

## **Bridge Builders: Examining the Muslim leaders' Impact on Cultural Harmony and Integration in Immigrant Communities**

### **Abstract:**

*Background:* Mosques and their imams are pivotal in Islamic communities, providing spiritual leadership analogous to priests and rabbis. The Moroccan immigrant community in Turin, Italy, offers a valuable case study for understanding Moroccan immigrants' attitudes and the role of imams in shaping their perceptions.

*Methodology:* This study employed a survey to assess the perspectives of Moroccan immigrants in Turin, Italy. Two groups were surveyed: one without external influence and one was provided the opinions of an Imam.

*Findings:* Data analysis revealed varying responses influenced by the Imam's opinions. The most significant shifts were in cultural preservation among Moroccans in Italy and their future generations. Participants exposed to the imam's views showed reduced emphasis on cultural preservation, indicating a willingness to adapt to Italian culture.

*Implications:* This study underscores the influential role of authoritative figures, particularly religious leaders, in shaping public opinion and cultural dynamics within immigrant communities. This influence can have both positive and negative impacts on cultural integration and identity preservation. Further exploration and discussion are crucial, especially in multicultural societies like Italy.

**Keywords:** Social Influence; Islam; Culture; Immigration; Religious leaders.

## **Introduction:**

Religious traditions are a repository of profound historical events and the lived experiences of fellow adherents, uniting ideology-based principles and behavioral norms. While abstract religious ideologies provide a philosophical foundation, it is the tangible examples within these traditions that enable personal integration and comprehension. The observation of these principles being concretely enacted in real-life scenarios imbues one's spiritual beliefs with depth and resonance (Weber, 1963).

One of the pivotal elements that underscores the social significance of religion is the concept of spiritual modeling (Oman, 2013). Spiritual modeling entails emulating individuals who exemplify the religious ideologies and values at the core of a faith, thereby nurturing spiritual growth through the observation and imitation of their lives and conduct. These models, whether they are contemporary spiritual leaders, fellow congregants, or revered historical figures, take on the role of mentors and guides in their communities.

By observing and emulating these spiritual models, individuals within religious communities find practical guidance and inspiration to live out their religious beliefs (Silberman, 2003). These role models help bridge the gap between theory and practice, reinforcing the significance of religious ideologies by demonstrating their real-world relevance. In doing so, they not only enrich the individual's spiritual preferences but also strengthen the bonds within religious communities, fostering intergenerational relationships and a shared commitment to faith. Thus, spiritual modeling serves as a cornerstone of religious tradition, bringing the abstract into the realm of the concrete, and providing a roadmap for believers.

Religious congregations, encompassing institutions such as mosques, present a fertile ground where individuals can readily encounter inspirational exemplars. Mosques, in particular, hold a pivotal place within the Islamic tradition, serving multifaceted roles that encompass leading congregational prayers, imparting spiritual counsel, and functioning as authorities in matters of Islamic jurisprudence (Asif and Utaberta, 2015). Mosque-based imams, in this context, play a central role in providing spiritual leadership, guidance, and support to their congregations. This role bears resemblances to the functions undertaken by Christian priests or ministers in Christian communities and Jewish rabbis within Jewish congregations.

Mosque-based imams, often seen as spiritual leaders and scholars, exert significant influence within their communities (Mahazan, 2013). They are charged with leading the congregational prayers (Salat), a central act of worship in Islam, and thus occupy a prominent position in the religious life of Muslims. Additionally, imams are expected to possess a deep understanding of Islamic theology, law, and ethics, making them valuable sources of spiritual guidance and interpretation of religious texts. Furthermore, imams often engage in community outreach, and educational programs, addressing the diverse needs of their congregations. They serve as intermediaries between religious doctrine and its practical application in the lives of their congregants, helping them navigate contemporary challenges while remaining true to Islamic principles.

Investigating the influence of mosque-based imams in shaping the opinions, values, and behaviors of their communities is of paramount importance. Imams, like religious leaders in other traditions, hold the power to form the moral compass and perspectives of their congregations. Their interpretations of religious texts and teachings can significantly impact the religious and social attitudes of their followers.

To investigate this influence, the Moroccan community in Italy serves as a compelling case study. Migration from Morocco to Europe, particularly Italy, has evolved steadily for decades. Italy has become a favored destination for Moroccan immigrants, with a significant Moroccan community residing in the country. This community's attitudes and perceptions, especially concerning cultural acceptance, preservation, and the role of religion, are essential to understand in the broader context of identity development and integration within the host country of Italy.

This study was conducted through a survey. The aim was to gain an understanding of the perceptions held by Moroccan immigrants living in the city of Turin, Italy, and the impact of a religious leader (Imam) in altering the individuals' perceptions on a multitude of matters. The questions covered a range of topics related to cultural acceptance, preservation of their own culture and that of future generations, the dynamics between Moroccans and Italians, religious tolerance, and Italy's attractiveness as an immigration destination. To ensure a nuanced exploration of these issues, the survey was conducted in two distinct groups: one without any external influence and the other with the input of an Imam. This dual-group approach allowed us to assess whether external perspectives, particularly those of a religious leader, influenced the respondents' opinions.

## **1. Literature review:**

Despite the widespread presence of religion in human experience, it has surprisingly received limited attention within the field of behavioral sciences, as indicated by several studies (Benson, Roehlkepartain, & Rude, 2003; Kerestes & Youniss, 2002; King & Boyatzis, 2004; Weaver et al., 1998). This dearth of research is particularly striking given that individuals of various age groups consistently exhibit strong religious beliefs and active engagement (Gallup & Bezilla, 1992). A Gallup International Association (2000) survey conducted across 60 countries and involving 50,000 adults found that 87% of respondents identified with a religious denomination. Moreover, 63% considered God to be highly significant in their lives, and a substantial 75% professed belief in either a personal God or some form of spiritual force.

This robust presence of religion isn't confined to adults alone; Gallup's data on adolescent religious beliefs and practices is equally compelling. Among youths aged 13-17, 95% believed in the existence of God, with 75% either strongly or somewhat agreeing with the statement: "I try to follow the teachings of my religion." Erikson (1964, 1965) recognized the significant role of religion in the development of one's identity. He emphasized that religion plays a crucial part in the sociohistorical context within which individuals form their identities. According to the author, religion stands out as the oldest and most enduring institution that fosters the emergence of faithfulness—a deep commitment and loyalty to an ideology. This commitment to an ideology typically arises as individuals successfully navigate the psychosocial crisis of identity formation (Erikson, 1968).

Erikson further elaborated on how religion contributes to this process. He pointed out that religion not only offers a transcendent worldview that serves as the foundation for moral beliefs and behavioral norms but also encapsulates these ideological norms within a community of believers. In essence, religious traditions provide a framework where individuals can both ground their ethical principles and interact with others who share similar beliefs and values.

Religion offers a valuable social context that is conducive to the development of one's identity. Beyond providing a rich ideological backdrop, religion also exemplifies these principles and behavioral norms through historical events and the lives of fellow believers. As previously mentioned, Erikson (1968) emphasized that it is the embodiment of these ideology-based principles and behavioral norms that makes religion particularly effective in shaping one's identity. During adolescence, personal integration is not solely facilitated by abstract ideology but by witnessing it being lived out in tangible experiences. Religions frequently create opportunities for adolescents to engage with their peers and establish intergenerational relationships.

One way to comprehend the potential impact of a faith community is through a concept termed "spiritual modeling," as described by Oman and Thoresen. Spiritual modeling involves emulating another person to foster spiritual growth. This process occurs through the observation and imitation of the life or conduct of one or more spiritual exemplars. Spiritual exemplars are individuals, whether contemporary or historical, who embody religious ideologies and values and serve as role models for others. It's worth noting that while spiritual modeling draws from the principles of social modeling and observational learning in the acquisition and maintenance of human behaviors, it is not inherently linked to identity development. Nevertheless, the concept of observational spiritual learning underscores the social significance of religion and spirituality in individuals' lives.

Religious congregations provide numerous opportunities for individuals to find such inspirational examples. These models can take on various forms within the congregation, including leaders, fellow worshippers, or even revered figures from the faith's history, such as saints or founders whose lives and teachings are documented in sacred texts. These individuals serve as sources of guidance and inspiration, offering

concrete examples of how to live out the religious ideology and values that form the foundation of the faith community. Through their actions and devotion, they can inspire others to deepen their spiritual journey and find meaning in their own lives.

