

**THE EFFECTIVENESS OF RELIGIOUS PROGRAMS GEARED
FOR ORDINARY AND TALENTED STUDENTS IN THE
DEVELOPMENT OF RELIGIOUS VALUES IN TABUK**

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Abstract

The present study examined the effectiveness of religious program which is geared for ordinary and talented students in the development of religious values especially in an early teenage in Tabuk, Saudi Arabia. To achieve the objectives, the study involved a sample of 45 students; 15 talented students considered as a first experimental group, 15 ordinary students considered as a second experimental group, and 15 ordinary and talented students considered as a control group. Using a valid and reliable religious values scale (Hassen, 2002), the study shows the effectiveness of religious programs proposed in the development of religious values among the talented and ordinary students. It is also shown that the ordinary and talented students do not differ in the development of religious values. Based on the findings, several recommendations are made in the effort of enhancing students' religious values.

Keywords: Religious values, religious programs, talented and ordinary students.

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Introduction

Theoretical literature

When the programs were planned for talented students, there were many obstacles to the growth of the teenagers as they have faced problems within the family and through the education and interaction with society. Those problems are the results of the loss of complementarities and coherence among the methods used in socialization and education) Qrety, 2002). Therefore, it is necessary to create better conditions for development of talents and energies which are granted by Allah, through investing the abilities of the brain and its huge capacity to uplift the individual to be more capable of coping with the rapid developments and to face the requirements and challenges of this age (Abdeen, 2014). So they could be invested in a good way for the community.

Al-Sare' (2002) identifies that a talented student is a student who has the preparation or extraordinary ability or unique performance which is different from others in one or more fields and is appreciated by the society. The uniqueness may include mental superiority, innovative thinking, academic achievement, skills and special abilities that need special educational care. It is unfortunate to highlight that the schools are lacking in their provision of these needs in the curriculum.

Besides that, the talented students who have one or more ability in skills are within reach of 2 to 5% of children of the same age. They possess not only academic intelligence but also is scientific, creative or productive skills (Hussini, 2004). According to Hadad and Surur (1999), Davis reviewed more than 100 recent studies which described the characteristics of talented students. Then he classified these characteristics into 12 fields: Originality, independence, adventure, vitality, curiosity, fun, and attraction to complexity, awareness of creativity, art, mental openness, unity, and initiative. In addition, both Robinson and Nokel mentioned that Rihani, (2010) reviewed 20 to 25% of talented children who suffer from lack of adaptation such as isolation, lack of friends, high expectations from others and lack of parents' awareness of their talent. Thus, all those difficulties are related to the conditions of their lives.

Parents play a major role in the development of values such as independence, love, hate, cooperation, respect others. So parents' values affect the growth of children in making decisions.

It is a reference framework for the children to choose their academic specialization and the suitable job (Hadad&Surur, 1999).

Qur'an offers many parts for the teenagers to ponder and think of themselves and other human beings. Besides that, the mental maturity of teenagers push them to think seriously about the world that surrounds them. Religious thinking is the most important type of thinking that includes the issues of religion generally. However, the most important religious issues that are pressing in teenagers' minds and require an explanation include unification (Tawheed) cases, the purpose of man's creation, the human's origin, the stages of human creation, Ba'th cases, Hasher, Hisab, heaven (Jannah), hell (Nar), Angels (Mala'kah), Jin (Devil), and the wisdom of the legislation and the commissioning (Takleef) of worship (Abu-Gadu 2004).

In addition, the religion has a great importance in a teenager's life which constitutes one of the profile dimensions and deals with aspects of the social, economic, cultural life. So It is a power to push the behaviour impact of a teenager. During the teenage stage, the person is able to think and reflect on this or her beliefs and able to go deeper into religion. Besides that, it is contributing to the vigilant religious feeling of a teenager to get the confidence and sexual maturity that leads to a general awakening of character. It has illustrated all the psychological forces which increase the passion of curiosity and special issues, especially the religion (Faroujah, 2011).

