

**RELIGIOUS VALUES AMONG THE TALENTED AND
THE ORDINARY STUDENTS AND ITS RELATIONSHIP
WITH THE FAMILY'S SATISFACTION IN TABUK**

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Abstract

This research studies the level of religious values of the talented and the ordinary students and its relationship with the family's satisfaction in Tabuk, Saudi Arabia. In order to achieve the objectives, a survey has been undertaken studying a sample comprising 112 students; 60 ordinary students and 52 talented students. A religious values scale by Al-Hassan (2002) and a translated family's satisfaction scale by Carver and Jones (1992) were used. The findings reveal that the level of religious values among both the talented and the ordinary students are at an intermediate level. Meanwhile, the level of family's satisfaction for ordinary students is at an intermediate level and it was uncovered to be high for talented students. The results also show that the low achieving students have higher levels of family's satisfaction and religious values. Based on the results, this paper suggests few recommendations as to increase the level of religious values and family's satisfaction.

Keywords: Religious values - family's satisfaction - talented students - ordinary students

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Introduction

Socialization is a continuous process and it involves all life stages, ranging from childhood, adolescence, adulthood to late adulthood. Each life stage has a unique socialization stage. The stages differ from one another in their essences and this process takes place in every context one is in, such as in a big or a small social system and at a formal or an informal setting. Having discussed this, the most important socialization institution is the family. Family is the first social environment in which the person is developed. Certain social characters are seen as a vital aspect of socialization and a basic rule to satisfy the various needs including the social norms, religious and moral values (Ibrahim, 2004).

Academic educators see that there is a huge gap between some theories and their practices. The theories lose so much when applied (Abdeen,2014). So Ramadan (1990) mentions the importance of conducting research on family socialization which concerns two factors. One of them highlights that family is the most important factor which influences the child's personality development. The second factor explains that a child is very much affected by the parents, either accidentally or by deliberate impacts. These justify how a child is different from other children, as he or she is brought up in different family environment. In addition, the family's role is decisive and clear, especially in the early years of a child's life that have shaped his or her personality. The study indicates that 80% of the child's personality is formed in the first five years and is subject to considerations related to the child's personality and the influences surround him

Ramadan (1990) mentions the importance of conducting research on family socialization which concerns two factors. One of them highlights that family is the most important factor which influences the child's personality development. The second factor explains that a child is very much affected by the parents, either accidentally or by deliberate impacts. These justify how a child is different from other children, as he or she is brought up in different family environment. In addition, the family's role is decisive and clear, especially in the early years of a child's life that have shaped his or her personality. The study indicates that 80% of the child's personality is formed in the first five years and is subject to considerations related to the child's personality and the influences surround him.

The issue of values has been much discussed in recent decades, especially after the growing phenomenon of globalization, which has a direct impact on the people and their principles. A set of values could be seen to disappear and other values appear, which is reflected in the society and its customs and traditions (Zyoud, 2006). Moreover, Jallad (2007) defines values as a set of beliefs, cognitive, emotional and behavioral development that have been chosen freely by the person after a deep thinking. As Agha (2010) defines, it is a set of lofty meanings that stems from the community's culture and beliefs and acquired by the person through the learning and education process. The person then believes it and entrenched in the depths of his mind and conscience. He also defends his own values by his thoughts and opinions, which are later constituted to be his personality and thus, reflects behavioural attributes in his actions.

Theoretical framework

The early adolescence is the most critical stage that is experienced by an individual in his life. It is a stage that requires an adolescent to experience great changes in various aspects of growth and development. There is a lot of growth demands such as biological changes, social challenges, emotional independence and configuration of behavioral values (Zghoul and Hindawi, 2013). These demands lead adolescents to confusion between a value and another while trying to determine their own identity. The early adolescence as Berk thinks is the period between **11 to 14** years old, and is considered as a period of approaching physical, mental, psychological and social maturity.

There was an analytical psychologist Ericsson who was the first to realize the self-identity building. It is one of the most important achievements of the person in adolescence and a crucial step in the person's ability to access the productivity and happiness in adulthood. Besides that, it includes the identity construction to know the self, espoused values and chosen trends to determine the life way, unless the person will suffer from ambiguity of identity and dispersion.