Muslims consider Islam to be central to their way of life and attach significant importance to the integrity and stability of the family unit. Muslim religious leaders, like Imams, fulfill a range of spiritual and non-spiritual functions (Bagby et al., 2001). Imams assume various roles within the Islamic tradition, and these roles often overlap. For instance, an imam may serve as the individual who leads congregational prayers, a spiritual advisor, or an expert in Islamic jurisprudence. It's important to note that these roles are not necessarily mutually exclusive (Kjeilen, 2010; Maghnisawi, 2007). Furthermore, because Sunni Islam lacks a formalized clergy system with a central authority for interpreting the faith and directing spiritual leadership, imams possess diverse qualifications and expertise (Boender, 1999). Just as Christian priests or ministers and Jewish rabbis provide spiritual leadership, guidance, and support to their congregations, mosque-based imams fulfill a similar function within the Muslim community. Consequently, when Muslims encounter issues within various aspects of their life, it is common for them to seek guidance and support from Imams.

## **2. Prologue**

### **2.1 Islam in Morocco:**

In Morocco, Islam is enshrined as the state religion, which is affirmed in its constitution, based on the General Secretariat of the Moroccan Government. The monarch, who wields both political and religious authority, holds the title of the "Commander of the Faithful" (Amir al-Mu'minin) and serves as a spiritual leader. Morocco's legal system is notably influenced by Islamic law (sharia), particularly in matters related to family law, inheritance, and personal status (Buskens, 2010). Over the years, the country has embarked on reforms to enhance the rights and protections afforded to women, marking a significant step forward in its legal landscape. The predominantly Islamic country has Islam deeply embedded in its culture, society, and governance. Sunni Islam, specifically the Maliki School of jurisprudence, stands as the cornerstone of Moroccan Islamic doctrine, and it is renowned for its moderate and adaptable approach to Islamic jurisprudence (Al-Abadi, 2008).

The Maliki school's foundation rests on the Quran, Hadith (sayings and actions of the Prophet Muhammad), consensus (ijma), and analogical reasoning (qiyas) as the sources for deriving legal rulings. Moroccan religious practices closely adhere to the five pillars of Islam (El Ayadi et al., 2007): the declaration of faith (Shahada), daily prayers (Salat), fasting during Ramadan (Sawm), almsgiving (Zakat), and the pilgrimage to Mecca (Hajj). Friday, the holy day, witnesses widespread congregational prayers, with many Moroccans attending Friday prayers at local mosques. Islamic education is a fundamental aspect of Moroccan society, with numerous individuals receiving their primary education in Quranic schools (madrasas) alongside their secular studies (El Ayadi, 2023). The country also hosts a multitude of Islamic universities and institutions dedicated to higher religious studies.

Islamic values and traditions exert a profound influence on Moroccan culture, permeating various aspects such as art, architecture, music, and cuisine (Forster and Fenwick, 2015). The prevalence of Islamic geometric patterns, intricate calligraphy, and traditional Islamic architecture serves as a testament to this cultural impact. Despite the dominance of Islam, Morocco has a history of religious tolerance, with Christian and Jewish minorities coexisting alongside the Muslim majority for centuries. The Moroccan constitution upholds freedom of religion<sup>1</sup>, fostering a degree of religious pluralism within the nation. It's important to note that Morocco's approach to Islam is characterized by a blend of tradition, tolerance, and modernization<sup>2</sup>. The country has sought to strike a balance between preserving its Islamic heritage and promoting socio-economic development and political stability. Additionally, the interpretation and practice of Islam can vary among individuals and communities within Morocco.

### **2.2 Imams in Islam (Sunni Islam):**

In Islam, the role of an imam is multifaceted and holds significant importance in religious practice. The term "imam" carries distinct meanings and responsibilities across various Islamic sects and communities. It is important to acknowledge that different Islamic sects may have varying interpretations and practices concerning the role of an imam. For instance, in both Sunni and Shia Islam, the concept of an imam is central to religious belief and practice, but the understanding differs significantly between these traditions.

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<sup>1</sup> According to Article 220 of the Moroccan Penal Code, any attempt to prevent one or more people from exercising their religious beliefs or attending religious services is illegal.

<sup>2</sup> Message from King Mohammed VI to the congress "The rights of religious minorities in the land of Islam: the legal framework and the call to action", Marrakech, January 25, 2016, on the website of the Ministry of Habous, <http://www.habous.gov.ma/fr>.

In Sunni Islam, an imam primarily serves as a religious leader and spiritual guide who leads congregational prayers, particularly the daily five obligatory prayers and the Friday congregational prayer (Jumu'ah) (Albayrak, 2012). Sunni imams are selected based on their expertise in Islamic law (fiqh) and their ability to recite the Quran with precision. They are typically appointed by the mosque administration or the local community, and their core responsibilities include leading prayers and delivering a brief sermon (khutbah) during the Friday prayer. This role is pivotal in maintaining the religious cohesion of the community and ensuring that prayers are conducted correctly and in accordance with Islamic teachings (Nanji, 1991).

One of the primary responsibilities of the imam is to ensure that the prayer is conducted correctly, without omitting any elements<sup>3</sup>. The imam strives to lead prayers in a manner that emulates the way the Prophet Muhammad prayed, maintaining the integrity of Islamic worship<sup>4</sup>. Importantly, the imam should not prolong the prayer to the extent that it exceeds the length of the Prophet's prayers. Rather, they should strike a balance, recite the Quran well, and ensure the congregation prays with ease<sup>5</sup>.

Moreover, the imam plays a crucial role in fostering community cohesion and spirituality. This includes educating the congregation on matters of faith, monotheism, Islamic practices, and ethical principles, making sure to host scholars and preachers to give lessons, lectures, and speeches, to remind and teach the worshippers<sup>6</sup>. The imam may also address significant religious and societal issues<sup>7</sup>, such as loyalty and disavowal, enjoining good and forbidding evil, and matters of worship like the rules of purity, prayer, zakat, fasting, and Hajj.

Several essential criteria define who can assume the role of an imam in Sunni Islam:

1. **Muslim Faith<sup>8</sup>**: The imam must be a practicing Muslim. The imamate of an individual who does not adhere to Islam is considered invalid.

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<sup>3</sup> {It was narrated from Abu 'Ali Al-Hamdani that he went out in a ship in which 'Uqbah bin 'Amir Al-Juhani was present. The time for prayer came, and we told him to lead us in prayer and said to him: "You are the most deserving of that, you were the Companion of the Messenger of Allah (ﷺ)." But he refused and said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever leads the people and gets it right, the prayer will be for him and for them, but if he falls short, then that will be counted against him but not against them.'" } - Sunan Ibn Majah - 983

<sup>4</sup> { The Prophet (ﷺ) said: "When you get up to pray, perform ablution perfectly, then face the Qiblah and say: 'Allahu Akbar' (Allah is the Most Great). Then recite a convenient portion of the Qur'an; then bow and remain calmly in that position for a moment, then rise up and stand erect; then prostrate and remain calmly in that position for a moment, then rise up and sit calmly, then prostrate and remain calmly in that position for a moment; then do that throughout your prayer." [Reported by as-Sab'a and the wording is that of al-Bukhari]. } - Sunan Ibn Majah - 1060

<sup>5</sup> {Anas said: I never prayed behind an imam, who was more brief or more perfect in his prayer than the Prophet. If he heard a boy crying he would shorten the prayer for fear his mother might be distressed. (Bukhari and Muslim.)} - Mishkat al-Masabih 1129

<sup>6</sup> {'Uthman bin 'Affan (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The best amongst you is the one who learns the Qur'an and teaches it." } [Al-Bukhari] - Riyad as-Salihin - 993

<sup>7</sup> {The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance.} – Quran - Surah: At-Taubah - 18

<sup>8</sup> { "And Allah will never grant the disbelievers a way over the believers." } - Quran, Surah An-Nisa - 141

2. **Gender<sup>9</sup>**: The imam must be male. Leading prayers is not permitted for women in Sunni Islam, as per the majority opinion in the Maliki school. This stance is based on hadiths that suggest a preference for male leadership in religious affairs.
3. **Mental and Physical Maturity<sup>10</sup>**: The imam must have reached the age of reason (puberty) and be mentally sound. Children and those who are not of sound mind are not qualified to lead prayers.
4. **Physical Ability<sup>11</sup>**: The imam should be physically capable of performing the fundamental acts of prayer, including assuming positions such as standing, bowing, and prostrating. However, if the person being led in prayer is also incapable to perform certain positions, exceptions may apply.
5. **Knowledge of Islamic Rules<sup>12</sup>**: The imam should have a deep understanding of Islamic jurisprudence (fiqh) and the ability to apply it in various prayer-related matters. This includes knowledge of legal rules, the ability to rectify and make up for errors in prayer, an understanding of impurity regulations, and mastery of Quranic recitation. The imam should also be proficient in reciting the opening Takbîr and the final Salam for the prayers.

