic, cultural and psychological, are involved in political trust, but none of these existing theories alone They are not able to investigate and comprehensively analyze the phenomena investigated in the present research. But the integrated approach provides the possibility to examine the issue from various sociological angles and achieve a comprehensive analysis and explanation. Various people have discussed in the field of religion and political trust. In explaining political trust, one of the most influential elements is religiosity and its dimensions. Therefore, the main hypothesis of this research, which states that there is a relationship between religiosity and political trust, can be deduced from the ideas of people such as Max Weber, Giddens, Parsons and others.

Naibi and Mirzaei (2017) believe that the type of religiosity depends on the type of reading and understanding of religion, which determines the type of political culture, depending on the type of reading and understanding of political culture. So that the type of strict, moderate and tolerant religiosity leads to the type of strict (underdeveloped), moderate (developed) and tolerant (underdeveloped) political culture. Moradi, Kovakbian and Falahat Pisheh (2016) analyzed the studies of political trust in Iran after the Islamic Revolution. The findings show that the studies of political trust were mainly conducted in the third and fourth decades of the Islamic Revolution, and they are mostly explanatory, and political trust has been investigated with an "institutional approach" and under the influence of variables at three micro, medium and macro levels. The political trust of all citizens is average. Also, economic factors and the performance of the government at the macro level, mass media and public trust at the middle level and the level of perception and religiosity of people at the micro level have influenced political trust.

Hatami (2016) investigated political trust: the attitude of users of widely used news sites towards the official positions of the government regarding political-administrative and financial corruption. The results of the research showed that the level of political trust of these users has changed with different trends in the three levels of political agents, political institutions and political system. The level of users' trust in brokers is more than the other two levels, and there is an inverse relationship between political corruption and users' political trust, that is, the higher the level of corruption, the lower the level of trust. Fouladi (2016) investigated the generational difference and its effect on political trust (case study of Saveh city). The findings of the research indicate that political trust in all its dimensions among the third generation of the revolution is less than other generations. There is an inverse relationship between the level of education and political trust, which means that the higher the level of education, the lower the level of political trust.

Dastani (2012) investigated the effect of the degree and types of religiosity on the social trust of Allameh Tabatabai University students. The results show that in all dimensions of social trust, the score of people whose religiosity was secular is lower than others. That is, secular religious people have less social trust than others. In the generalized and interpersonal dimension, the level of trust of traditional religious people and in the institutional dimension, the level of trust of radical religious people has been higher than other people. Rajabi (2011) investigated the relationship between religiosity and trust in spiritual agents among students. The results of the research indicated that most of the students' trust in spiritual agents is average. There is a strong and direct relationship between the level of religiosity and the level of trust in spiritual agents. Trust in the religious political system is greater than trust in managers and clerical officials and trust in the institutions where the clergy are present.

Shaygan (2007) studied the factors affecting political trust. One of the types of trust is political trust, which deals with the relationship between the government and the people. The findings showed that the political trust of the people is average (52% high political trust) and the trust in the political system is higher than the trust in institutions and political actors. Among the influencing factors, the state of welfare and life satisfaction and people's

attitude towards the government's efforts in creating social and economic welfare played the most important role in the political trust of the respondents. Talebi and others (2008) show that 37% of students had political trust. Also, the results show that the variables of religiosity, material and metamaterial values, and the use of media have a significant relationship with the political trust of students. Panahi and Shaygan (2008) with a research on the effect of religiosity on political trust in Tehran showed that trust in the system is more than trust in activists and political institutions. The level of religiosity of the respondents as well as the level of their basic trust, satisfaction with the performance of the contact point, perception of the level of religious obligations of the officials and also the government's effort to ensure the socio-economic welfare of the people have an effect on political trust. The greatest impact belongs to the respondents' perception of the government's effort to provide the people's welfare.

