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Presentation of Structural Pattern (SEM) of Social Capital Based on Religious Identity and Psychological Capital in Physical Education Students of Islamic Azad University, Science and Research Branch of Tehran

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Abstract:

This research explains the structural model (SEM)of social capital based on religious identity and psychological capital. The research method was descriptive correlation. The statistical population consisted of all graduate students in the field of physical education and sport sciences of Islamic Azad University, Science and Research Branch of Tehran, who were studying during the academic year of -93 94. Due to the limited statistical population, the statistical sample was considered equal to it, then the available sampling method was used. To collect information in this research, library method and field practices were used; for collecting data, social capital questionnaires, Nahpit and Ghasal (1998), Luthanese psychological capital questionnaires (2007) and religious identity of Raufi (2010) with reliability (0.714, 0.756 and α=0.889). Also, the formal and content validity of the questionnaire was confirmed by experts. In order to analyze the research hypotheses, the software package of statistical social sciences, version 22 and the software LISREL, version 8.8 was used ($p \geq 0.05$). The results of the data analysis showed that: (1) religious identity has a direct and positive effect on social capital, as well as the results of the standard coefficient ($\beta = 0.26$) showed that religious identity was %26 It explains the changes in social capital. (2) The psychological capital has direct and positive effects on social capital, as well as the results of the standard coefficient ($\beta = 0.94$), which shows that psychological capital accounts for %94 of social capital changes. (3) Religious identity has a direct and positive effect on psychological capital, as well as the results of the standard coefficient ($\beta = 0.87$) that show that religious identity accounts for %87 of the changes in psychological capital. (4) The structural pattern of social capital based

on religious identity and psychological capital in physical education students did not fit well. It seems that religious identity and psychological capital as an important factor can lead to a positive attitude toward Future and strengthen the spirit of hope and vitality for a better future, responding to fundamental and profound human questions at the level of life, creating a sense of empathy, solidarity and community.

Keywords: Religious Identity, Psychological Capital, Social Capital, Physical Education Students.

Introduction:

Although social capital is a modern and innovative concept in the field of social studies, this concept is rooted in the social relations of the human species. Today it is certain that the achievement of development, civil society, universal criteria, and a suitable environment for the social environment can only take shape with the existence of social capital (Akhtar Mohagheghi,2006). Researchers define social capital in most social networks that have functions in society and are not stitutable (Alguezaui & Filieri,2010). From the point of view, however, that social capital is a new, inalienable, and inalienable form of society, which is indeed so. It is not necessarily the same in all societies. In other words, social capital, even if it is a single concept, is definitely not the same in all societies, and the condition of its capitalization is to be formed in any society commensurate with the requirements of that society. National identity, historical background, beliefs, religion, shared sorrows and happiness, and the public's profits and losses are contributing to the production of its social capital in many ways, and therefore, social capital cannot be measured in different societies by the same indicators. Equally, in such concepts and criteria, it is only meaningful and conceivable to have a transcendental and heavenly origin, and to be viewed from a point of view beyond a particular tribe and race (Salehi, Amiri & Amir entekhabi,2013).

For this reason, and also because of the religious identity of the people of Iran, the analysis, evaluation and measurement of social capital in this country should be done with a religious approach. Perhaps such an analysis will lead us to a similar outcome on the state of social capital in the country. Religion-centered view of social capital requires in-depth studies and research by all researchers in the field of social sciences and religious studies, and it is natural that, like many of its new concepts, it is faced with a number of epistemological, methodological, and adaptive challenges, when viewed as a whole.

On the other hand, one of the new concepts introduced today in relation to social capital is psychological capital. Individuals with a high psychological capital have the ability to engage in group engagement and social partnerships. So, what connects people to one another, and leads to repetition and continuity of interactions, is psychological capital. For Marcard, people with higher psychological capital have more and more social interactions and benefit from better social life (Bahadori Khosrow Shahi et al.,2012).

Based on social transformations and abundant economic developments, there has been a profound change in human life and employment. The attention of man as a complex being, his compatibility with his environment, his efforts to estimate his needs, equipment and changes in the work environment and in the organization, has been different from the past because the man of the present age has to adapt to the social and occupational environment, constraints and Bear the strain. In this regard, students who are a huge corps of society and whose social competencies are high for the community are not excluded from this general rule. If we accept that only having financial resources and manpower has failed to bring societies towards social growth and development, we must have a third pillar for development, which is social

capital. Indeed, the effectiveness and effectiveness of the first two sources depend primarily on the amount of social capital. Additionally, social capital, which in fact derives from the values and norms of society, fortifications, mutual commitments between individuals, groups and to a large extent social participation, protects society and social groups (organizations) in political, economic and social crises, and can Preventing the society from slowing down the stage (according to Suri Bab Ekmali, 2013).

