



## Religion, psychology and education in contemporary society: Faith and the formation of the modern individual

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### Abstract

Religion, in spite of the immense progress of science and technology, remains a significant factor in the development of modern societies. The interplay between religion, psychology and education offers a comprehensive approach to understanding human growth, identity formation and social behavior. First, religion operates as a means of cultural perpetuation and social unification at the same time that it satisfies the individual's need for identification and moral guidance. Religious faiths and ritualistically oriented activities substantially help a person's mental health by giving them a sense of purpose, emotional support and instruments for handling difficulties, including times of uncertainty and personal breakdown. From the perspective of education, religion serves as a nice assistant in the area of character and value formation. School settings are capable of creating spaces for communication between faith and knowledge and thus helping the growth of critical thinking and social responsibility. Moreover, religion plays an important role in addressing global social and environmental challenges. Religious precepts usually emphasize ethical responsibility and respect for nature, although certain interpretations may seem to conflict with modern scientific viewpoints. Understanding the relationship between religion, psychology, and education can contribute significantly to building inclusive societies that support personal growth, social cohesion, and environmental well-being.

**Keywords:** Religion; Psychology; Education; Faith; Society; Mental Health

### 1. Introduction

Religion has been a central aspect of human life for a long time even when science, technology and secular institutions have developed very fast. In today's world that is marked by globalization, cultural diversity and technological change, religion still strongly influences individual identity, social relationships and moral values. The relationship among religion, psychology and education forms an interdisciplinary field that provides a holistic understanding of human development and social cohesion (King & Boyatzis, 2015; Paloutzian & Park, 2021).

Religious beliefs and practices are still deeply embedded in human psychology and social life even though modern societies are often referred to as secular ones. Thus, studies have demonstrated that religious faith is a major factor that enables people to find meaning, to have emotional stability and to be resilient in difficult times (Pargament, 2001; Koenig, 2012 ;Nikolaidis, 2012, Fountoulakis, 2025). Moreover, religious traditions are a source of ethical principles that determine the educators' behavior and are an essential element in the process of making individuals socially responsible (King & Boyatzis, 2015).

The advent of digital technologies has fundamentally altered the way people experience religion and form their religious identity. On the one hand, digital platforms offer almost unlimited opportunities for people to engage with religion, express their faith, interact with others and be part of a community irrespective of their geographic location (Campbell,

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2013; Hutchings, 2017). On the other hand, the digital revolution has led to the emergence of some psychological problems such as loneliness, identity crisis and anxiety, among others (Turkle, 2011; Twenge, 2017).

Even though there is a vast amount of literature on religion, psychology and education as individual disciplines, only a few works have looked at their joint influence on the individual of today, especially in the digital age context. Such an understanding is, without doubt, the key to explaining present-day societal changes and to developing educational and psychological approaches that honor cultural and spiritual diversity.

This research examines the relationship between religion, psychology and education and explores how faith influences the formation of the modern individual (Fowler, 1981; Norenzayan, 2013). The paper focuses on the psychological and educational dimensions of religion and explores how digital technology shapes religious identity and social behavior (Campbell, 2013; Hutchings, 2017).

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## 2. Methodology

The study adopts a theoretical literature review approach as its research methodology in order to explore the interdisciplinary relationship between religion, psychology and education. The inquiry involves a systematic review and the analysis of scholarly publications in religious studies, psychology, education and sociology. Literature reviews represent an extensively recognized method of gathering knowledge and cross-disciplinary theoretical connections (Bronfenbrenner, 1979; Creswell, 2014). Extra weight is given to peer-reviewed journals that discuss the religious aspect from psychological and educational perspectives as well as studies focusing on the influence of digital technologies on religious identity and social behavior (Chaidi et al., 2021; Galitskaya & Drigas, 2020).

The articles in this research were found via academic databases such as Google Scholar, Scopus, and Web of Science, and also through academic books and international research reports. The criteria for the choice were the scientific topicality of the research, the academic trustworthiness of the sources, and their providing the comprehension of the interaction between religion, psychological development and educational processes.