During this stage, the person faces some questions to determine his identity more than any other stage as a person; for example: Who am I? What do I care for? What do I want to achieve in my life? After these questions, the process of forming one's identity begins by appearing the ego crisis which is associated with the adolescent trying to determine the meaning of his existence in life, by discovering what suits him when it comes to principles, beliefs, goals, roles, and social relations at both a personal and a social levels. The most affective factors in improving the

identity are factors which are related to personality, family, school and communities (Abu Gado, 2004).

A good family atmosphere leads to the satisfaction of physiological and social needs. While turbulent family atmosphere leads to bad satisfaction of those needs and this would result in the children choosing to exercise the socially unacceptable behaviors. So the parents should instill the religious values in their children such as faith, the knowledge of Halal and Haram, acceptable manners, honesty and sense of responsibility. Children, too, should learn their responsibilities towards themselves, their families and their community. The proper socialization is reflected on proper psychological adaptation among the children. A religion contains a lot of spiritual purposes and values, so Islam is a religion that appreciates the values practiced by a person and a community as they allow social harmony and stability. To illustrate, among the Qur'an verses that are interested in society values are of Surah An-Nur, in which they enlighten the social life through arts, virtues, legislation provisions and rules. The verses also include the bright light that shines the skies, the earth and this light, too, guides the confused and lost people to their right path (Yasin, 2009).

The first few years of a child's life are the foundation to shape his personality, so it is necessary to understand what the best way is to deal with the child in order to ensure a healthy growth in his future. In addition, the child, at the beginning of his life, learns a lot of experiences that help him to have a healthy growth. If the child is brought up in an atmosphere of kindness and love in the family, he can grow up well. So he is able to adapt with himself and the community. Hence, we can say that there is a relationship between the family and the community; the family contributes to build the community through the socialization of children by taking care of them, protecting them and satisfying their psychological and physical needs. Besides that, the community has to create the conditions for the family's survival and protect it. Therefore, this process is considered as the child's treatment method, which is an important factor in formatting his personality, trends, inclinations and his vision of life. So the first few years of a child's life do have a great importance in socialization in order to secure a better future life (Al-Mansi, Kassem, Hashem and Mackawy, 2003).

Therefore, the family is the basic educational group in the community and the first reference group which finds the child as a member of the group. So it depends on the maturity of social

personality of the children specially parents' treatment method with them. They should normalize the children with social values which should be based on the methods of understanding and moderation. So the normalization has an effective impact in creating the desired behavior. In line with that, many researchers emphasize that the parents need a consistent effort in instilling the socialization methods in their children (Moussa and Abu Nahia, 1997).

Abed Ghafur and Ibrahim (1998) indicate five types of socialization methods

- ✓ **Democracy:** It gives the opportunity for the children to express their opinion, discuss and have an ability of persuasion.
- ✓ **Neglect and ostracism:** The child is left without guidance or direction by the parents in all his actions.
- ✓ **Extra protection:** It expresses the constant fear and anxiety of the parents towards their children, forcing them to do the works and roles instead of the child themselves.
- ✓ **Oscillation in treatment:** Refers to the lack of parental agreement to follow one style in dealing with children and the inability to stabilize the treatment in similar situations.
- ✓ **Dictatorship or cruelty:** The parents control the child's behavior, and impose their views to the child by various punitive methods. (Abed Ghafur and Ibrahim, 1998).

The growing phenomenon of globalization and massive developments in information technology has impacted individuals' principles and values. Certain values have been eliminated and replaced by a new set of values. Arguments in research conducted pertaining to this matter vary. However, it is evident that the impacts involve the social, cultural and economic development of the community. In addition, programs and curriculum are considered as intellectual and cultural, resulting in the execution of appropriate scientific methods in problems solving, making appropriate decisions and adapting to new developments and events in a positive way (Zyoud, 2006).

Hence, the parents have the biggest role in the development of values among their children. The instilment of knowledge on what the children should do and should avoid, self-reliance, love, hatred, cooperation and respect for others is indeed essential. Thus, the parents ought to have

certain values and tendencies that affect the children's socialization and decision-making. It also is a reference frame for the individual when he is choosing an appropriate job (Nazer, 2001).