In addition, human beings live in cultural and social contexts, and consistently derive from cultural and social resources, information retrieval and correction. These feedbacks can play a lasting role in shaping goals, meaning of life, resistance to pressure, and self-evaluations of the positive and the negative. Hence, the lack of supportive social networks and the breakdown of interpersonal relationships and the decline of interpersonal trust are capable of inhibiting the demonstration of individual abilities in the social arena. In fact, the atmosphere of distrust and social rupture deprives him of the great resources of feedback that deprives them of the opportunity of self-expression and self-expression. The lack of these resources will shed light on future trends for the individual. And disappointment, disappointment and pessimism in the subjective perceptual and psychological system (Fry,1995).

Along with the importance given to social capital and psychological capital, Marcos seems to be the most important, lasting, most efficient and efficient factor in the production of social capital of religion, which, because of its universal nature, can transcend the boundaries of a nation and a nation, Social capital is common to all humanity. The essence and essence of social capital is morality and religion is the most powerful causative agent of morality (Salehi, Amiri & Amir entekhabi, 2013).

van Eijck (2012) conducted a research aimed at investigating the impact of religious identity and social orientation on visual arts settings. The results of this study showed that there is a clear relationship between religious identity and social orientation with coeducational arts. In other words, religion and orientation explain the cause and effect of settings in visual arts.

Vanno et al (2014) examined the relationship between academic performance, perceived group psychological capital and positive psychological capital in Thai students. The results of the analysis of the sampling approach showed that academic performance affects individual psychological capital. Also, individual psychological capital in a return line path affects the perceived psychological capital of a positive personality.

Tamer et al (2014) examined a study aimed at investigating the effect of positive psychological capital on intellectual and social capital. The results of data analysis using the structural equation modeling approach showed that social capital with intellectual capital, and the dimensions of self-efficacy and flexibility of psychological capital have a positive and significant effect. It was also found that optimism had a significant effect on intellectual capital; in contrast, other paths were not significant. A review in research texts suggests that studies that examine the relationship between religious identity and psychological capital with social capital are limited. There is also a gap in the total number of studies conducted in relation to the relationship between these variables that all the above-mentioned studies have shown a direct relationship between these variables. This process cannot help to achieve a comprehensive look at the factors affecting social capital and illustrate the link between these variables and social capital. Also, the study did not examine the direct and indirect relationships between these variables and social capital in its agenda. Finally, these relationships have not been explored in most structural patterns. It is hoped that this research will not only cover the mentioned issues, but also provide new perspectives on

the social capital of physical education students.

In fact, social capital, as an important factor, can help satisfy students' lives. On the other hand, the influence of sport in the development of the character of the youth and its dramatic effects on their emotional and social development, and the pleasure of communal life and the acquisition of social skills in sport activities, led to the conclusion that graduate students in the field of physical education and Researching sports science. In general, changes in the conditions and factors governing the geographic environment, the political climate, cultural and social factors have probably caused students not only to face a lot of new problems and problems, but also to lose their solid social status. The existence of this process can be considered as the reason for the Third World. Therefore, given the issues in this field, researchers in the sociological and social fields need to consider issues affecting social capital and add to the information in this field. Therefore, in this research, the question that is raised is that the pattern What is the structure of social capital based on religious identity and psychological capital in physical education students.

Method:

This research explains the structural pattern of social capital based on religious identity and psychological capital. The research method was descriptive correlations. All graduate students (MSc and Ph.D.) in Physical Education and Sport Sciences of Islamic Azad University, Science and Research Branch of Tehran were 300 students who were studying in the semester 2016-2017 academic year. Due to the limited statistical population, the statistical sample was considered equal to it, then the available sampling method was used. To collect data in this research, library method and field practices were used; for collecting data, the social capital questionnaire of Nahpit and Ghasal (1998), consisting of 28 questions, was drawn from the Luthanz Psychological Capital Questionnaire (2007) of 24 questions And Raufi's religious identity (2010) consisting of 18 questions was used with reliability (0.714, 0.756 and α=0.889). The face and content validity of the questionnaire was confirmed by experts. To analyze the research, Liserl, the 80/8 version were used. ($p \geq 0.05$).

Findings:

Structural model of social capital based on religious identity and psychological capital in physical education students is good fit ness?