Most of the research articles included in this study were published between 2000 and 2025, with the exception of several theoretical classics in the sociology and psychology of religion that remain fundamental works, such as Durkheim (1912), Weber (1905), Erikson (1968), and Fowler (1981).

The study focuses on three main thematic axes:

- the role of religion in psychological development and mental well-being
- the contribution of religion to educational processes and moral development
- the influence of digital technologies on religious identity and religious experience

The analysis adopts an interdisciplinary perspective that integrates insights from psychology, education, and religious studies in order to highlight the major role of faith in contemporary societies. This methodological approach allows for a comprehensive interpretation of religion as a multidimensional phenomenon influencing personal development, community formation, and educational processes.

### 2.1. Religion in Contemporary Society

In modern societies, religion still serves as a major social and cultural institution. Despite the processes of secularization and the advance of scientific knowledge, religious traditions still remain closely linked to social values, collective identities and moral frameworks. Therefore, understanding the role of religion in modern societies requires an interdisciplinary perspective that takes into account the sociological, psychological and cultural dimensions (Durkheim, 1912/1995).

### 2.2. Religion in Modern Society

In the past, the nature of the association between religion and modern society has been one of the major topics of research undertaken by scholars. These interactions between religion and modern society cover a wide spectrum of actions and influences through which they help in molding the cultural, psychological and environmental aspects of the communities of the present day (Durkheim, 1995; Eliade, 1959; Geertz, 1973). It is thus quite clear that religion has always been and still is an important factor in the cultural identities and moral contexts of a community and its members; religion also has its parts in psychological well-being and environmental awareness (Christiano et al., 2015).

Religion has good reasons to be the main social institution as not only does secular ideologies exist alongside it but also there has been the progress in science. Religious faith, traditions and ceremonies still determine individual morality, social order and the attitude of a group towards one another in a modern environment (McKay & Whitehouse, 2015; Fox, 2001). We can see that religion is a key player in decision-making when it comes to highly debatable moral issues, as well as being one of the important factors that social behaviour and community cohesion are dependent on (Norenzayan, 2013; Fountoulakis & Simos, 2026; Simos, 2026a; Simos, 2025b).

Religious practices are in effect the collective reservoirs of culture and history. Besides the ceremonies and stories, which often include lots of symbols, religion is an important protector of the continuous history of a people and at the same time gives the individual a feeling of being at home in a world which keeps on changing rapidly (Rodríguez & Fortier, 2007; Garrido et al., 2018). Without a doubt, it is in the religious community that one finds the strongest bonds of social cohesion and shared cultural identities (Giddens, 1991).

Besides that, religious institutions are a source of social support and welfare to a significant extent. It is commonly known that a number of religious bodies run programs that are educational, they carry out charitable acts and provide medical services especially to the people who are least fortunate and whose needs cannot be met by public services (Hirschman, 2006).

Religion is also an important source of ethical frameworks that guide individual behavior and contribute to the formation of social norms. Hence, it is through religious doctrines that individuals are taught to be humane, just and kind and these teachings will shape, on one hand, their personal behavior and on the other, the institutional framework (McKay & Whitehouse, 2015).

### **2.3. Secularism and Religious Freedom**

One of the features of modern societies is the religious pluralism and the growth of secular institutions. What secularism means is that it has totally changed the way religion and the government relate to each other. Now people get to enjoy religious freedom and equality (Calhoun et al., 2011).

Religious freedom, a principle, at its core, is the protection of individuals' right to have or not to have a religious belief. It seeks to safeguard personal choice and at the same time facilitate social inclusion and diversity (Trigg, 2012).

When we talk about the separation between religion and state, one of the implications is that there is less chance of any one ideology becoming dominant. Furthermore, the rise of pluralism and tolerance signifies the evolution of democratic societies (Schmid, 2013).

A secular society leads people to think critically and to look for scientific explanations by, among other things, opening windows for a rational debate and decision-making based on facts. It is in such a learning environment that science thrives and the society embarks on the path of progress while different religious traditions are allowed to live side by side peacefully (Schmid, 2013).