Lu Jia et al. (2019) investigate political trust in the Internet. The decline of political trust is often associated with the rise of the Internet. For Internet participation, political trust is enhanced by e-information and e-consultation, but weakened by e-decision-making. Hook and Oser (2017) show that increasing party power has a positive relationship with political trust, but it generalizes with public trust. This shows that although party power is indeed an important communication mechanism for the political system, it is associated with a tendency towards social polarization and this corrupting effect has not received enough attention in the literature on party identity.

Kang (2013) conducted a research titled cross-cultural experience as a barrier to trust: investigating the effect of cultural experience and social trust culture on organizational trust in the government. The findings show that the effect of mutual interaction at the cross-cultural level and culture of social trust on institutional trust is based on goodwill, but not competence, to the government. Cross-cultural experience with institutional trust in the government in areas with low social trust was negative, and both types of institutional trust in the government, both in areas with low social trust and in areas with high social trust, were positively related to satisfaction with social, economic and They had a personal relationship. Morris and Kelsner (2010)

have discovered a strong reciprocal causality between the perception of corruption and trust in political institutions using the American Barometer survey's political trust data and the survey's perception and experience of corruption (respondents who had a higher perception of corruption had lower trust in their political institutions). and vice versa). They argue that the mutual causality between corruption and the destruction of trust in public institutions (institutional trust) creates favorable conditions for corrupt behavior and a vicious circle between perceptions of corruption, low levels of trust, and the persistence of corruption. Their work has shown that involvement in corruption is the only predictor of lower levels of interpersonal trust.

Hoffman and Dodd (2008) showed that religious beliefs have positive effects on people's political participation. Also, this research showed that women are more religious than men, and according to the findings, both Islam and Christianity call people to participate in social affairs, but the participation among Muslim people was more than among Christian people. O'Neill (2004) in his study entitled gender, religion, social capital and political trust emphasizes religious commitment as an element of social capital and political trust among women in America. The results of this study indicate the existence of a relationship between religious beliefs and activities and political behaviors. Women's religious commitment can help to develop and increase political trust and political and social participation.

Gut et al. (2002) studied the relationship between religion and political participation among religious groups in America. The findings of this research have shown that the level of political participation (participation in voting) has a significant difference among religious groups. Jewish participants are more involved in political activities than Christians. Among the Christians, moderate and modernist groups have more political participation than secular and non-religious groups. Also, Catholic, modernist and moderate sects are more politically isolated than other sects. One of the important results of this research was that two factors of family socialization and political culture have been influential in the formation and development of the personality of the members of these groups in general. Also, the level of participation of groups depends on other factors such as family patterns, the level of religious

adherence, the political interests of groups, and the political knowledge and awareness of individuals. The results of this study indicated a positive relationship between religious beliefs and political participation.

In summarizing the background, it should be said that some of the investigated researches directly dealt with the relationship between religiosity and political trust, but in most of them political trust or public and social trust was considered. Considering the fact that there have been a handful of researches about religiosity and political trust, this point is considered the main advantage of the present research, which tried to deal with the relationship between religiosity and political trust with a political and sociological perspective. And another advantage of the current research is that it deals with the relationship between religion and religiosity with political trust with a quantitative approach. Therefore, the main hypothesis of the research is that it seems that religiosity has an effect on the level of political trust of the youth of Abadan.

3. Methodology

In this research, survey has been used as one of the conventional methods in quantitative research. The survey method is used when the goal is to check the generalizability of the observations of a social environment to the larger social environment. The unit of analysis in this research is the respondent or young people aged 15 to 29 in Abadan. The level of analysis in this research is wisdom.

According to the size and scope of the studied community and considering the type of research method (survey), written and face-to-face questionnaires as well as an interview survey were used to collect information. The statistical population of this research is 15 to 29-year-old youth of Abadan, whose number is 74,200. Based on Cochran's formula, the sample size is 380 people who were selected by simple random sampling method. The method of data analysis is to use correlation coefficient between independent and dependent variables and multivariate regression using spss statistical software.