Speicher's study (1994) confirms that there is a strong correlation between moral and value judgments for both parents and students. Engels, Dikovk and Meeus(2002) also confirm that there is a high correlation between family relations, social relations and social skills for teenage students. The research also shows a positive correlation between the quality of family relationship and socialization and individuals' positive social relationships with others.

Moreover, the teenager acquires the value system through prevailing values in the family and community. Therefore, the value system upgrades the acquired internal and external morality in childhood. It gradually evolves to take shape at the end of the teenage years to become criteria of judgment. In addition to that, Rosenberg confirms that values take the reference of a person's decisions at fifteen years old, so there is still flexibility to the amendment and change processes through interaction with the surrounding environment (Hawamdeh, 1991).

Operational definitions

❖ Values:

Values are a set of rules of behavior that appears in a collection of attributes or desired qualities of a person by the community and identified by culture. These values include tolerance, right, power, justice and love. So values play a prominent role in classifying one's action to be within the right or wrong and shame or prohibited borders (Wright, 1999). In addition, Nasser(2006) also defines it as a set of laws and ideals that arise through the community and take it as a judgment method of works and put it into the path of right and wrong or good and evil. But the social value is worthy person's attention to considerations of community that aims to get to benefit others, communicate with them and have positive relationship with them.

Besides that, Dicken (1985) thinks that it is a set of facts that reflect the social structure and derived from the social interaction. It is affected by human's beliefs and ideas which are acquired

from socialization processes and previous experiences and eventually affects human behavior. Moreover, Al-Qarni(2005)believes that it is positive, humane, controlled attributes abiding by Shari'a laws which lead the learners to positive behaviours in various situations and interactions with religion, society and their family. Finally, Beck (1990) defines that values are the balanced variables which achieve the growth of persons within society.

❖ **Religious values:**

Religious values are set of values that characterize the person's consciousness of the universe and expressing his interests and inclinations to the knowledge of nature and metaphysics. So he wants to know his origin and destiny and believes in the existence of the power to dominate the world in where we live. Besides that, he is trying to connect himself with this power and gets features of religious teachings.

Operational definition: the degree which the student gets on the scale in this study.

Family's satisfaction:

Qinawy(1998)claims that family'ssatisfaction means the continuity of a particular method or a set of methods in a child's upbringing and socialization. It has the greatest impact on shaping the child's personality. Besides that, the child expresses the satisfaction with the family and his socialization way. Parents' methods represent a set of procedures, practical steps which are followed by the parents in their children's upbringing and social normalization. So the most common method of dealing with children as Pomernd'sbelieves is that the recognized patterns of socialization to varying degrees of power and he concludesit to be three types: a democratic matched by the dictatorship, acceptance matched by ostracism, extra protection matched by neglect (Uwaydat, 1997).

Operational definition: the degree which student gets in early teenage years on the scale in this study.

The significance of the study

First:Theoretical significance:

This research has interests in teenage students who need to build and develop their

religious values in all stages of life. Since it is believed that early teenage years are particularly important as teenagers search for self-identity, family methods constitute an important role in the teenagers' life in which some teenagers begin to rebel, revolutionise family values and disregard family satisfaction. Thus, this study is expected to enrich the findings of the previous studies linking religious values and family's satisfaction.

Second: Practical significance:

This study can be useful in developing programs related to religious values, especially for teenagers. It is also seen as a medium to discover the differences between ordinary and talented students in those values which contribute to one's personality. Therefore, it may be beneficial for teachers of both the talented students and the ordinary students in guiding them.

The aim of the study

This study aimed to identify the religious values of both the ordinary and the talented students and learn about its relationship with family satisfaction and academic achievement.

Limitations of the study:

Listed below are the limitations of the study:

- **Human limits:** Talented and ordinary students in early teenage are only of the citizens of Tabuk, Saudi Arabia.
- **Place limits:** It was only conducted in Tabuk , Saudi Arabia.
- **Time limits:** It was applied in 1st semester in 2014-2015.
- **Related limits to study tools:** Scale of religious values and family satisfaction scale

Previous studies:

The researcher did not find any of the previous studies which are directly related to the current study, so he will highlight the related studies, as the following:

- Yildirim's study (1999) is entitled "Practical Value System in Turkish Universities". The sample consisted of **1218** female and male students and the researcher prepared a questionnaire. The results showed that **85%** of the sample thought that the religion was the main aspect in determining their value system and female's religiosity was found to differ significantly from males.
- Downing and D-Andrea (1994) conducted a study aiming at identifying the parents' participation in decision-making in job selection for the children. They administered a survey for fathers and the sample consisted of **78** English, **51** Swiss and **114** Americans. The results showed that the fathers have some bias in the vocational and educational choice and these reflect the educational systems in those countries. The fathers who were in the United States and the United Kingdom had a strong bias in job preference. Nevertheless, the fathers who were in Swiss left the children to make the decisions on their own and they did not show any biasness towards their children's job preference. The results showed that effective systems for professional growth and career guidance lead the parents to be more confident in helping their children in career decision-making.
- Hindi's study (2001) was about the teacher's role in the development of some values at a secondary school in the Gaza Strip. The researcher used a descriptive approach which applied the questionnaire to students to identify the teacher's role to measure the social values. The sample consisted of 720 male and female students and the results showed that there was no difference between males and females in the development of social values. From the students' viewpoint, the teacher plays a role in the development of social values and value development vary among the teachers according to their specialization. This was especially evident among the Arabic language teachers.
- Sherman's study, entitled "The Relationship between Identity and Religious Orientation" consisted of **80** female teenagers as its sample and these teenagers were divided into four groups. Each group comprised **20** students who belonged to the early and middle teenage and they were studying in Orthodox and non-denominational schools. The study used an objective scale of grading the identity which had been prepared by Adams and Bennion and a religious orientation

scale which had been prepared by Albert and Ross. Finally, the results showed that the female teenagers who were studying in Orthodox schools had a positive attitude towards religion. The results showed so as they accomplish the identity, especially the ideological identity. The results mean that there is a positive correlation between identity and religious orientation and the growth of identity keeps continuing along with age.

- Salamah's study (2002) is entitled "Extent of the Influence of Parents has on Their Children's Values in Malaysia. The sample consisted of **869** teenagers (aged between 14-18 years old) and **324** fathers and mothers. Using the value scale, the results showed that the student's values are influenced by the parents.
- Hamrish's study (2010) dealt with the religious values and its role in family cohesion and the study applied to **100** husbands and **100** wives. The results of the questionnaire showed that the most important criteria, according to the husbands, were religion followed by education and beauty. As for the wives, family cohesion is very much dependent on religion, family, work and education. Besides, 95% from the point of view of the wives expressed the need for parity between the spouses. Men appeared to watch the foreign films and sports news programs. However, women were found watching Arabic movies, followed by sports and the foreign films. In the same study, both husbands and wives agreed on the necessity of religion in forming family cohesion. While the husbands and wives do not need to express love to each other, the wives have more jealousy than the husbands.
- Yameen's study (2010) was about the role of religious values in social development among Mozabians who lived in Batna City. The sample consisted of **50** students. The results showed that the religious values (being polite, doing charity and helping others) are a top priority. The sample believed that they have to keep the religion upfront through knowing the religion details and their task is to satisfy Allah in terms of both words and deeds. They too claimed the necessity to avoid the prohibited things.
- Abu Jam's (2010) study is about the role of non-formal education in the development of religious values among students in the faculties of education in universities in the Gaza Strip. The sample

consisted of **384** randomly selected male and female students. The non-formal education was agreed by **89.6%** to play a big role in the development of religious values. It also found that the non-formal education and the family play almost equal roles in the development of religious values. Besides, media, too, were found to also contribute to religious value development.

- Nickels and Stewart (2004) conducted a study aiming at investigating the relationship between the meaning of life and value commitment. The sample consisted of **130** students at the University of Minnesota and he used a list of the vision of life of which was prepared by Patesta and Almond and scale values, prepared by Sakai and others. Finally, the results showed the existence of a positive correlation between the meaning of life and value commitment. The religious values were ranked the top in predicting the meaning of life.
- Murtaja (2004) studied the teachers' perception of the extent of exercise of moral values among students of secondary schools in Gaza. The sample consisted of **290** randomly selected secondary school teachers in Gaza. The researcher used the questionnaire to achieve the objective. The results showed a significant difference in the extent of exercise of moral values between male and female students, with female students scored higher. The most common educational methods among secondary school teachers include encouraging the students to exercise the moral values, especially by modeling, punishment and reinforcement and practical process.
- Hassaniya's study (2005) entitled "The Role of Social Values in the Prevention of Crime" was aiming at identifying the values that work in the prevention of crime and the media role to instill social values among the public. Among the values included in the survey are honesty, respect towards neighbor, respect the rights of others, love of work, patriotism and respect the public properties. The survey consisted of **400** students of Imam Muhammad Bin Saud Islamic University and **400** prisoners. It was found that the students had higher inclination towards adhering to the values as compared to the prisoners. The study also discovered that the media did make impacts to the students' social values, while it was regarded less impactful among the prisoners.