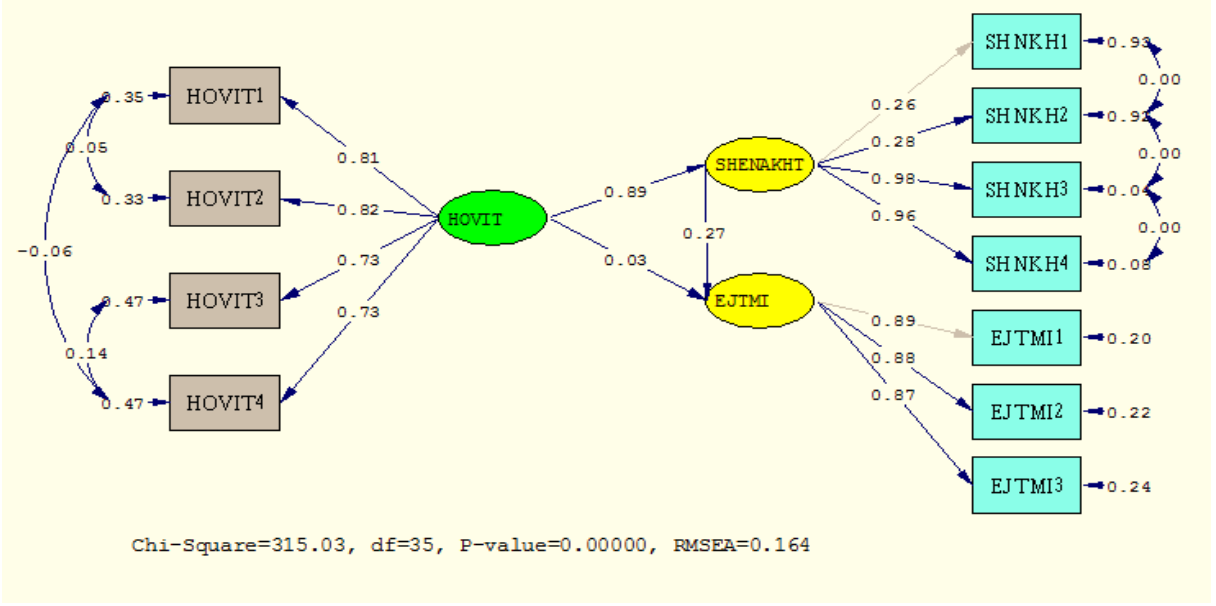


Figure 1: Structural model (SEM) of social capital based on religious identity and psychological capital in standard mode.

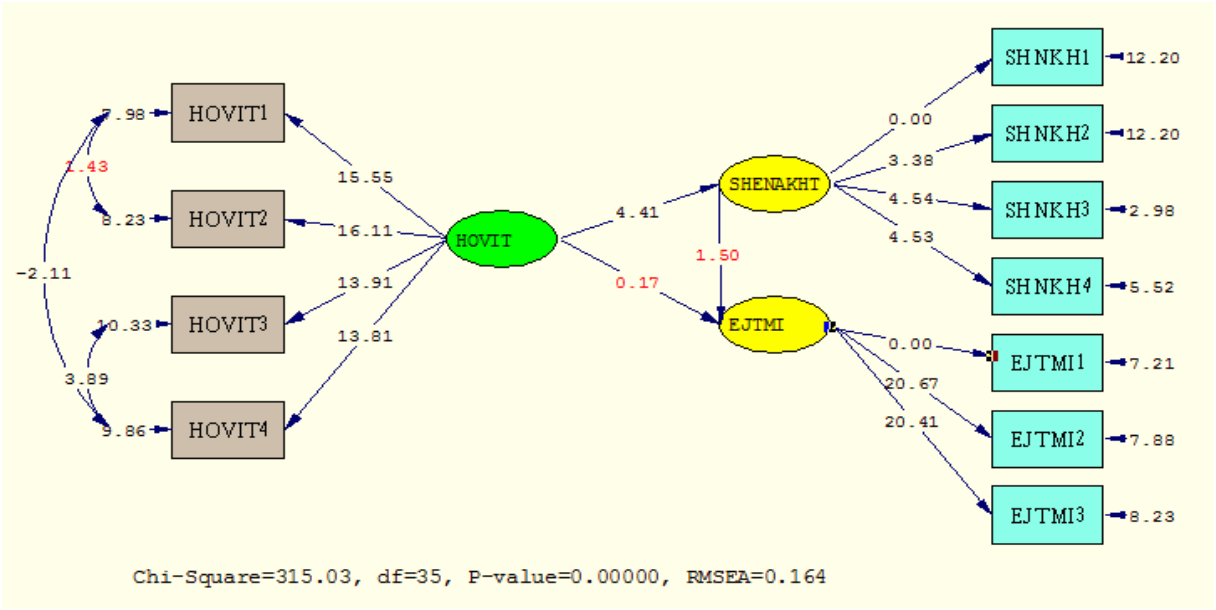


Figure2: The Structural Pattern of Social Capital Based on Religious Identity and psychological Capital in a Significant State.

Table1: Indicators of fit research sample.