### 2.3 Imams in Italy:

Based on the 17th Legislature of the Italian House of Representatives, the establishment of the National Register of Imams represents a significant development within the Ministry of the Interior in Italy<sup>13</sup>. This institution serves as a pivotal mechanism for regulating and overseeing individuals intending to undertake the role of an imam or perform similar functions within the country. To initiate the registration process, interested parties must submit an application to the Minister of the Interior through the relevant prefecture-territorial office corresponding to their place of residence. It is imperative to emphasize that registration is obligatory and contingent upon satisfying a comprehensive set of prerequisites as delineated below:

- a) **Residence and Domicile in Italy**: Prospective imams must establish their residence and domicile within the borders of Italy.
- b) **Knowledge of the Italian Language**: Proficiency in the Italian language is deemed essential for effective communication and integration into the local community.
- c) **Age of Majority**: Applicants must have attained the legal age of majority as defined by Italian law.

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<sup>9</sup> {It was narrated that Abu Bakrah said: "Allah protected me with something that I heard from the Messenger of Allah (ﷺ). When Chosroes died, he said: 'Whom have they appointed as his successor?' They said: 'His daughter.' He said: 'No people will ever prosper who entrust their leadership to a woman.'" }- Sunan an-Nasa'i 5388

<sup>10</sup> {Abu Mas'ud 'Uqbah bin 'Amr Al-Badri Al-Ansari (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "The person who is best versed in the recitation of the Book of Allah, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority, or sit in his house, without his permission".} - Riyad as-Salihin 348

<sup>11</sup> {"As for the insane person from whom the pen was removed, none of his acts of worship are valid according to scholarly consensus"} - Majmu' Fatawa - Ibn Taymiyyah - 11/191

<sup>12</sup> {Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: When there are three persons, one of them should lead them. The one among them most worthy to act as Imam is one who is best versed in the Qur'an.} - Sahih Muslim 672a

<sup>13</sup>House of Representatives. 17th Legislature - Bill no. 2976. Approved by the Chamber of Deputies on 15 November 2017. Transmitted by the President of the Chamber of Deputies to the Presidency on 16 November 2017



d) **Absence of Final Convictions:** The absence of any final convictions for non-culpable crimes, as defined by Italian law and punishable by imprisonment for a maximum of three years, or being subjected to criminal proceedings for such offenses, is a prerequisite.

e) **Educational and Competency Requirements:** Applicants are expected to possess a satisfactory level of education, preparation, competence, and experience that aligns with the specific role they intend to fulfill. These qualifications will be assessed based on criteria established by the Commission for the Register of Imams.

f) **Integration Principles:** An essential component of the registration process involves demonstrating knowledge and alignment with the principles guiding the integration of immigrant communities of the Muslim faith into the broader Italian national community.

g) **Charter of Values:** Applicants must also exhibit an understanding and commitment to the rights and duties enshrined in the Charter of values of citizenship and integration, as formulated by the Consulate for Italian Islam, as outlined in the decree issued by the Ministry of Interior on 10 September 2005.

h) **Certificate of Suitability:** A critical document in the registration process is the certificate of suitability, which is issued by the Commission for the Register of Imams, attesting to the applicant's fitness for the intended role.

In order to uphold the integrity and security of the Register, the prefect, in collaboration with public security bodies, undertakes a thorough vetting process. This scrutiny is particularly focused on ensuring that the applicant has no affiliations or connections with terrorist organizations or entities associated with terrorism.

Furthermore, ongoing monitoring is a key feature of the registration system. At any given time, the prefect, working in conjunction with public security authorities, reserves the right to reevaluate the qualifications of individuals already registered. If it is determined that an individual no longer meets the stipulated requirements, the prefect is obligated to inform the Minister of Interior and initiate the process for the revocation of their registration within the Register.

This comprehensive framework for the establishment and maintenance of the National Register of Imams reflects Italy's commitment to both national security and the integration of Muslim communities, ensuring that those entrusted with guiding their congregations adhere to stringent standards of eligibility and responsibility.

#### 2.4 Moroccans in Italy

Based on the Moroccan community report in Italy (2021), migration from Morocco to Europe has a complex history that has evolved over the decades. It began in the 1960s as a response to urgent labor demands from European economies like France, Germany, the Netherlands, and Belgium. Initially, this migration was characterized by single individuals seeking work opportunities abroad. However, there has been a significant transformation in the nature of this migration over time, shifting from work-oriented to family-oriented. This shift has contributed to the stabilization of migration flows towards multiple specific countries.

The 1980s witnessed a substantial increase in emigration from Morocco. This surge was driven by a severe financial crisis caused by heavy debt in Morocco, leading to a government-implemented adjustment program. Consequently, unemployment rates soared, especially among young graduates, motivating people

from economically advanced regions of Morocco to seek opportunities abroad. This period also saw the emergence of new migratory routes and destinations, notably Italy and Spain.

Italy, in particular, has become a favored destination for Moroccan immigrants, and this trend has persisted, resulting in the Moroccan community becoming the largest non-EU citizenship group in Italy. As of January 1, 2021, there were 397,889 Moroccans residing in Italy. Despite a 7,2% decrease compared to the previous year, Moroccan citizens still constitute a significant portion, accounting for 11.8% of non-EU citizens in Italy. In Europe, the Moroccan community in Italy ranks third in size, trailing behind the Spanish and French communities.

Geographically, 67.5% of Moroccan citizens in Italy are located in the northern regions, with Lombardy being the most prominent, hosting approximately 22% of the community. Emilia-Romagna and Piedmont follow, with around 14.5% and 12% of Moroccan citizens, respectively. This concentration in northern regions reflects a stabilization process likely influenced by income and employment opportunities in these areas. In contrast, the southern regions of Italy have a lower share of Moroccan citizens, with 17.8% compared to the national average of 14.2%. In Campania, the southern region with the highest Moroccan presence, 5.2% of the community resides.

### **3. Materials and Methods**

#### **3.1 Study Design**

The survey consisted of a diverse set of questions designed to gauge the participants' sentiments and viewpoints on some aspects of their lives as Moroccan immigrants in Italy. The questions encompassed themes such as the acceptance of cultural differences, the importance of preserving Moroccan culture in the Italian context, perceptions of the relationship between Moroccan and Italian communities, levels of religious tolerance experienced, Italy's appeal as a destination for immigration, and the beliefs about preserving their culture for future generations.

To gather this information, a total of 200 Moroccan participants were interviewed in Turin, the capital city of the Piedmont region in Italy. These participants were evenly divided into two groups, each comprising 100 individuals. The first group was presented with the survey questions without any additional information or context. These participants provided their responses based solely on their personal experiences and perceptions, allowing us to establish a baseline understanding of their opinions.

The second group was provided with the same set of survey questions, but with a variation: they were also given the answers provided by an Imam that operates in a Mosque in the city of Turin. The identity of the Imam and the mosque's location exact in Turin were not disclosed to the respondents. This group aimed to assess how external perspectives, particularly those of a religious authority figure, might influence the respondents' opinions. This approach allowed us to compare and contrast the responses of the two groups, shedding light on the potential impact of external influences, particularly religious ones, on the perceptions of Moroccan immigrants in Turin.

The survey was conducted using a numerical rating scale, with participants asked to provide a numerical rating between 0 and 10 for each question. A score of 0 indicated strong disagreement with a statement, while a score of 10 represented complete agreement. This scale provided a quantitative measure of the participants' perceptions, allowing for a systematic analysis of the data.

#### **3.2 Data Collection**

The data collection process occurred through a street-intercept survey conducted in Turin during the months of August, September, and October 2023. Eligible respondents were Moroccan adults aged 18 or older, and their participation in the survey was entirely voluntary and anonymous. Each participant completed a short, approximately 5-minute interview, and the data was recorded via Google Forms, and analyzed in STATA to extract the insights. The dataset includes demographic information about the participants: their citizenship status (Italian or Moroccan) and gender (male or female). These demographics will be considered in the data analysis to explore potential variations in perceptions based on these factors.

3.3 Description of the sample:

Sample Without Imam's Opinions	Citizenship	Italian	30%
		Moroccan	70%
	Gender	Man	70%
		Woman	30%
Sample With Imam's Opinions	Citizenship	Italian	34%
		Moroccan	66%
	Gender	Man	35%
		Woman	65%

3.4 Survey Questions:

1. Do Italians accept differences?
2. Should Moroccans conserve their culture in Italy?
3. How culturally different Moroccans and Italians are?
4. Do Italians respect Islam?
5. Is Italy a good country for immigration?
6. Should future generations of Moroccans conserve their culture in Italy?
7. Is life getting better in Italy?
8. Is Islam part of the Moroccan culture?