- Yamin (2009) studied the role of religious values in social development. The study discusses the development of modern civilization as far as it caused psychological, spiritual, social and moral crises. This study aimed at highlighting the role of Islamic values which constitute the religious convictions of a society in achieving the spiritual and material requirements. It also highlights the importance of the social system that is based on Islamic principles and values. Using the questionnaire, the research was conducted with a sample of **10%** of the community which covered nearly **500** persons from Algerian City, Batna. The results showed that Muslim religious values stem from the revelation which constitute the Islamic doctrine (A'qidah) and the community convictions. This embodies the actions of the people and their behavior to achieve the necessary demands of life such as religion, self, mind, money and children.

- Hammoud (2011) investigated the social and moral values at ten high schools in Damascus. The researcher designed a scale to determine the social value and the moral value. The results indicate a significant difference in social values between genders, in favor of female students in which they scored high for values like discipline, modern etiquette, manners and friendship. A significant difference was also seen according to the class variable. The result was in favor of the first grade students as compared to the second and the third grades.

Taleb's (2012) study studied the level of supportive family environment to grow the talent as perceived by talented students and their relationship with some demographic variables. It is a descriptive study which applied to talented students in Khartoum schools where the researcher used the following tools: basic data questionnaire and supportive family scale. It was applied to a random sample of **338**: **173** males and **165** females. The results showed that the supportive family environment does play a role to grow the talent while physical environment was believed to be the least factor contributing to talent growth. It was also found that there was a direct correlation between supportive family environment and the family's economic level.

Method and procedure:

Sample of the study:

The study consisted of male students of early teenage in Tabuk, particularly of Grades 7, 8 and 9. The students were selected randomly from three schools. The first experimental group consisted of 15 talented students and the second experimental group comprised 15 ordinary students. The third group was a mixture of the talented and the ordinary students and 15 students were selected to be in a controlled group. It was applied in the 1st semester of 2014 - 2015

Study:

The quasi experimental approach was used in this study.

Study tools:

First: Religious values scale:

The scale used was developed by Hussein (2002) and consisted of 71 paragraphs and 5 dimensions to measure the religious values: sincerity, patience, humility, promotion of virtue and prevention of vice, and altruism.

Sincerity: The student should use truthful words while talking to others and divide the paragraphs: 1, 2, 15, 20, 22, 23, 25, 26, 28, 29, 31, 34, 40, 41, 61, 68 and 70.

Patience: The student should be tolerant and quiet with others and divide the paragraphs: 9, 10, 16, 24, 35, 36, 46, 47, 50, 51, 54, 55, 59, 63, 67 and 69.

Humility: The student should be modest with others and divide the paragraphs: 4, 12, 17, 18, 30, 52, 59, 62 and 66.

Promotion of virtue and prevention of vice: The student should do good things for others and advise them to stay away from vice and divide the paragraphs: 2, 5, 8, 17, 27, 44, 49, 53, 60, 64 and 65.

Altruism: The student should regard for others and divide the paragraphs: 6, 7, 11, 13, 14, 23, 32, 37, 38, 39, 42, 43, 45, 56, 58 and 71.

It has confirmed that the psychometric properties of the scale are as the following:

First: Sincerity:

1. Virtual sincerity (sincerity of arbitrators):

The measure was presented as a preliminary to 10 professors in universities in Saudi Arabia. The arbitrators claimed that it is an appropriate scale and relevant to be selected (80%). Few amendments to certain paragraphs or linguistic modifications in some paragraphs of the scale were suggested. Based on the comments, no deletion was done to the scale.