### **2.4. Religion and Human Development**

Religion plays a significant role in shaping personal identity and psychological development. Religious beliefs provide symbolic frameworks through which individuals interpret their experiences and construct meaning in their lives (Erikson, 1968; Hood et al., 2018).

Performing religious ceremonies together brings the participants emotionally closer and fosters the development of fixed social identities (Rodríguez & Fortier, 2007). It is only through religious observances that societies often may rely on tradition as a source of stability when social changes occur quite rapidly (Christiano et al., 2015).

Religious faith is a strong instrument of mental health since it serves as a source of meaning and emotional support particularly when the believers find themselves in situations of despair. Spirituality can be used as a tool to confront human anxieties and emotional trauma (Park, 2005; Pargament, 2001).

Furthermore, the rapid development of digital technologies has significantly transformed the ways in which religious beliefs are experienced and expressed, leading to new forms of religious communication and identity formation in contemporary societies (Fountoulakis, 2025).

### 3. Religion and Social Challenges: Addressing Individual and Social Issues

Contemporary societies harbor a multitude of intricate social and psychological problems, such as mental health concerns, societal breakdown and clash of cultures. Against this backdrop, religion serves in many cases as a wellspring of significance, ethical guidance and social support for both individuals and communities.

#### 3.1. Religion and Social Problems

Psychology and religion interacting faces many challenges that have to be considered properly if these two fields are to be effectively combined in the treatment of social and individual problems ((Davie, 2013). The most frequent concerns that point to such challenges have to do with the possible divergence of religious doctrines and psychological theories and also with the difficulty of fitting in religious perspectives into therapy and social situations (Christiano et al., 2015; Bergin, 1991).

Religious ideologies sometimes condition people's perception of mental health and psychological therapies. Some religious traditions may discriminate against the mentally ill or advocate the use of only spiritual methods of healing which may be at odds with scientifically validated psychological therapies (Bergin, 1991; Koenig, 2012). Consequently, promoting a constructive dialogue between the representatives of religion and the mental health field is essential for devising combined methods that nurture the mental health of people (Hefti, 2011).

Religious groups frequently serve as sources of emotional and social backing for their members in their struggle with personal problems. Taking part in the activities of religious groups helps one become socially integrated and provides the members with a feeling that they belong, which in turn fosters one's psychological resilience (Hirschman, 2006; Putnam & Campbell, 2010).

Religious affiliation can lead to the formation of a collective conscience and acts of charity. The religious principles of love and kindness often motivate people to carry out charitable deeds and to engage in social activities to help the less fortunate (Fox, 2001; McKay & Whitehouse, 2015).

Nevertheless, religion for example, can sometimes be a cause of strife when different religious groups vie for political power or if religious beliefs serve as a basis for exclusion and discrimination (Fox, 2001; Norenzayan, 2013). Knowing the mechanisms at play will help you become acquainted with the ways that help to deal with differences among various groups of people in order to avoid conflicts.

#### 3.2. Religion and Therapeutic Approaches

Undoubtedly, the question of how to combine people's religious beliefs and psychology therapies is one of the major difficulties in the relationship between religion and psychology. It is not rare for mental health professionals to treat religiously oriented people who consider their faith as a significant part of their identity, hence, there is a need to use the approaches that are respectful of spiritual values and that are also culturally sensitive (Vieten et al., 2013; Gonsiorek et al., 2009; Fountoulakis, 2025).

Incorporating a patient's religious beliefs into their therapy is a delicate matter that requires sensitivity on the part of the therapist, which means that apart from knowing a variety of religious traditions, the therapist should also respect the patient's freedom, and right to be different as well (Tsitsigkos, 2023). Further, psychologists ought to observe the rules that, firstly, do not harm the clients and, secondly, are sensitive to their cultural and religious backgrounds (Gonsiorek et al., 2009).