Today's teenagers acquire patterned values through the prevailing values in the family and society. The acquired patterned values are from internal and external moral education in the childhood which evolve to gradually take shape to become criteria for judging. Rosenberg has confirmed that the values take as a reference to resolutions of individual test at the age of fifteen years, i.e. there still has the flexibility for adjustments and change by interacting with the environment (Hawamdeh, 1991)

Moreover, Nasser (2006) says that the values are a set of laws and ideals that arise through the group and taken as judging methods in categorizing the right from wrong and the good from evil. Social values are considerations stemming from the community which aims to get a benefit, communicate and build positive relationships with others. Dicken (1985) claims that it as a set of facts that reflect the social structure and derived from the social interaction which is affected by

human beliefs and ideas that acquired from the social environment, socialization processes, expertise and experience, and have an impact on human behaviour.

Values can be developed through many styles (Barhoum, 2009):

1. **Good model:** Parents in the family, teachers at school, preachers at the mosque and the community itself could always play the role as a model of good behaviour. This method can be used in more than one place and it acts as a model which is determined by the behaviour of thought, action and speech. When it comes to modelling character, there is no separation between what one says, what one wants and what one does.
2. **Story Style:** The Quran has used this method in education in which it contains all sorts of the historical stories, realistic landing places, scenes and incidents such as stories of the prophets, realistic stories, and dramatic stories. It was used by the prophet (p.b.u.h) as a method of education, especially in instilling Islamic values into the heart of the people.
3. **Preaching and guidance:** The educational method used in various educational positions for its impact on learners, argued eloquently with good advice to reach into the learner's heart.
4. **Reward and punishment:** This method is an appropriate method for human nature that man controls his behaviour, which is adjusted according to the amount of knowledge and its results that may benefit or harm him.
5. **Events:** The prophet (p.b.u.h) took the chance of any events or occurrences that could offer educational or practical guidance to get Muslims learn a lesson, value or correct behaviour.

Jallad (2001) mentions that the good values are actually parts of humans, and this is specially named as the fitrah of Allah. The normal human position is created in a good way by Allah to let him lead his life but this innate goodness prone to distortion. Because of inappropriate environmental stimuli in both family education and social education, the practice of good values are exposed to challenges. Hence, the development of values is a cooperative process, and there should be a framework that could support the effort.

Previous studies: The researcher was not able to find any previous studies which are directly related to the current study, so the relevant studies are highlighted as the followings:

- Speicher's (1994) study confirmed that there is a strong correlation between moral judgments and value for both parents and students. Besides that, Engeles, Dekovic and Meeus (2002) confirmed that there is a high correlation between family relations, social

relationships and social skills for teenage students. In addition, there is a positive correlation between high quality of family relationship, parenting and individuals' positive social relationships with others.

- Faraj (1998) investigated the impacts of the use of religious counselling in reducing some behavioural disorders among teenagers such as pessimism, loss of sense of happiness, cannot follow the religious values, social isolation and lack of relationships with other teenagers among university students. The study sample consisted of 325 female and male students from the Third Division College of Education Faculty in New Valley, Assuit University. The behavioural disorder scale, harmonic behaviour scale, religious values scale and religious counselling program were administered. The results confirm the effectiveness of the religious psychological counselling in which it can reduce some behavioural disorders among university students. There is a lack of statistically significant differences between the average scores of the experimental male group and the average scores of the experimental female group. That is confirming the effectiveness of counselling in reducing the behavioural disorders in both genders.
- Khader (2000) examined the effectiveness of the religious, psychological counselling and social skills training and merge them into a group to reduce anger. The sample consisted of 200 students from first grade secondary school. The results show that there are statistical differences between the three experimental groups and control group after applying the double program for the experimental groups. It indicates the effectiveness of the religious psychological counselling and social skills training in reducing anger.
- Salamah (2002) studied the influence of parents on their children's values in Malaysia. The sample consisted of 869 teenagers between 14-18 years old and 324 fathers and mothers. The study used a scale of values and the results portray the influence of parents in the students' eliminative values and simple instrumental values. It has had a prominent role in the formation of personal decision-making process.
- Amiri (2004) conducted a research studying the effectiveness of mentoring program in reducing stress among college students. The study involved a sample of students from

University of Ta'z in Yemen who were divided into two groups: experimental and control. Applying the stress scale, mentoring program, religious and indicative program, the study found the absence of gender differences in coping with psychological stress among university students.