2. Internal construction of sincerity:

The internal construction of sincerity of the scale is confirmed by using Pearson correlation coefficient. The calculation of the correlation between the degree of each dimension and total degree was done. The coefficient correlation between sincerity and total degree is 0.78%. Besides that, the correlation coefficient between patience and total degree is 0.81%. In addition, the correlation coefficient between humility and total degree is 0.85%. The correlation coefficient between promotion of virtue and prevention of vice and total degree is 0.70%. The correlation coefficient between altruism and total degree is 0.76%. Obviously, all the sentences indicated to the level 0.01 and the height of internal construction coefficients.

Stability of the study tool:

The researcher measured the stability of the study tool using the repeating method. The test has reviewed a sample of 30 students. Then it has be reapplied after 3 weeks to extract the Cronbach's Alpha stability coefficient. Table 1 shows the stability coefficient for the study's tool:

Table 1: Cronbach's Alpha coefficient by repeating method for religious values scale:

No.	Dimension	Stability coefficient	
		Cronbach's Alpha	Repeat

1.	Sincerity	0.71	**0.71
2.	Patience	0.66	**0.75
3.	Humility	0.70	**0.70
4.	Promotion of virtue and prevention of vice	0.79	**0.69
5.	Altruism	0.81	**0.89
6.	Total	0.89	**0.91

(**) it indicates to $0.01 \geq \alpha$

The previous table shows that the religious values scale has a statistically suitable stability and the total stability of Cronbach's Alpha coefficient is 0.89 while the value for the repeating method is 0.91. It could be seen that both of them have height stability degrees.

The scale consisted of 71 paragraphs, 5 dimensions and the total degree is between 71-355 with the followings: always (5), often (4), sometimes (3), seldom (2) and do not happen (1). When the student's degrees are high, his religious values are also high. So it has used the range of interpretation of the student's degree = maximum value - minimum value / number of values.

Higher option - lower option = 5 - 1 = 4

Then divide by the three different levels (low, medium, high) as $4/3 = 1.33$

Then add 1.33 to a minimum for each category as the following:

- ✓ If the degree is from 1 to 2.33 for a paragraph, it indicates a low level of religious values for a student.
- ✓ If the degree is from 2.34 to 3.66 for a paragraph, it indicates a medium level of religious values for a student.
- ✓ If the degree is from 3.67 to 5 for a paragraph, it indicates a high level of religious values for a student.

Second: Family's satisfaction scale:

This scale was adapted from Carver and Jones's (1992) and was translated by the researcher. It

consisted of 20 paragraphs and has confirmed that the psychometric properties of the scale are as the following:

First: Sincerity:

1. Virtual sincerity (sincerity of arbitrators):

The measure was presented as a preliminary to 10 professors in universities in Saudi Arabia. The arbitrators claimed that it is an appropriate scale and relevant to be selected (80%). Few amendments to certain paragraphs or linguistic modifications in some paragraphs of the scale were suggested. Based on the comments, no deletion was done to the scale.

2. Internal construction sincerity:

The internal construction sincerity of the scale is confirmed by using Pearson correlation coefficient. The calculation of the correlation between the degree of each paragraph and the total degree was conducted. The coefficient is as the following:

Table (2): Coefficient of internal construction sincerity between the paragraph and the total degree of family's satisfaction scale:

No.	Correlation coefficient	No.	Correlation coefficient	No.	Correlation coefficient	No.	Correlation coefficient
1	0.44**	6	0.47**	11	0.38**	16	0.35**
2	0.48**	7	0.49**	12	0.39**	17	0.38**
3	0.41**	8	0.33**	13	0.34**	18	0.38**
4	0.51**	9	0.31**	14	0.61**	19	0.39**
5	0.61**	10	0.30**	15	0.60**	20	0.39**

The table indicates high Coefficient of the internal construction.

Stability study tool:

The researcher measured the stability of the study tool using the repeating method. The test has reviewed a sample of 30 students. Then it has been reapplied after 3 weeks to extract the Cronbach's

Alpha stability coefficient. So Cronbach's Alpha coefficient value is **0.79** and the value for the repeating method is **0.88****. Thus, family's satisfaction has a suitable stability.