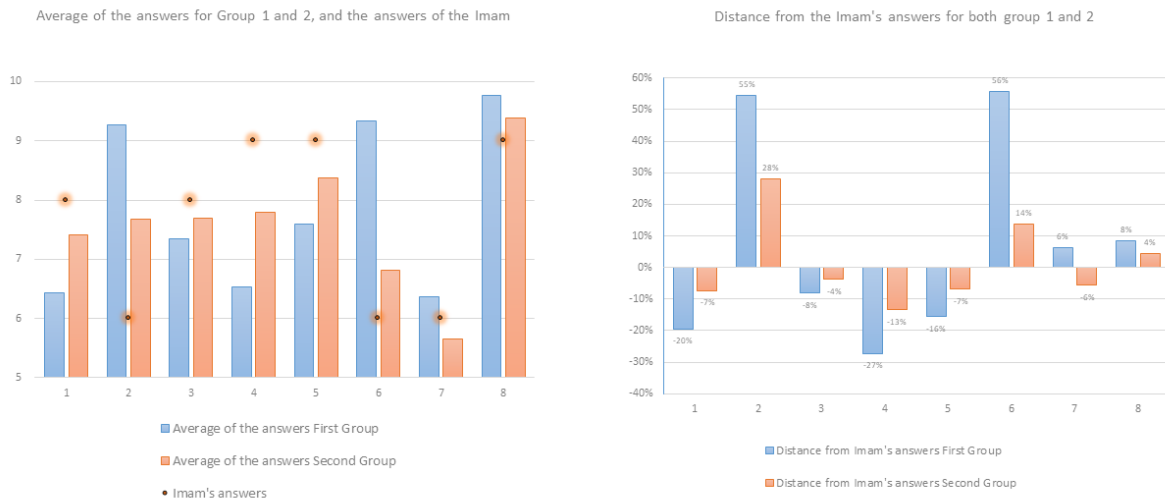
**4. Results:**

4.1 General statistical description

The survey results reveal notable differences between the two groups, Group 1 (those without access to the Imam's answers) and Group 2 (those provided with the Imam's answers), as shown in figure 1. Firstly, in terms of the acceptance of differences (Q1), Group 2, which had access to the Imam's answers, gave a significantly higher average score compared to Group 1. This suggests that the Imam's opinion, which conveyed a positive view of Italians' acceptance of differences of 9/10, might have influenced respondents in Group 2 to be more optimistic about this aspect of Italian society. In contrast, Group 1, lacking the Imam's input, might have relied solely on their own experiences and perceptions, resulting in a slightly lower average score.

Secondly, the question regarding the conservation of Moroccan culture in Italy (Q2) showed a noteworthy discrepancy between the two groups. Group 1, without the Imam's input, gave a higher average score, indicating stronger agreement that Moroccans should conserve their culture in Italy. This suggests that the Imam's rating of 6/10, perhaps emphasizing integration or adaptation, influenced respondents in Group 2 to be less adamant about the preservation of Moroccan culture. They might have considered assimilation into Italian society as a more favorable approach, reflecting the Imam's perspective. In contrast, Group 1's higher

score suggests that they were more inclined to preserve their cultural identity, potentially due to their own experiences or cultural values.



**Figure 1:** illustration of the answers for the 8 questions of both group 1 and 2, in terms of means (on the left) and distance between the mean and the answers of the Imam (on the right).

The perception of cultural differences between Moroccans and Italians (Q3) demonstrated a slight change between the two groups. Group 2, exposed to the Imam's rating of 8/10, gave a slightly higher average score, indicating a perception of greater dissimilarity between the two groups. This suggests that the Imam's answers may have shaped their perception to be more in line with his viewpoint, which could involve highlighting the distinctions between Moroccans and Italians. Group 1, not having access to this guidance, had a slightly more moderate view, indicating a perception of less pronounced differences.

Regarding the level of respect for Islam in Italy (Q4), Group 2, informed by the Imam's response of 9/10, provided a notably higher average score, indicating that they believed Italians to be more respectful of Islam. This implies that the Imam's opinions, emphasizing positive interactions with Islam, had a significant impact on Group 2's perception. They might have been influenced to view Italians as more accepting and respectful of Islamic culture and practices. In contrast, Group 1, without this guidance, had a lower average score, suggesting they held a less favorable view of the level of respect for Islam in Italy.

The question about Italy as a good country for immigration (Q5) displayed a substantial difference between the two groups, with Group 2 giving a significantly higher average score. This suggests that the Imam's answer of 9/10, which conveyed a positive outlook on Italy as a destination for immigrants, strongly influenced the opinions of respondents in Group 2. They likely perceived Italy as a more attractive immigration destination due to the Imam's perspective. Conversely, Group 1, lacking this input, had a lower average score, indicating a less favorable view of Italy as a destination for immigration.

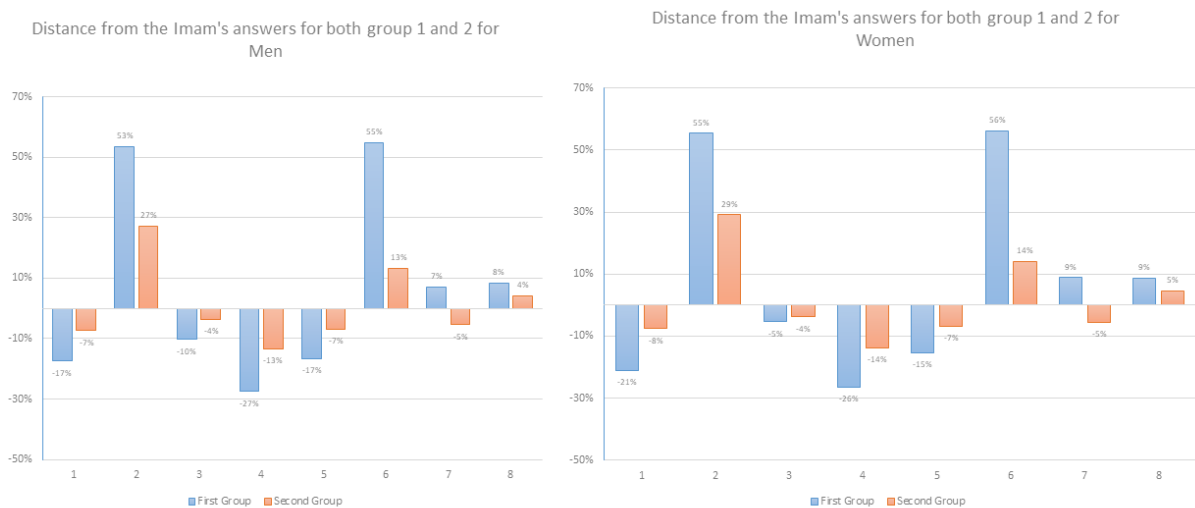
In terms of the conservation of Moroccan culture for future generations (Q6), Group 1 provided a higher average score, signifying stronger agreement with the idea that future generations of Moroccans should conserve their culture in Italy. This indicates that respondents in Group 1, who did not have access to the Imam's answers, were more inclined to prioritize cultural preservation for the generations to come. In contrast, Group 2, influenced by the Imam's rating of 6/10, had a lower average score, suggesting they were less adamant about cultural conservation, potentially favoring integration of future generations into Italian society.

Perceptions of whether life is getting better in Italy (Q7) demonstrated a modest influence from the Imam's answer of 6/10. Group 2, exposed to the Imam's opinions, gave a slightly higher average score, indicating that they perceived life as slightly better in Italy compared to Group 1. This suggests that the Imam's answer, which might have highlighted positive aspects of life in Italy, has possibly influenced respondents in Group 2 to be more optimistic about their quality of life. In contrast, Group 1, without the Imam's guidance, had a slightly more pessimistic view of life in Italy.

Finally, the question about Islam being part of Moroccan culture (Q8) showed high agreement in both groups, with minimal variation. Both groups gave similar high scores, indicating that they agreed that Islam is an integral part of Moroccan culture. In this case, it's difficult to know if the Imam's answer of 9/10 had any influence, as they aligned with the existing beliefs of the respondents, resulting in consistent responses across the two groups.