Findings in the field have shown that spiritual practices embedded in therapy may even boost the success of the treatment when the patient is a religious one. Activities such as prayer, meditation, and religious-based coping mechanisms have been found to promote better emotional functioning and psychological adjustment (Hefti, 2011; Pargament, 2001).

During periods of hardship, religious coping mechanisms help individuals make sense of difficult experiences and maintain emotional stability. Additionally, faith can serve as an important source of hope and meaning, which may support psychological recovery (Park, 2005; Koenig, 2012; Fountoulakis, 2024).

Integrating psychological and spiritual perspectives can contribute to a more comprehensive approach to mental health care, addressing not only emotional needs but also existential concerns (Vieten et al., 2013 ; Fountoulakis, 2025).

### 3.3. Ethical and Cultural Challenges

One of the most important considerations that have to do with the interface between religion and psychology is that of ethics. Mental health professionals need to strike a balance between showing respect for their clients' religious beliefs and continuing to base their knowledge and therapies on scientific evidence (Gonsiorek et al., 2009; Hefti, 2011).

Making an allowance for people's religious and cultural backgrounds is a must if one is to provide good psychological services to clients from different religious backgrounds. Besides, therapists who are acquainted with their clients' religious values and ways of living can more easily get the clients' trust and thus create a more effective therapeutic relationship (Koenig, 2012; Vieten et al., 2013).

Through their cooperation, psychologists, teachers, and clergy could create a set of methods that would be comprehensive in dealing with the needs, both psychological and spiritual, of the clients (Hefti, 2011; Pargament, 2001; Coleman, 1988; Cohen & Wills, 1985; Putnam & Campbell, 2010). This is a circumstance where bringing interfaith competence is the answer, with the help of religious education adults are fortified with moral discernment ingenuity and the necessary sensitiveness to work effectively and profitably among culturally and spiritually diverse populations (King & Boyatzis, 2015; Norenzayan, 2013). It is, in fact, the continuing dialogue, the ethical considerations, and the cross-disciplinary collaboration that can best enable us to cope with the complex needs of modern societies, children and youth (Christiano et al., 2015; Τσιτσόγκος, 2017).

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## 4. Religion and Education: Pedagogical and Psychological Dimensions

Education is one of the most important contexts in which religious values, moral development, and personal identity are formed. Religion and education together therefore play a significant role in shaping socially responsible and ethically aware individuals.

### 4.1. Religion and Moral Education

Traditionally, religion was intertwined with education in the matter of inculcating moral principles and guiding the normative behaviour of people. In a way religious traditions have served as sources of moral benchmarks that not only have shaped individual attitudes but also social responsibility. Through the lens of religion, people are imbued with such virtues as love, justice, and respect, which are the essential elements in the making of responsible citizens (McKay & Whitehouse, 2015; King & Boyatzis, 2015).

Schools provide young people with the experiences through which they can think about ethical issues and god questions (Ardoin et al., 2020; Jackson, 2014; Nucci & Narvaez, 2008; Lickona, 1991; Allport & Ross, 1967). Religion as part of education offers a platform for exchanging ideas concerning different moral values and contributes to the formation of students' intercultural and inter-religious understanding (Ardoin et al., 2020; Jackson, 2014; Simos, 2025b; Simos et al., 2025).

Moral education through the influence of religious traditions helps in the nurturing of empathy and the social responsibility of the learners. The ones who consider the questions of religion and morality are more likely to become aware of social issues and the plight of people around them (Lickona, 1991; Nucci & Narvaez, 2008).

Religion can function as an educational framework not only for the transmission of knowledge but also for the development of character and ethical awareness. Educational approaches that incorporate religious perspectives may support the holistic development of individuals (King & Boyatzis, 2015).

### 4.2. Religion and Psychological Development

Religion is a significant factor in the psychological development of a person as it facilitates the establishment of a personal identity and the maturity of emotions. The ability of religious beliefs to give life the meaning and the direction therefore they can be of great help in interpreting the life experiences (Pargament, 2001; Park, 2005; Bamicha & Drigas, 2022).