The scale consists of **20** paragraphs and the total degree ranges between **20-100**; strongly agree (**5**), agree (**4**), neutral (**3**), disagree (**2**), strongly disagree (**1**). When the students get high degrees in the scale, it indicates the high family satisfaction level. The extent has been used to interpret the degree which the student scored: the range (extent) = maximum value - minimum value / number of values.

Higher option - lower option = 5 - 1 = 4

Then divide by the three different levels (low, medium, high) as $4/3 = 1.33$

Then add **1.33** to a minimum for each category as the following:

- ✓ If the degree is from **1 to 2.33** for a paragraph, it indicates a low level of family's satisfaction
- ✓ If the degree is from **2.34 to 3.66** for a paragraph, it indicates a medium level of family's satisfaction
- ✓ If the degree is from **3.67 to 5** for a paragraph, it indicates a high level of family's satisfaction

Study procedures:

The study is based on the following steps:

- ❖ The researcher read the theoretical literature and previous studies to learn all sides of the subject.
- ❖ The researcher read the previous scales and the development of religious values and family's satisfaction scales.
- ❖ The researcher selected the sample and applied it.
- ❖ The researcher analyzed the data, obtained the results, and wrote the discussion section by referring to the theoretical literature and previous studies.
- ❖ Finally, the researcher formulated the research.

Study variables:

- **Independent variable:** religious values.
- **Dependent variable:** marital satisfaction.

- **Other variables:** mental level (talented and ordinary), achievement level (excellent, very good, good, weak).
- **View results.**

First question:

What is the level of religious values of ordinary and talented students in Tabuk?

To answer this question, it is the calculation of arithmetic averages and standard deviations of the religious values (see Table 3).

Table (3):Arithmetic averages and standard deviations for the religious values scale of the talented and ordinary students.

Dimensions	Ordinary students			Talented students		
	Arithmetic average	Standard deviation	Appreciation	Arithmetic average	Standard deviation	Appreciation
Sincerity	3.0157	.32162	Intermediate	3.2217	.21874	Intermediate
Patience	2.6275	.41646	low	2.8416	.43734	Intermediate
Humility	3.1259	.35871	Intermediate	3.0598	.39756	Intermediate
Promotion of virtue	3.3333	.28926	Intermediate	3.2937	.28839	Intermediate
Altruism	2.8706	.35737	Intermediate	3.0905	.37538	Intermediate
All religious values	2.9512	.22306	Intermediate	3.0899	.25839	Intermediate

Table 3 shows that both talented and ordinary students in early teenage have an intermediate level of religious values. Religious values, especially the promotion of virtue and prevention of vice are found to be higher among the ordinary students as compared to humility, sincerity, altruism and patience. As for the talented students, among values that are prominent include promotion of virtue and prevention of vice, sincerity, altruism, humility and patience. This result

implicates that talented and ordinary early adolescents in Tabuk in are in need of care and attention in order to increase their religious values, especially as they will face many problems, pressures and crises which due to multi-hormonal changes and desires of sex. Besides that, they are also found to be in need to increase the patience value.

Second question:

What is the level of family’s satisfaction for talented and ordinary students in Tabuk?

To answer this question, it is the calculation of arithmetic averages and standard deviations for the religious values scale (see Table 4).

Table 4: Arithmetic averages and standard deviations for the family’s satisfaction scale of ordinary and talented students.

Dimensions	Ordinary students			Talented students		
	Arithmetic average	Standard deviation	Appreciation	Arithmetic average	Standard deviation	Appreciation
Family’s satisfaction	3.4200	.29904	Intermediate	3.7577	.31551	High

Table 4 shows that ordinary students in early teenage have an intermediate level of family’s satisfaction. This is probably due to some problems with their parents which may include studying, dealing with others, desire for independence and rebellion. In contrast, the talented students have a high level family’s satisfaction. This result suggests that the ordinary students in Tabuk need to pay attention on gaining family’s satisfaction and specialized programs to help them improve their family lives are believed to be necessary.

Third question:

To what extent religious values impact the family’s satisfaction?

To recognize the contribution of religious values dimensions which are raising the family’s satisfaction among students in middle school and the researcher used the multiple regression analysis (Table 5).

Table 5: Results of a multiple regression analysis to examine the contribution of religious values in middle school in Tabuk to family’s satisfaction.