In conclusion, the survey results highlight the notable influence of the Imam's opinions on respondents' perceptions and attitudes, particularly in questions related to Italian society and culture. Group 2, exposed to the Imam's answers, tended to align more closely with the Imam's viewpoints, which were likely influenced by his role as a religious leader and his experiences. This influence was most pronounced in questions concerning cultural preservation, acceptance of differences, and perceptions of Islam in Italy. Conversely, Group 1, without access to the Imam's guidance, relied on their own perspectives and experiences, resulting in slightly different perceptions than the imam's.

#### 4.2 statistical description by gender

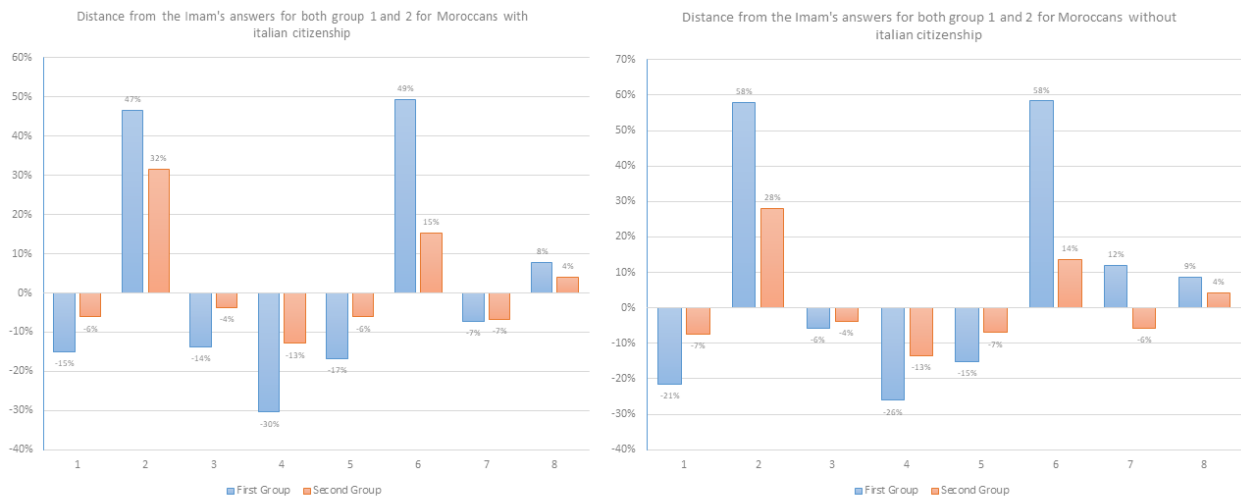


**Figure 2:** illustration of the distance between the mean and the answers of the Imam for the 8 questions of both group 1 and 2 per gender, for men (on the left) and for women (on the right).

In the context of the group's responses, it was remarkable to witness a significant convergence in the reactions of both men and women, as shown in Figure 2. Regardless of gender, each individual within the group appeared to be influenced by the answers provided by the imam. This alignment in their responses served as a testament to the imam's role as a central figure guiding the collective stance of the group, transcending the traditional boundaries of gender differences. It underscored the notion that the imam's words held a uniform impact over the group's members, irrespective of their gender. Moreover, the alignment of responses went beyond the impact of the imam and seemed to hint at a deeper level of commonality in the group's values and beliefs. It suggested that there was a shared faith or set of principles that bound the members together.

This uniformity in their reactions did not only highlight the strength of the imam's influence but also underscored the cohesiveness of the subgroups within the larger group. The homogeneity in their responses showcased the potential influence of the imam on their collective opinions. It served as an example of how shared values and faith can bridge divides and create a sense of unity within a group. The convergence in responses, in this context, might indicate about the level of harmonious dynamics and shared convictions that underpinned the respondents' collective identity.

### 4.3 statistical description by citizenship



**Figure 3:** illustration of the distance between the mean and the answers of the Imam for the 8 questions of both group 1 and 2 per citizenship, for Moroccans with Italian citizenship (on the left) and for Moroccans without Italian citizenship (on the right).

Significant variations in responses based on participants' citizenship status are discernible, particularly in relation to their attitudes towards cultural preservation and their personal perspectives on life and culture in Italy, as shown in figure 3. Moroccans holding Italian citizenship exhibit a consistent collective stance on the preservation of Moroccan culture, which remained relatively less affected by the imam's opinions, in contrast to Moroccans without Italian citizenship. This divergence in response highlights the influence of citizenship status on their views concerning cultural preservation, that is translated generally by the length of their residence in Italy of at least 10 years. In the context of life in Italy, both groups of Moroccans, regardless of citizenship status, aligned their responses with the imam's viewpoint when his opinions were shared (6/10). However, it's worth noting that Moroccans without Italian citizenship, who were not exposed to the imam's opinions, tended to express more optimism about life in Italy.

Similar trends are observed in questions 1, 3, and 4, which delve into the acceptance of differences among Italians, the distinctions in culture between Italians and Moroccans, and the respect for Islam, respectively. While the responses in the group exposed to the imam's opinions were similar in terms of citizenship status, Moroccans without Italian citizenship, who were not influenced by the imam's opinions, generally provided lower ratings. This further underscores the significance of the imam's influence and the potential impact of citizenship status on participants' perceptions.

It's crucial to highlight that, despite the initial divergence in opinions among respondents based on their citizenship, the influence of the imam's responses was remarkably consistent. While participants may have started with differing perspectives, the imam's answers had a unifying effect, shaping their opinions in a similar manner. This underscores the imam's influential role as a central figure guiding the group's collective

stance, transcending initial observed disparities related to citizenship. This alignment in response patterns reaffirms the imam's ability to bridge gaps and bring about a degree of commonality among the participants, regardless of their diverse backgrounds. It speaks to the imam's power to connect with people on a deeper, shared level of values and beliefs, ultimately fostering a sense of unity within the respondents.

#### 4.4 Statistical tests

##### *4.4.1 Comparing the medians between the two groups:*

The Stata output in the appendix 1 contains the results of a series of two-sample Wilcoxon rank-sum tests, also known as Mann-Whitney tests, aimed at comparing two independent groups across several variables (Q1, Q2, Q3, Q4, Q5, Q6, Q7, Q8) within a variable labeled "QUEST", that indicates the groups 1 and 2. These tests are particularly useful when the data doesn't meet the assumptions of parametric tests, such as t-tests. The primary focus of these tests is to determine if there are significant differences in the distribution of these variables between two distinct groups, "Without Imam's opinions" and "With Imam's Opinions."

First, let's examine the variables where the p-values are smaller than 0.05, which is the case for Q1, Q2, Q4, Q6, and Q8. These results suggest that there is evidence to reject the null hypothesis for these variables. In other terms, it is unlikely that the observed differences between the "Without Imam's opinions" and "With Imam's Opinions" groups are due to random chance. Consequently, for these particular questions (Q1, Q2, Q4, Q6, Q8), there is a statistically significant distinction between how the two groups responded. This could imply that the presence of an Imam's answers has a significant impact on the responses for these specific questions.

**Table.1:** The correspondent p-values of the two-sample Wilcoxon rank-sum tests for each question

<b>Questions</b>	<b>P-values</b>
1. Do Italians accept differences?	0.0019
2. Should Moroccans conserve their culture in Italy?	0.0000
3. How culturally different Moroccans and Italians are?	0.2520
4. Do Italians respect Islam?	0.0000
5. Is Italy a good country for immigration?	0.0146
6. Should future generations of Moroccans conserve their culture in Italy?	0.0000
7. Is life getting better in Italy?	0.0528
8. Is Islam part of the Moroccan culture?	0.0000

On the other hand, for variables like Q3 and Q7, which touch on the cultural differences and life in Italy, the p-values are larger. These results indicate that there is no evidence to reject the null hypothesis. In essence, it is plausible that any differences observed in the responses to these questions between the two groups could have occurred by chance. Consequently, for these variables, we can't confidently conclude that the presence or absence of Imam's answers significantly influences the responses.

##### *4.4.1 Comparing the variance between the two groups:*

We delve into the outcomes of variance ratio tests for the questions, offering a comprehensive analysis of the variability of the answers within the two groups, as shown in the appendix 2. The analysis of variance ratio tests for questions Q3, Q4, and Q5 provides valuable insights into the variability of these within two distinct groups. The results indicate that there is no statistically significant difference in the variances of these variables between the two groups. This conclusion is supported by the p-values which are greater than the significance level of 0.05. In simpler terms, it means that the spread or variability of responses to these

questions remains consistent across both groups. It suggests that for these particular questions, any differences between the two groups don't lie primarily on the distribution of those responses.