- 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.

- Bayoumi (2011) studied the effectiveness of psychological counselling in the development of self-concept among elementary students of Azhar School. The sample consisted of 38 male and female students of 4th, 5th, 6th and 7th Grade and their ages are between 9-12 years old. Children's self-concept scale, psychological counselling program, and religious development of self-concept were employed. The results show that there are statistically significant differences between the control group and the experimental group in telemetric dimensions of self-concept scale.

The problem of the study

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 behavioural values (Zghoul and Hindawi, 2013).

Thus, the current study aims to examine the effectiveness of a religious program designed to develop the religious values among students in early teenage. More specifically, the study attempted to answer the following questions:

- The first question: Is the training program useful on the development of religious values among talented students in Tabuk?
- The second question: Does the program differ in the development of religious values according to different mental abilities (talented and normal)?

Significance of the study

The importance of this study are two-dimensional:

1. Theoretical significance: This research had interests in teenage students who face difficulties in building and developing their religious values in life. Thus, this program might also have an impact on the building of religious values.

2. Practical significance: This study included the role of teachers in the application of the religious programs for talented and ordinary students especially in early teenage.

The aim of the study

This study aimed to identify the effectiveness of religious program which was intended for students in early teenage in order to develop their religious values. Besides, it was also aimed to compare the effectiveness of this program between the talented and the ordinary students.

Operational definitions

Training program (Aref, 2003) is the program operated religious guidance to assist individuals to understand their problems. The program works to educate them to resolve problems and develop the social values to achieve the happiness with others to get the best level of compatibility, satisfaction, and mental health.

Training program, as defined procedurally, is a number of indicative meetings which were designed with the content that is based on the religious values such as honesty, humility, forbearance, altruism and advising. There were 15 meetings, with 45 minutes allocated for each session. Each session included a number of activities and guided procedures and applied to two groups: the talented and the ordinary students.

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).

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 (Astetha&Subhi, 2002).

Religious program or religious guidance: Al-Hodaibi (2007) refers religious program to a style of guiding which depends on a person's knowledge of himself, Allah, his religion, values, spiritual and moral principles. This knowledge is multi sides that could direct the person to stand and make a version of values for himself. It is an indicative assistance and used as a tool to overcome the obstacles that stand in the way of psychological and physiological needs of a

person. Generally, this program is based on the teachings of the Quran and the Sunnah of the Prophet (p.b.u.h).

Talented students: Rousan (1996) postulates that a talented or superior individual shows the outstanding performance compared to others within the age group to which he or she belongs to, especially in one or more of the following capabilities: 1. Mental ability which increases intelligence ratios to cause two standard deviations from the average. 2. Creative ability in any field of life. 3. Capacity for high academic achievement is above average by three standard deviations. 4. The ability to take distinct skills such as athletic or artistic skills or language. 5. Ability to show perseverance and commitment, high motivation, flexibility and originality in thinking.

Sternberg (2006) says that the talented student is a student who enjoys many creative attributes as ability analysis and constructive criticism of the job positions in his undertakings, as well as the use of the knowledge and skills to solve problems, ability to discovery, innovation and invention to everything that is new and useful.

Operational definition: Students who are in the intermediate stage (of grades 7, 8 and 9) who have been diagnosed to be talented by the education department, through special tests in Saudi Arabia.

Ordinary students: Procedurally, they are students in the intermediate stage (of grades 7, 8 and 9) who scored between the range of 70% and 89% in the study years of 2012-2013. It represents 'good' and 'very good' rankings according to the evaluation of the Ministry of education and this applied in middle boy's school in Saudi Arabia. The limits of the study: Listed below are the limitations of the study:

- Human limits: Early teenage students of Gardes 7, 8 and 9
- 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: Religious program and religious value scales

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 is 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
	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: religious study program Religious program consisted of 15 sessions and each session takes 45 minutes. The following table illustrates a summary of religious program.