Dimension	Regression coefficient	Beta (correlation coefficient)	Value (T)	Level indication	R	R2 Coefficient of determination
Sincerity	2.603		6.214	.000	0.63	0.39
Patience	.319	.270	2.359	.020		
Humility	.402	.434	4.110	.000		
Promotion of virtue	.400	.330	3.402	.001		
Altruism	.280	.305	1.645	.103		
All religious values	1.123	.800	3.082	.003		

Table 5 portrays that 39% is a variation of the family’s satisfaction which might be predicted by religious values. It was found that patience has no indication in contributing towards family’s satisfaction, but the most influential factors are humility, followed by promotion of virtue and prevention of vice, sincerity and altruism. Eventually, the result shows that talented and ordinary students affect the family’s satisfaction level as they have religious values. In other words, when they have high level of religious values, they improve their family’s satisfaction. In brief, the finding indicates the importance of religious values in improving the family’s satisfaction.

Fourth question:

Do the religious values and family’s satisfaction differ by the different achievement levels among students?

To answer this question, the arithmetic averages and standard deviations are calculated for the scale patterns of family’s satisfaction and religious values among students according to the achievement level (Table 6).

Table 6: Arithmetic averages and standard deviations for the family’s satisfaction scale and religious values among students according to the achievement level.

Variables		Family’s satisfaction	Religious values
Excellent (90-99)	Arithmetic average	3.3833	2.8433
	Number	24	24
	Standard deviation	.38467	.25066
Very Good (80-89)	Arithmetic average	3.5847	3.0012
	Number	59	59
	Standard deviation	.29642	.21103
Good (79 and less than that)	Arithmetic average	3.7207	3.1875
	Number	29	29
	Standard deviation	.35494	.21277
Arithmetic		3.5768	3.0156

Total	average		
	Number	112	112
	Standard deviation	.34913	.24891

Table 6 highlights the differences in family's satisfaction and religious value scales among students according to the different achievement levels. To see whether the differences between arithmetic averages have a statistical significance ($\alpha = 0.05$), analysis of variance (ANOVA) has been applied. The results are shown in Table 7.

Table 7: Results of the analysis of variance for family's satisfaction and religious value scales among students according to the achievement levels

	Source of differences	Sum of squares	Degree of freedom	Average of squares	Value (F)	Level indication
Family's satisfaction	Between groups	1.502	2	.751	6.808	.002**
	Within groups	12.027	109	.110		
	Total	13.530	111			
Religious values	Between groups	1.581	2	.791	16.274	.000**
	Within groups	5.296	109	.049		
	Total	6.877	111			

*Statistically significant difference at the level of statistical significance ($\alpha = 0.01$).

In table 7, the results of analysis of variance describes that there is a significant difference between family's satisfactions with (b) around **6.81**. Also shown is the difference of the religious values in which the value (F) is around **16.27**. Shaivism test was applied to know the remote comparisons and Table 8 shows the results.

Table 8: Shaivism test result on the remote comparisons for differences between the arithmetic averages of family's satisfaction and religious values according to the achievement levels.

Scale	Achievement level	Very good		Good	
		Average differences	Level indication	Average differences	Level indication
Family's satisfaction	Excellent	0.20-	0.047*	0.34-	0.002**
	Very good	-	-	0.14-	0.20
Religious values	Excellent	0.16-	0.015*	0.34-	0.00**
	Very good	-	-	0.18	0.00**

** Statistically significant difference is on statistical significance level ($\alpha = 0.01$).

* Statistically significant difference is on statistical significance level ($\alpha = 0.05$)

Table 8 shows that there were significant differences in some levels in family satisfaction dimensions. From the table, it could be said that when one has low achievement, one is more satisfied with one's family. Similarly, when one has low achievement; one attains better level in religious values. Besides that, because of the outstanding students have a good achievement, they

rather have their own personal goals than the family goals, thus impacting the family's satisfaction.

Recommendations

Based on the results, it is recommended that specialized programs for ordinary and talented students be designed and executed as to care for their religious values. Besides that, the students have to be exposed on how to care about the family's satisfaction, especially the ordinary students. It is also recommended that the students pay attention to the values such as sincerity, altruism, promotion of virtue and humility which have a great role in achieving family's satisfaction. Extra attention need to be paid on those students with low achievement because they have less religious values and family's satisfaction.

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