**Table.2:** The correspondent p-values of the variance ratio tests for each question

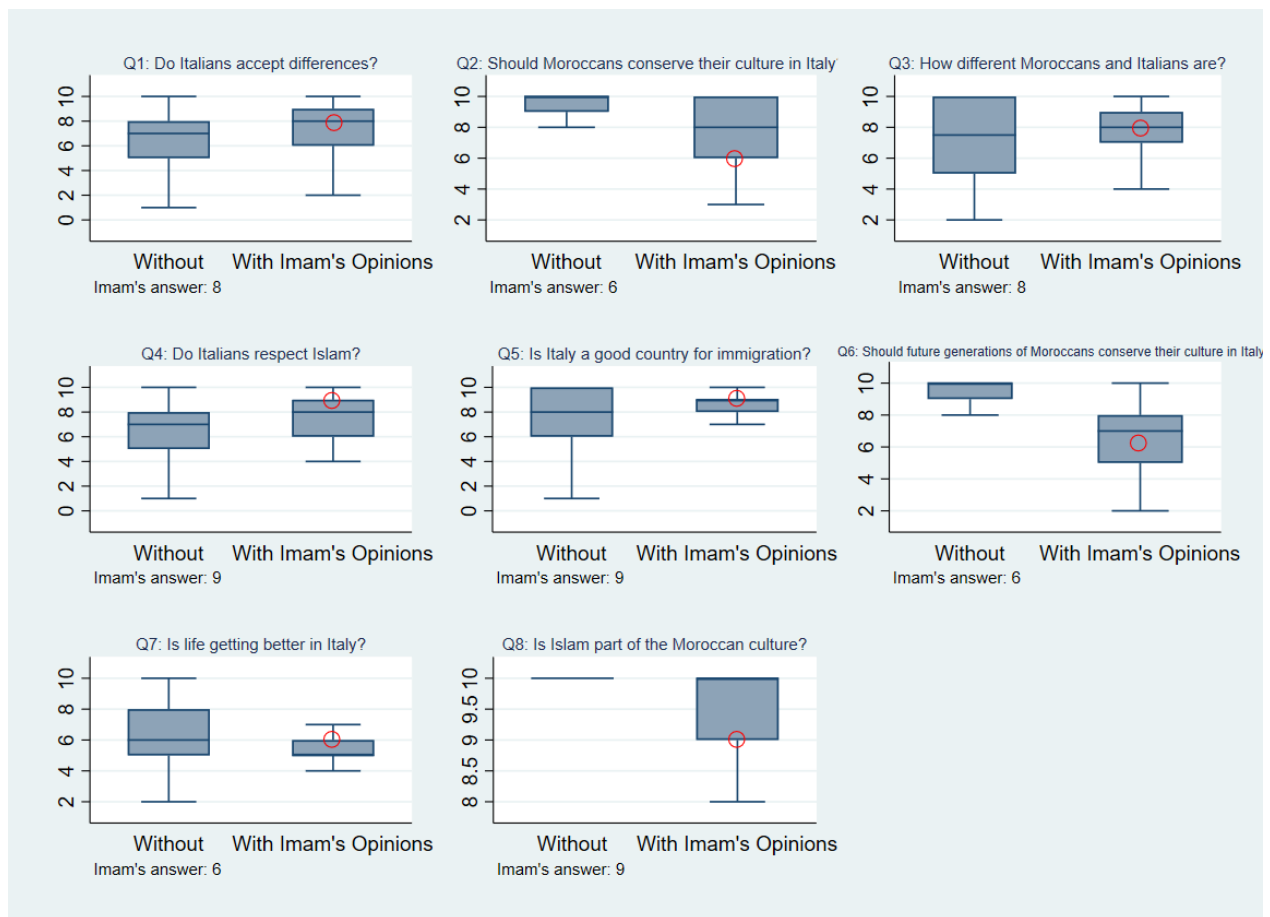
Questions	P-values		
	Ha: ratio < 1	Ha: ratio = 1	Ha: ratio > 1
1. Do Italians accept differences?	0.9860	0.0281	0.0140
2. Should Moroccans conserve their culture in Italy?	0.0000	0.0000	1.0000
3. How culturally different Moroccans and Italians are?	0.8994	0.2012	0.1006
4. Do Italians respect Islam?	0.9164	0.1671	0.0836
5. Is Italy a good country for immigration?	0.9025	0.1950	0.0975
6. Should future generations of Moroccans conserve their culture in Italy?	0.0000	0.0000	1.0000
7. Is life getting better in Italy?	0.9846	0.0308	0.0154
8. Is Islam part of the Moroccan culture?	0.0038	0.0076	0.9962

Conversely, the variance ratio tests for questions Q1, Q2, Q6, Q7 and Q8 paint a different picture. The results indicate that the variances of these variables are significantly different between the two groups. The evidence supporting this conclusion comes from the p-values which are less than the 0.05 significance level. In practical terms, this implies that the spread of responses to these questions exhibits substantial variation between the two groups. It is worth noting that the variance ratio tests provide further insight into the nature of this variance difference. In this case, the findings suggest that the second group has a greater variance compared to the first group when it come to the Q2, Q6, and Q8 (as indicated by a one-tailed test with the alternative hypothesis,  $H_a: \text{ratio} < 1$ ). On the other hand, for the questions Q1 and Q7, the variance compared to the first group was lower (as indicated by a one-tailed test with the alternative hypothesis,  $H_a: \text{ratio} > 1$ )

The significance of these outputs are evident when considering the questions. These questions appear to have generated notable disparities in responses between the two groups. For the answers relative to the questions Q2, Q6, and Q8, they have portrayed a considerable divide in opinions when the interviewees were provided with the Imam's answers. These findings are significant for understanding how the low scores of the imam on these questions have generated varying responses within the second group, compared to the more homogenous responses in the first group. As for the answers relative to the questions Q1 and Q7, the opposite trend was observed, the answers for the second group with the imam's inputs showcased a lower variance as compared to the first group.

As shown in the figure 2, the Imam's assessment of 6/10 for both questions 2 and 6, which assess cultural preservation, is a noteworthy point of discussion. These scores starkly contrasted with the notably higher average ratings of 9,27/10 and 9,34/10 respectively, given by the first group of assessors. This significant deviation from the group's consensus prompted a wide spectrum of reactions among the interviewees. Firstly, the lower scores assigned by the Imam elicited a sense of surprise among some participants. They were perplexed by this discrepancy, given the Imam's standing in "maintaining the Moroccan cultural heritage" as pointed out by one of the interviewees. Some individuals found themselves questioning whether they had perhaps overlooked certain aspects of the questions. Conversely, others expressed frustration and disappointment with the Imam's ratings. They felt that his lower scores reflected a lack of understanding or appreciation for the cultural significance and efforts in preservation. This frustration stemmed from the belief that someone in the Imam's position should have a more comprehensive understanding of these matters. In response to the Imam's ratings, some interviewees attempted to rationalize his perspective, speculating that his criteria might differ or that he might have a unique perspective on cultural preservation. On the other hand, a few individuals questioned the Imam's competence and credibility as an assessor, raising doubts about his qualifications in the field.





**Figure 4:** For each question, the corresponding box plot summarizes the answers of the respondents for each of the groups. The answers of the imam are also highlighted in red on the answers of the second group.

### Limitations:

It is notable to mention that the emphasis in this study lies on short-term influences, specifically examining the immediate impact of conveying the Imam's answers to interviewees and their subsequent responses. The decision to focus on short-term effects is crucial as it allows the capture of the initial reactions, which might be influenced by the power of suggestion, social conformity, or the freshness of the conveyed information.

By asking interviewees to respond immediately after receiving the Imam's answers, the study aims to minimize the potential confounding variables that may emerge over time and provide a snapshot of the immediate influence of the conveyed information. This approach is valuable for understanding how individuals react when exposed to new perspectives or guidance in real-time, shedding light on the initial cognitive and emotional responses that may differ from more considered, long-term attitudes. While short-term influences are a specific focus, they can offer insights into the early stages of belief formation, opinion changes, and the impact of authoritative sources on immediate decision-making and opinion formation.

With that said, studying the long-term impact is also essential to gain a comprehensive understanding of how conveyed information and influence evolve over time. Short-term effects might differ from more enduring changes in attitudes, beliefs, and behaviors. Investigating the long-term consequences helps to assess the durability and sustainability of any initial shifts in opinion. It also enables us to determine if the influence of the Imam's answers persists, weakens, or possibly transforms over time, offering valuable

insights into the process of belief consolidation and the lasting impact of authority figures. Furthermore, it helps identify any potential resilience or resistance to long-term change, which is critical for assessing the real-world implications of such influences.