The questionnaire has face validity. The value of Cronbach's alpha of the religiosity variable is equal to 0.856 and it indicates that the correlation and

internal integration between the items related to the variables is appropriate and acceptable. In other words, it has reliability and reliability. Also, the Cronbach's alpha coefficient of the dependent variable of political trust is equal to 0.810, which is very high and its items have been able to have the necessary internal consistency.

Table 1. reliability coefficient test and Kolmogorov-Smirnov variables

Variables	items	Cronbach's alpha coefficient	Smirnov Kolmogorov	sig
degree of religiosity	28	0.856	0.452	0.210
political trust	32	0.810	0.887	0.089

Religion is a collection of individual and collective beliefs, feelings and actions that are related to a supreme truth (God). Religiosity is a person's commitment to his accepted religion. This commitment is organized in a set of individual and collective beliefs, emotions and actions that revolve around God and the relationship of faith with Him (Mousavi, 2009, 179). In this research, religiosity will be measured based on the Glock and Stark scale (including belief, rituals, experiential and consequential dimensions) (Serajzadeh and Tavakoli, 2013: 165).

Political trust is a set of positive attitudes towards political issues that go back to both the political regime and the authority holders in the society. Political trust is a form of support for the political regime and political authority holders (Zahedi, 2011:77). The level of trust in the political system is the type of attitude of the respondents towards the principle of the system, its support, how to support the functioning of the political system and the rules and laws governing it (Shaygan, 2008: 164). The dimensions of political trust are trust in political actors, political institution and political system.

4. Findings

The results showed that about 45.1% of the respondents are male and 54.9% are female. In terms of age, about 20.6% are between 15 and 19 years old, 51.8% are between 20 and 24 years old, and 22% are between 25 and 29 years old. The age of the majority of subjects studied in this research is between 20 and 24 years old (184 people, equivalent to 51.8 percent). In terms

of educational level, about 14.7% less than diploma, about 11.3% associate degree, 0.47% bachelor's degree and finally 27% have master's degree. Therefore, the education level of the majority of the studied subjects has a bachelor's degree (179 people, equivalent to 0.47%).

According to the model of Glock and Stark, the independent variable of religiosity has four dimensions. These dimensions include belief, rituals, experiential and consequential aspects. The belief dimension of religiosity, which refers to religious beliefs, is weak among the respondents with 30.4%. Also, the experiential dimension of religiosity, which refers to emotions, imaginations and feelings related to establishing a relationship with a being like God, is weak with 71.8% of the respondents. Also, the consequence dimension of religiosity, which refers to religious belief, practice, experience and knowledge in the daily life of a believer and his relationships with others, is weak with 71.3% of the respondents. But then rituals, which are specific acts of worship and actions that Islam strongly advises its followers to perform, are strong with 64.2% compared to other dimensions. In general, the level of religiosity is average, and the dimension of religiosity rituals has the highest average, but the consequence dimension has the lowest average.

Table 2. Frequency distribution of people according to the level of religiosity

Dimensions of religiosity	Weak	Medium	Strong	Average of 3
belief	30.4	29.6	40	1.90
experimental	71.8	14.4	13.8	1.35
Rituals	18.9	16.9	64.2	2.46
a consequence	71.3	20	8.7	1.28
degree of religiosity	47.7	21.2	31.1	1.65

The dependent variable of political trust has three dimensions. The first dimension is trust in political actors. The dimension of political activists is strong with 87.3% of the respondents. Also, the dimension of political institutions with 69.9% of the respondents is weaker than other dimensions. Also, the dimension of the political system is strong with 78.6 percent among the respondents. Also, the average values of each dimension of political trust show that political actors have the highest average with an average of 2.87 and political institutions have the lowest average among the dimensions of political trust with an average of 1.26. Also, the average of the dependent variable of political trust is equal to 2.21, which is a higher than average number.