Table (2): Summary of religious program applied to talented and ordinary students.

NO.	Title	Aims	Categories
1.	Welcome and Introduction	Identify and provide an idea about the program	Games and dialogue
2.	The concept and importance of values	To clarify the importance of values in life, their types and how to develop them	Dialogue discussion and questions
3.	The evolution of religious values	To clarify the importance of religion and the values	Examples from Holy Qur'an and Sunnah values
4.	The concept of sincerity and its significance	Definition of group members about the sincerity and its significance in life	Discussion, questions and group activities
5.	Impact of sincerity in life	Talk about the stories of people who are honest in the Qur'aan and Sunnah and its impact	Stories, advice, role playing and modeling
6.	The concept of the patience and its significance	Definition of group members about patience and its significance in life	Discussion, questions and group activities

7.	Impact of patience in life	Talk about people who have patience in the Qur'aan and Sunnah and its impact	Stories, advice, role playing and modeling
8.	The concept of humility and its significance	Definition of group members on the meaning of modesty and its importance to life	Discussion, questions and group activities
9.	Impact of humility in life	Talk about humble people stories on Qur'aan and Sunnah and its impact	Stories, advice, role playing and modeling
10.	The concept of promotion of virtue and prevention of vice and its significance	Definition of group members on the meaning of promotion of virtue and prevention of vice and significance in life	Discussion, questions and group activities
11.	The impact of the promotion of virtue and prevention of vice in life	Talk about the stories of people who have promotion of virtue and prevention of vice in the Qur'aan and Sunnah and its impact	Stories, advice, role playing and modeling
12.	The concept of altruism and its significance	Definition of group members on the meaning of altruism and its importance to life	Discussion, questions and group activities
13.	Impact of altruism in life	Talk about the stories of people who have altruism in the Qur'aan and Sunnah and its impact	Stories, advice, role playing and modeling
14.	My role to get the religious values in early teenage	The students are taught how to develop the skills of value in their lives	Examples, Qur'an and group training
15.	Conclusion	Teach the students to evaluate the training program	Feedback and evaluation

Study design:

This study is considered as a quasi-experimental study that two experimental groups are subject to the program, but the control group is not subject to any program or cure as the following design:

Table (3):The current study design

Experimental group	O1	X	O2
Control group	O1	-	O2

- The first measurement applied to two groups, represented by O1.
- The application of the program is represented by X.
- The telemetric measurement after the application of the program, represented by O2.

The study procedures:

This study was based on the following steps:

1. Getting the necessary approvals to conduct the study.
2. The sample was identified (45 students)
3. Tribal measurement of religious values was applied to the experimental and control groups.
4. Equivalence was verified between the experimental and control groups before subjecting the two experimental groups for experimentation and checked the differences by using T-test for independent samples (Table 4).

Table (4):

T-Test for independent samples to detect the differences in religious values between experimental and control groups in the tribal application:

Field	Group	No.	Average	Standard deviation	Degrees	The calculated value (T)	Level indication
First experimental Talented and control	Experimental	15	2.9223	.35762	28	-1.45	0.16
	Control	15	3.0976	.30195			
Second experimental Ordinary And Control	Experimental	15	2.9690	.37764	28	-1.03	0.31
	Control	15	3.0976	.30195			

The data contained in Table 4 show the differences in averages of religious values between the control group and the experimental groups. When values T were referred to, there is no statistical significance difference ($\alpha \leq 0.05$) between the experimental groups and the control group. It means that there is an equivalence between the first experimental group and the control group, as well as between the second experimental group and the control group.

The study variables:

- ❖ The independent variable: Training program
- ❖ Dependent variable: Religious values

Results and discussion

First question:

Is the training program useful on the development of religious values among the talented students in Tabuk?

To answer the question, T-test was used for independent samples between the first experimental group of ordinary students and a control group that did not subject to the training (Table 5).