On one hand, a short-term assessment of the impact can affect immediate mobilization, generate rapid responses and promote awareness. On the other hand, long-term analysis can indicate how structural changes in opinions form, and their ability to construct sustained transformation. Both approaches have their place in shaping public discourse and affecting societal change, but they serve different purposes. Effective strategies often combine elements of mobilization to raise awareness and initiate discussions, with a focus on achieving structural changes for long-term impact. The interplay between these two concepts is key in creating a more comprehensive approach to social and political change. As a consequence, a long-term study is necessary to complement the short-term research, as it provides insights into the durability and lasting impact of the initial findings, ensuring a more comprehensive understanding of how influence evolves over time and its sustained effects on attitudes and behaviors.

### **Discussion:**

**Reconsideration of Cultural Preservation:** Exposure to the Imam's views had a profound impact on participants, triggering a critical reevaluation of the significance of cultural preservation. The significant decline in scores across responses suggests that religious guidance can serve as a catalyst for fostering nuanced dialogues concerning cultural identity and integration. This phenomenon underscores the intricate interplay between the preservation of one's cultural heritage and the necessity for adaptation within the framework of multicultural societies. The Imam's insights might have compelled individuals to question their preconceived notions and explore the balance between upholding traditions and embracing change, shedding light on the dynamics at play when cultures converge and coexist.

**Impact on Perceptions of Italy as an Immigration Destination:** The Imam's influence extended beyond religious matters, significantly affecting participants' perceptions of Italy as an immigration destination. Notably, Group 2 displayed an elevated score, indicating that religious leaders possess the power to shape immigrants' perspectives of their host countries. This observation underscores the substantial potential role that religious leaders can play in cultivating favorable impressions of host nations. Their guidance and endorsement can serve as a catalyst for fostering positive relationships between newcomers and their adopted homelands, facilitating integration, and promoting mutual understanding among diverse communities. This highlights the broader social impact of religious figures in the context of immigration and multiculturalism.

**Mixed Effects on Cultural Differences and Life in Italy:** The impact of the Imam's influence yielded a nuanced outcome on participants' attitudes towards cultural differences and their perspectives on life in Italy. Although the alterations in perception were relatively subtle, they underscore the potential role of religious leaders in shaping immigrants' views regarding cultural distinctions and their perceptions on their adopted homeland. Nevertheless, it is crucial to delve deeper into the notable trend observed in Group 2, where there was a discernible orientation in both groups towards a more pessimistic outlook on life in Italy. This intriguing development calls for additional investigation to comprehensively understand the factors contributing to shaping those opinions and their potential implications.

**Complex Views on Cultural Preservation for Future Generations:** The examination of responses pertaining to cultural preservation for future generations uncovered a multifaceted landscape of viewpoints. Interestingly, the influence of the Imam was associated with a reduction in the emphasis placed on preservation, and this shift was more pronounced compared to other questions. This finding suggests that

individuals hold intricate and diverse perspectives when it comes to striking the balance between safeguarding their cultural heritage and integrating into the fabric of their host society.

**Limited Impact on Perceptions of Islam in Moroccan Culture:** The Imam's opinions exhibited minimal influence on participants' perceptions regarding Islam's role in Moroccan culture. This outcome suggests that individuals in both groups harbored robust preexisting convictions about the intrinsic connection between their culture and religion. It underscores the enduring strength of deeply ingrained cultural and religious identities. It is noteworthy that the Imam's response to the question aligned with the prevailing sentiment on the matter.

**Positive Influence on Cultural Acceptance and Respect for Islam:** The analysis brought to light a significant impact of the Imam's guidance, indicating heightened levels of cultural acceptance and an increased sense of respect for Islam in Italy among participants. These findings point to the potential of religious leaders in promoting cultural tolerance and fostering a more positive outlook on the respect of Islam within the country. It underscores the pivotal role that religious guidance can play in nurturing harmonious coexistence and interfaith understanding, highlighting the capacity of spiritual leaders to bridge cultural gaps and encourage a more inclusive and respectful society. These results offer a perspective on the power of religious influence to foster unity and respect in diverse communities.

### **Conclusion:**

In conclusion, the data analysis reveals that the Imam's influence had varying degrees of impact on participants' responses regarding cultural attitudes, preservation, and perceptions of Italy. The most significant shifts were observed in questions related to cultural preservation and respect for Islam, with participants in Group 2 displaying a reduced emphasis on cultural preservation and an increased favorable view of respect for Islam compared to Group 1. Furthermore, questions concerning cultural acceptance, perceptions of cultural differences, and viewing Italy as an immigration destination also saw slight positive shifts in Group 2, indicating that the Imam's influence led to slightly more accepting views towards cultural differences and Italy as an immigration option.

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These findings highlight the potential impact of authoritative figures, such as religious leaders, on public opinion and cultural dynamics within immigrant communities. This influence can have both positive and negative implications for cultural integration and identity preservation, making it a topic worthy of further exploration and discussion in the context of multicultural societies like Italy.

In conclusion, the data analysis conducted in this study has provided valuable insights into the extent of influence exerted by the Imam on participants' responses concerning various aspects of cultural attitudes, preservation, and perceptions of Italy. The results unveiled a spectrum of influences, with significant variations between the two groups. The analysis sheds light on the potential ramifications of authoritative figures' opinions, particularly religious leaders, on shaping public opinion and molding the cultural dynamics within immigrant communities. This phenomenon, which can be both beneficial and detrimental, underscores the need for deeper examination and dialogue, particularly within multicultural societies like Italy.

The findings underscore the importance of recognizing the role of authoritative figures, particularly religious leaders, in influencing the attitudes and behaviors of immigrant communities. While the Imam's impact was not uniform, it pointed to the potential for religious leaders to contribute positively to cultural integration and identity preservation. However, it is essential to acknowledge that this influence can also have negative consequences, and its implications can vary widely depending on the specific circumstances. The study's results have broader implications for multicultural societies like Italy, where various cultural groups coexist.

It emphasizes the need for continued research and discussions on how to navigate the influence of authoritative figures within these communities. The findings highlight the interplay between religious guidance, cultural attitudes, and immigrant perceptions, further underscoring the complexity of cultural integration and identity preservation. As such, these results serve as a catalyst for further exploration and dialogue on this intricate and evolving aspect of multiculturalism in modern societies.

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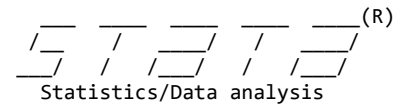
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## **APPENDIXES:**

### **Appendix 1: STATA outputs for the two-sample Wilcoxon rank-sum tests**



User: Median  
Project: Median

```
1 . do "C:\Users\PC\AppData\Local\Temp\STD3918_000000.tmp"
2 . local varlist Q1 Q2 Q3 Q4 Q5 Q6 Q7 Q8
3 . foreach var of local varlist {
    2. ranksum `var', by( QUEST )
    3. }
```

Two-sample Wilcoxon rank-sum (Mann-Whitney) test

QUEST	Obs	Rank sum	Expected
Without Imam	100	8795	10050
With Imam's	100	11305	10050
Combined	200	20100	20100

Unadjusted variance 167500.00  
 Adjustment for ties -4864.95  
 Adjusted variance 162635.05

H0: Q1(QUEST==Without Imam's Answers) = Q1(QUEST==With Imam's Answers)  
 z = -3.112  
 Prob > |z| = 0.0019  
 Exact prob = 0.0018

Two-sample Wilcoxon rank-sum (Mann-Whitney) test

QUEST	Obs	Rank sum	Expected
Without Imam	100	12203	10050
With Imam's	100	7897	10050
Combined	200	20100	20100

Unadjusted variance 167500.00  
 Adjustment for ties -24980.90  
 Adjusted variance 142519.10

H0: Q2(QUEST==Without Imam's Answers) = Q2(QUEST==With Imam's Answers)  
 z = 5.703  
 Prob > |z| = 0.0000  
 Exact prob = 0.0000

Two-sample Wilcoxon rank-sum (Mann-Whitney) test

QUEST	Obs	Rank sum	Expected
Without Imam	100	9588.5	10050
With Imam's	100	10511.5	10050
Combined	200	20100	20100

Unadjusted variance 167500.00  
 Adjustment for ties -5209.92  
 Adjusted variance 162290.08

H0: Q3(QUEST==Without Imam's Answers) = Q3(QUEST==With Imam's Answers)  
 z = -1.146  
 Prob > |z| = 0.2520  
 Exact prob = 0.2528