Table 3. Distribution of respondents according to the level of political trust

Dimensions of political trust	Weak	Medium	Strong	Average of 3
Political activists	4.3	8.5	87.3	2.87
Political institutions	69.9	18	12.1	1.26
political system	6.2	15.2	78.6	2.73
Political trust	28.2	13.5	58.3	2.21

The results of the statistical analysis related to the normality of the data show that the variables of this research are normal at a significance level above 0.05. Because the error level of the test is above five percent. Therefore, the claim of normality of the respective distributions is accepted. Therefore, Pearson's correlation test and regression test should be used to test the hypotheses.

The findings showed that there is a significant relationship between religiosity and political trust of people, because the observed significance level (sig=0.000) is smaller than the predicted error value (0.05). According to the measurement level and test of normality of the data in the variables of religiosity and political trust, Pearson's correlation coefficient was used to examine the relationship between the variables. The findings showed that the relationship between religiosity and political trust is direct and positive. Thus, the higher the level of religiosity, the higher the level of political trust among them, and on the contrary, the lower the level of religiosity of the youth, the lower the level of political trust among them. This direct and positive correlation is significant with a probability of more than 99%. The relationship between variable dimensions of religiosity, such as the consequent dimension of religiosity, ritual, belief and experience with political trust, is positive and direct. This means that the higher the level of each dimension of religiosity, the higher the level of political trust.

Table 4. Correlation coefficient between religiosity and political trust

variables	Correlation coefficient	sig	direction of relationship
degree of religiosity	0.553	0.000	positive
Belief dimension	0.189	0.012	positive
Experimental dimension	0.607	0.000	positive
rituals dimension	0.549	0.000	positive
consequential dimension	0.497	0.000	positive

The findings showed that there is a significant relationship between religiosity and people's trust in political activists. The Pearson correlation coefficient is equal to 0.288. The positive correlation coefficient indicates a direct and positive relationship between these two components. That is, the higher the level of religiosity, the higher the level of people's trust in political actors, and on the contrary, the lower the level of religiosity, the lower the level of people's trust in political actors. Since the value of Pearson's correlation coefficient is lower than 0.5, this correlation is relatively weak. There is also a significant relationship between religiosity and people's trust in political institutions. The findings showed that there is a significant relationship between religiosity and people's trust in the political system. This relationship is negative and inverse.

Table 5. Correlation coefficient between religiosity and dimensions of political trust

Dimensions of political trust	Correlation coefficient	sig	direction of relationship
Trust in political activists	0.288	0.000	positive
Trust in political institutions	0.179	0.012	positive
Trust in the political system	-0.365	0.000	negative

In addition to Pearson's correlation coefficients, hypothesis testing was also measured through regression. The multiple correlation coefficient (R value) is the linear correlation between the observed values and the model values of the dependent variable (political trust). Its value is equal to 0.637 and its high value shows a strong relationship. The coefficient of determination (R'square) is the square value of the correlation coefficient, which is equal to 0.405. Regression variance analysis showed that there is a linear relationship between independent and dependent variables.

Test analysis: According to the results, the standard regression equations can be written as follows: $Z\hat{Y}=B+B_1Z_1+B_2 Z_2+\dots+B_kZ_k$ (consequence) (0.550) + (rites) (0.108) + (experiential) (0.157) + (belief) (0.095) + 77.531 = political trust According to the value of sig for belief, experience, ritual and outcome components, which is 0.000, at the significance level of 0.05 and 95% confidence level, a significant linear relationship is established and with the change in the independent variable, the values of the dependent variable It changes. Beta coefficient (standardized value of coefficients that shows the amount of change in the dependent variable of political trust per change of one

standard deviation in the independent variables of belief, experience, rituals and consequences) is equal to 0.095, 0.157, 0.108 and 0.550.