	Indicator	measure	Desirable measure	situation
1	**The root mean left residual (RMR)**	0.112	is less than 0.05	Desirable
2	**Normative fit index (NFI)**	0.74	is equal to or greater than 0.90	Desirable
3	**The Incremental Adequacy Index is (IFI)**	0.47	equal to or better than 0.90	Desirable
4	**Comparative fitting index (CFI)**	0.48	is equal to or equal to or better than 0.90	Desirable
5	**Root Mean Squares Error Estimated (RMSEA)**	0.164	Less than of 1.00	Desirable
6	**Xi Normalized (CMIN/DF)**	9.00	Between 1 until 5	Desirable

The results of Table 1 indicate that the ratio of Xi to CMIN / DF is 9.00, the absolute index of RMR is greater than 0.05 and the RMSEA index is greater than 0.1 at optimal level, and the comparative fit indices NFI, IFI, and CFI are not close to 1, so they are not at the optimal level. This means that the sample of the present study does not fit well and its intended structure is not acceptable for it and, in other words, the data from the research does not support and confirm the theoretical sample of the research.

Table2: Direct, indirect effects and all exogenous variables on the internal variables.

variables	**Representative of the sample**	**Representative variable in the social capital sample (EJTMI)**		
	effects	the total effect	the indirect effect	The direct effect
Religious Identity	Identity (HOVIT)	0.51	0.27	0.17
Psychological Capital	Cognitive (SHENAKHT)	0.27	-	0.27

Considering the significant values (t = 4.18) in table. 2, it is located in the range (1.96 to -1.96). Therefore, it can be said that in the above sample, only the path of religious identity is significant on psychological capital. This is while other paths are not meaningful. Therefore, the result is 95% confidence and the assumption of zero is confirmed.

Conclusion:

In recent years, one of the most important variables explaining the level of development and welfare of communities and local development at various levels and paying special attention to policy makers and planners, has been social capital. The existence of an acceptable level of social capital facilitates social action, so that in times of crisis, social capital can be used as the main source of problem solving and correction of existing processes to solve problems. Therefore, identification of effective factors in strengthening or weakening social capital is important. Therefore, in this research, the structural model of social capital based on religious identity and psychological capital has been explained. In marsed's view, identity is multi-layered, in such a way that these layers, the inner being, as well as the universe, are encompassed by him. On the other hand, identity embodies all the individual roles and attitudes that it has internalized during its socialization. Therefore, identity is formed during the process of socialization, it remains, the change changes, or even re-forms. With this approach, identity can be understood as the result of the dialectic of the reality reality and the objective reality that responds to certain social structures and preserves the change by rebuilding social structures. Among the important species and layers of identity is religious identity.

Religious identity is one of the most important elements in creating homogeneity and social solidarity in the level of societies, which during the process of creating belonging to religion and religion among the people of society plays a very important role in the formation and formation of social capital, in other words, the similarity and differentiation operations Doing some part. This conclusion is consistent with the results of Ganji et al. (2011). The concept of religious identity is contrary to social identity and national identity, which is a novel concept and, despite its importance, has been underestimated. Research by Ganji et al (2011) are few studies carried out in this field. The results of this study suggest that religious identity has many accomplishments in individuals, such as to motivate people's lives, create a positive approach to the future, and strengthen the spirit of hope and vitality for a better future, to answer fundamental and profound human questions at the level of life, a sense of empathy, solidarity and cohesion in society (which are examples of social capital) have been pointed out. Therefore, it can be concluded that by increasing the religious identity of the people of society, especially in terms of accountability and religiosity, the amount of collective presence has increased and as a result social capital of society is higher. Although religion estimates the fundamentally human needs of the human being, it is still a social phenomenon, because personal beliefs cannot lead to a religion until social membership has been established. Therefore, the explanation can be concluded that religion is likely to respond both to individual needs and to social necessities, including social capital. And finally, what religion is both intrinsic and socially, socially, however, its social role is undeniable and neglected. The results show that the structural pattern of social capital based on religious identity and psychological capital in physical education students is not favorable. In other words, the pattern was not fit for fit, and it can be inferred that this sample does not match the data from this research. However, before presenting a comprehensive model, the paths of religious identity and psychological capital were matched. In Mars's (2012) view, the structural model of social capital in this study only affects the process of religious

identity and psychological capital only partially, and the system approach in which religious identity plays the role of exogenous variables, the psychological capital of the role of intermediate variable and social capital is the role of the intermediate variable of compliance does not.

Generally, students are a huge stratum of society and their social capital is of high value to society. Social capital is the strongest coping force for successful and easy confrontation of people in times of conflict with tense situations and ease the suffering of the people. On the other hand, religious identity and psychological capital as an important factor can lead to a positive attitude toward the future and to strengthen the spirit of hope and vitality for a better future, to answer fundamental and profound human questions at the level of life, to create a sense of empathy, solidarity and coherence, Help the community.

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