Two-sample Wilcoxon rank-sum (Mann-Whitney) test



QUEST	Obs	Rank sum	Expected
Without Imam	100	8390.5	10050
With Imam's	100	11709.5	10050
Combined	200	20100	20100

Unadjusted variance 167500.00  
 Adjustment for ties -3777.51

Adjusted variance 163722.49

H0: Q4(QUEST==Without Imam's Answers) = Q4(QUEST==With Imam's Answers)

z = -4.101

Prob > |z| = 0.0000

Exact prob = 0.0000

Two-sample Wilcoxon rank-sum (Mann-Whitney) test

QUEST	Obs	Rank sum	Expected
Without Imam	100	9074.5	10050
With Imam's	100	11025.5	10050
Combined	200	20100	20100

Unadjusted variance 167500.00  
 Adjustment for ties -7800.38

Adjusted variance 159699.62

H0: Q5(QUEST==Without Imam's Answers) = Q5(QUEST==With Imam's Answers)

z = -2.441

Prob > |z| = 0.0146

Exact prob = 0.0145

Two-sample Wilcoxon rank-sum (Mann-Whitney) test

QUEST	Obs	Rank sum	Expected
Without Imam	100	13342	10050
With Imam's	100	6758	10050
Combined	200	20100	20100

Unadjusted variance 167500.00  
 Adjustment for ties -14302.14

Adjusted variance 153197.86

H0: Q6(QUEST==Without Imam's Answers) = Q6(QUEST==With Imam's Answers)

z = 8.411

Prob > |z| = 0.0000

Exact prob = 0.0000

Two-sample Wilcoxon rank-sum (Mann-Whitney) test

QUEST	Obs	Rank sum	Expected
Without Imam	100	10827	10050
With Imam's	100	9273	10050
Combined	200	20100	20100

Unadjusted variance 167500.00  
 Adjustment for ties -6472.11

Adjusted variance 161027.89

H0: Q7(QUEST==Without Imam's Answers) = Q7(QUEST==With Imam's Answers)

z = 1.936

Prob > |z| = 0.0528

Exact prob = 0.0528

Two-sample Wilcoxon rank-sum (Mann-Whitney) test

QUEST	Obs	Rank sum	Expected
Without Imam	<b>100</b>	<b>11545.5</b>	<b>10050</b>
With Imam's	<b>100</b>	<b>8554.5</b>	<b>10050</b>
Combined	<b>200</b>	<b>20100</b>	<b>20100</b>

Unadjusted variance **167500.00**

Adjustment for ties **-68871.73**

Adjusted variance **98628.27**

H0: Q8(QUEST==Without Imam's Answers) = Q8(QUEST==With Imam's Answers)

z = **4.762**

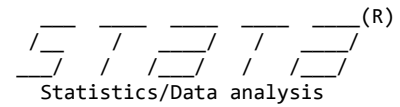
Prob > |z| = **0.0000**

Exact prob = **0.0000**

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## **Appendix 2: STATA outputs for the Standard deviation tests**



User: SD  
Project: SD

```
1 . do "C:\Users\PC\AppData\Local\Temp\STD3918_000000.tmp"
2 . local varlist Q1 Q2 Q3 Q4 Q5 Q6 Q7 Q8
3 . foreach var of local varlist {
    2.   sdtest `var', by(QUEST)
    3. }
```

Variance ratio test

Group	Obs	Mean	Std. err.	Std. dev.	[95% conf. interval]	
Without	100	6.44	.2375464	2.375464	5.968656	6.911344
With Ima	100	7.41	.1902125	1.902125	7.032577	7.787423
Combined	200	6.925	.1556212	2.200816	6.618122	7.231878

ratio = sd(Without) / sd(With Ima) f = 1.5596  
H0: ratio = 1 Degrees of freedom = 99, 99  
Ha: ratio < 1 Pr(F < f) = 0.9860 Ha: ratio != 1 2\*Pr(F > f) = 0.0281 Ha: ratio > 1 Pr(F > f) = 0.0140

Variance ratio test

Group	Obs	Mean	Std. err.	Std. dev.	[95% conf. interval]	
Without	100	9.27	.1316983	1.316983	9.008682	9.531318
With Ima	100	7.68	.210761	2.10761	7.261804	8.098196
Combined	200	8.475	.1361601	1.925595	8.206498	8.743502

ratio = sd(Without) / sd(With Ima) f = 0.3905  
H0: ratio = 1 Degrees of freedom = 99, 99  
Ha: ratio < 1 Pr(F < f) = 0.0000 Ha: ratio != 1 2\*Pr(F < f) = 0.0000 Ha: ratio > 1 Pr(F > f) = 1.0000

Variance ratio test

Group	Obs	Mean	Std. err.	Std. dev.	[95% conf. interval]	
Without	100	7.35	.2208226	2.208226	6.91184	7.78816
With Ima	100	7.7	.194105	1.94105	7.314853	8.085147
Combined	200	7.525	.1471569	2.081113	7.234813	7.815187

ratio = sd(Without) / sd(With Ima) f = 1.2942  
H0: ratio = 1 Degrees of freedom = 99, 99  
Ha: ratio < 1 Pr(F < f) = 0.8994 Ha: ratio != 1 2\*Pr(F > f) = 0.2012 Ha: ratio > 1 Pr(F > f) = 0.1006

Variance ratio test

Group	Obs	Mean	Std. err.	Std. dev.	[95% conf. interval]	
Without	100	6.54	.2289281	2.289281	6.085757	6.994243
With Ima	100	7.79	.199137	1.99137	7.394869	8.185131
Combined	200	7.165	.1576807	2.229941	6.854061	7.475939

ratio = sd(Without) / sd(With Ima) f = 1.3216  
H0: ratio = 1 Degrees of freedom = 99, 99  
Ha: ratio < 1 Pr(F < f) = 0.9164 Ha: ratio != 1 2\*Pr(F > f) = 0.1671 Ha: ratio > 1 Pr(F > f) = 0.0836

Variance ratio test

Group	Obs	Mean	Std. err.	Std. dev.	[95% conf. interval]	
Without	100	7.6	.2260777	2.260777	7.151413	8.048587
With Ima	100	8.38	.1983671	1.983671	7.986397	8.773603
Combined	200	7.99	.1525314	2.15712	7.689215	8.290785

ratio = sd(Without) / sd(With Ima) f = 1.2989  
H0: ratio = 1 Degrees of freedom = 99, 99

Ha: ratio < 1 Ha: ratio != 1 Ha: ratio > 1  
Pr(F < f) = 0.9025 2\*Pr(F > f) = 0.1950 Pr(F > f) = 0.0975

Variance ratio test

Group	Obs	Mean	Std. err.	Std. dev.	[95% conf. interval]	
Without	100	9.34	.1207887	1.207887	9.100329	9.579671
With Ima	100	6.82	.2175994	2.175994	6.388236	7.251764
Combined	200	8.08	.1529213	2.162634	7.778446	8.381554

ratio = sd(Without) / sd(With Ima) f = 0.3081  
H0: ratio = 1 Degrees of freedom = 99, 99

Ha: ratio < 1 Ha: ratio != 1 Ha: ratio > 1  
Pr(F < f) = 0.0000 2\*Pr(F < f) = 0.0000 Pr(F > f) = 1.0000

Variance ratio test

Group	Obs	Mean	Std. err.	Std. dev.	[95% conf. interval]	
Without	100	6.37	.2334004	2.334004	5.906883	6.833117
With Ima	100	5.66	.1876059	1.876059	5.287749	6.032251
Combined	200	6.015	.1514548	2.141895	5.716338	6.313662

ratio = sd(Without) / sd(With Ima) f = 1.5478  
H0: ratio = 1 Degrees of freedom = 99, 99

Ha: ratio < 1 Ha: ratio != 1 Ha: ratio > 1  
Pr(F < f) = 0.9846 2\*Pr(F > f) = 0.0308 Pr(F > f) = 0.0154

Variance ratio test

Group	Obs	Mean	Std. err.	Std. dev.	[95% conf. interval]	
Without	100	9.76	.0900281	.9002805	9.581365	9.938635
With Ima	100	9.39	.1179753	1.179753	9.155911	9.624089
Combined	200	9.575	.0751673	1.063026	9.426773	9.723227

ratio = sd(Without) / sd(With Ima) f = 0.5823  
H0: ratio = 1 Degrees of freedom = 99, 99

Ha: ratio < 1 Ha: ratio != 1 Ha: ratio > 1  
Pr(F < f) = 0.0038 2\*Pr(F < f) = 0.0076 Pr(F > f) = 0.9962

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