Table 6. The multiple analysis of regression(political trust)

variables	b	Std. Error	Beta	T	Sig
Constant	77.531	4.017		19.208	0.000
Belief dimension	0.263	0.116	0.095	2.255	0.000
Experimental dimension	0.343	0.091	0.157	3.759	0.000
rituals dimension	0.857	0.186	0.108	2.614	0.000
consequential dimension	0.485	0.067	0.550	12.798	0.000
R	R²	Std. Error	Durbin-Watson	F	Sig
0.637	0.495	10.20	1.86	59.660	0.000

5. Conclusion

In this article, different dimensions of religiosity were identified using Glock and Stark's theory, and its impact on political trust and its dimensions were measured according to Anthony Giddens' theory. The dimensions of religiosity include belief, rituals, experiential and consequential dimensions and the dimensions of political trust are trust in political actors, political institutions and political system.

The result of the main hypothesis showed that religiosity can affect people's political trust. The results of this research are similar to those of O'Neill (2004) and Panahi and Shaygan (2016), Haji Ali Beigi, Defar and Chegani (2015) and Fuladi (2016). The results of their research showed that the level of religiosity of the respondents as well as the level of their basic trust, satisfaction with the performance of the contact point, perception of the level of religious obligations of the officials and also the government's effort to ensure the socio-economic welfare of the people have an effect on political trust. From Durkheim's point of view, in modern societies, unifying abstract symbols, such as national flags and common symbols and collective manifestations of society's norms and values, help people decide whom to trust. In general, according to Durkheim, in a society with high cohesion, trust is also high, and it is important to observe moral principles and respect each other's rights, which makes the environment trustworthy. Moradi, Kovakbian and Falahat Pisheh (2016) in the meta-analysis of political trust studies in Iran after the Islamic Revolution showed that the political trust of all citizens is average. Also, economic factors and the performance of the government at the macro

level, mass media and public trust at the middle level and the level of perception and religiosity of people at the micro level have influenced political trust. The results of Talebi et al. (2008) show that the variables of religiosity, material and metamaterial values, and the use of media have a significant relationship with the political trust of students.

The results showed that the belief dimension of religiosity has an effect on people's political trust. The results of this research are similar to those of L. Pali (2005) and Kamali (2013). The results of their research showed that the customs and beliefs of Islam have left different cultural, religious and political effects among other religions in this region. Also, the dimension of religiosity has an effect on people's political trust. The results of this research are similar to those of Hoffman and Doud (2008) and Imam Jumazadeh et al. (2009). The results of their research showed that there are significant correlations between the dimensions of religiosity and the level of political participation of the respondents. Also, there is a direct relationship between the level of religiosity and political participation. Based on these findings, it can be expected that people's political participation is higher in religious societies. The findings showed that the experiential dimension of religiosity has an effect on people's political trust. The results of this research are similar to those of Zahedi and Khanbashi (2013). The results show the effective and positive role of improving public trust in improving the level of political trust in the society.

The result of the fourth sub-hypothesis showed that the consequence dimension of religiosity has an effect on people's political trust. The results of this research are similar to those of Hoffman and Dodd (2008). The results of the research showed that political participation of people can be expected to be higher in religious communities. Also, the consequence dimension of religiosity has an effect on people's political trust. The results of this research are similar to Jamna and Carlero (2009) and Kandwani and Taghilu (2014). The results of their research showed that there is a positive and significant relationship between the three dimensions of religiosity and marital status with social trust.

According to the results, it is suggested that the authorities increase the level of political trust by handing over a major part of social programs to the youth,

spreading moral values and interacting with the honesty of the officials and the youth. It is suggested that city officials strengthen and familiarize young people with religious and political issues by holding religious classes and interpretation of the Quran. It is suggested to hold rituals such as congregational prayers, complete prayers and prayers, and pilgrimage camps and trips to blessed places in mosques and religious places. By holding pilgrimage camps and trips to blessed places, strengthen the sense of spirituality and closeness to God in the youth. Therefore, it is suggested that considering the special conditions of the society, the rapid transformation of values and norms, and considering that each of the social institutions spread a certain value, in such a situation, questioning and awareness of the consequences of the religiosity of the people and especially the young people under investigation. and be noticed.

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