Table (5):

T- testresults to detect the differences in religious values for the first experimental group and the control group in the telemetric application:

Field	Group	No.	Average	Standard deviation	Degrees	The calculated value (T)	Level indication
Sincerity	Experimental (Ordinary)	15	3.5569	.43504	28	2.89	**0.008
	Control	15	3.0235	.56675			
Patience	Experimental (Ordinary)	15	3.4588	.68858	28	2.97	**0.007
	Control	15	2.8510	.39452			
Humility	Experimental (Ordinary)	15	3.5778	.39216	28	3.16	**0.004
	Control	15	3.0074	.57806			
Promotion of virtue	Experimental (Ordinary)	15	3.5030	.40636	28	2.52	*0.02
	Control	15	2.9636	.72304			
Altruism	Experimental (Ordinary)	15	3.3059	.53508	28	2.36	*0.026

	Control	15	2.8000	.63542			
All the values	Experimental (Ordinary)	15	3.4805	.28742	28	4.35	**0.00
	Control	15	3.5569	.43504			

According to the data in Table 5, there is the existence of statistical equation in the averages between the experimental ordinary group and the control group. This suggest the usefulness of the training program in the development of religious values for talented students.

Table (6):

T- testresults to detect the differences in religious values for the second experimental group and the control group in the telemetric application:

Field	Group	No.	Average	Standard deviation	Degrees	The calculated value (T)	Level indication
Sincerity	Experimental (Talented)	15	3.5020	.43956	28	2.58	*0.02
	Control	15	3.0235	.56675			
Patience	Experimental (Talented)	15	3.6314	.69262	28	3.79	**0.00
	Control	15	2.8510	.39452			
Humility	Experimental (Talented)	15	3.6815	.47488	28	3.49	**0.00

	Control	15	3.0074	.57806			
Promotion of virtue	Experimental (Talented)	15	3.4667	.51525	28	2.19	*0.04
	Control	15	2.9636	.72304			
Altruism	Experimental (Talented)	15	3.6549	.52888	28	4.01	**0.00
	Control	15	2.8000	.63542			
All the values	Experimental (Talented)	15	3.5873	.30310	28	5.09	**0.00
	Control	15	2.9291	.39847			

According to the data in Table 6, there is the existence of statistical equation in the averages between the experimental talented group and the control group. This suggest the usefulness of the training program in the development of religious values for talented students.

Second question:

Does the program differ in the development of religious values depending on the mental abilities (talented and ordinary) in Tabuk?

To answer the question, it has been calculated between the two groups; the experimental group of ordinary students and experimental group of talented students by using the independent samples (Table 7).

Table 7:

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T- Test results to detect the differences in religious values for the experimental group of ordinary students and the experimental group of talented students in telemetric application:

Field	Group	No.	Average	Standard deviation	Degrees	The calculated value (T)	Level indication
Sincerity	Experimental (Ordinary)	15	3.5569	.43504	28	0.34	0.73
	Experimental (Talented)	15	3.5020	.43956			
Patience	Experimental (Ordinary)	15	3.4588	.68858	28	-0.68	0.50
	Experimental (Talented)	15	3.6314	.69262			
Humility	Experimental (Ordinary)	15	3.5778	.39216	28	-0.65	0.52
	Experimental (Talented)	15	3.6815	.47488			
Promotion of virtue	Experimental (Ordinary)	15	3.5030	.40636	28	0.22	0.83
	Experimental (Talented)	15	3.4667	.51525			

Altruism	Experimental (Ordinary)	15	3.3059	.53508	28	-1.80	0.08
	Experimental (Talented)	15	3.6549	.52888			
All the values	Experimental (Ordinary)	15	3.5873	.30310	28	-0.99	0.33
	Experimental (Talented)	15	3.5873	.30310			

According to the data in Table 7, there is the existence of statistical equation in the averages between the experimental group of talented students and the experimental group of ordinary students in religious values and this means that the training program is useful and effective for both talented and ordinary students.

Recommendations

The researcher recommends that the religious program be conducted more with talented and ordinary students in early teenage. The talent centres with other enrichment programs should also be fully utilised. Finally, it is also recommended that this research be expanded so as to facilitate the application of the program to other categories such as female students.

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