From the point of view of psychological theories, spirituality is very important in the development of a person. Hence, adequate religious faith is an expression of the psychological state of the individual whose cognitive development level corresponds to his/her religious level (Fowler, 1981; Leach, 1997).

According to Maslow, human motivation is largely dependent on the possibility of transcendence and the achievement of one's potential. The spiritual experiences of a person are the main sources of one's attainment of self-fulfillment and personal growth (Maslow, 1970; Mustofa, 2022). Jung, for one, highlighted how religious symbolism and spiritual experiences play a crucial psychological role in individuation. It is universally accepted that religious symbols and allegories depict archetypes of the unconscious which have been fundamental, since the very beginning, to the process of self-awareness and self-development (Jung, 1969; Stein, 1984).

Participating in religious activities in the formative years besides adolescence is conducive to one's psychological well-being and social competence. The children and adolescents who actively engage in religious activities have the tendency to establish better social relationships and have more emotional security (Smith & Denton, 2005; King & Boyatzis, 2015).

Psychological resilience is an ability that religion, in various ways, can already serve as a source of it by allowing people to be hopeful and to find meaning in their lives. Those who are spiritual are better able to handle stressful situations because they are capable of finding solace in their beliefs (Koenig, 2012; Pargament, 2001).

#### **4.3. Religious Education in Contemporary Schools**

Religious education is an important component of contemporary school curricula. By promoting greater understanding among different ethnic and religious groups, religious education contributes to social cohesion and democratic citizenship (Jackson, 2014; OECD, 2018). Religious education is also closely linked to the development of critical thinking, as it encourages students to examine different religious traditions and philosophical perspectives. This educational approach enables students to develop intellectual openness, independent judgment, and reflective thinking (Gearon, 2013; Wright, 2007).

Education that entails assimilation of views stemming from religion aids in promoting intercultural exchange and tolerance (OECD, 2018; Habermas, 2006; Taylor, 2007). At the same time, students heed the principle of diversity and develop the skills of interacting with people coming from cultures other than theirs (Jackson, 2014; OECD, 2018). Religious values can be related to environmental education and social responsibility as well. Thus, the educational programs that combine religious principles with raising awareness of environmental issues lead to the spreading of sustainable ways of living and responsible behaviour towards the environment (Ardoin et al., 2020).

The contemporary educational methods combine the cognitive, emotional and moral development within one framework. Religion, in this case, is the factor that contributes to such a comprehensive approach through the development of one's identity, as well as the sense of meaning and the ethical awareness (King & Boyatzis, 2015; Koenig, 2012).

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### **5. Religion and the Modern World: Faith in the Digital Age**

Modern societies are increasingly influenced by rapid technological developments and digital forms of communication. The spread of the internet, social media, and online communities has transformed the ways in which people construct identities, communicate with others, and engage with cultural and religious traditions. In this changing digital world, religion continues to play an important role by providing individuals with meaning, moral guidance, and a sense of social belonging. Moreover, digital technologies have created new opportunities for religious expression, interfaith communication, and community building, enabling individuals to explore and practice their faith even beyond traditional institutional contexts (Campbell, 2013; Hoover, 2016).

#### **5.1. Religion and Contemporary Social Change**

As a result of rapid technological change and profound social transformations, modern societies feature individuals whose ways of thinking, communicating, and building their identities are changed (Giddens, 1991; Bauman, 2000; Luckmann, 1967; Pergantis & Drigas, 2024). Even in such a rapidly changing environment, religion is still of great importance as a factor of stability and source of meaningfulness for people (Christiano et al., 2015; Norenzayan, 2013; Simos et al., 2025; Simos, 2025a; Fountoulakis, 2025).

It is true that secularization is one of the trends observed in the world today, yet religion still provides a significant source of identity and social belonging. When social environments are not as predictable as they used to be, religious beliefs help the faithful make sense of their situations and give them a directional compass (Fox, 2001; McKay & Whitehouse, 2015; Simos, 2025a).

On the one hand, a modern person is confronted with a multitude of disparate and even contradictory systems of values; on the other hand, religion gives a neat and well-structured framework of meaning that serves as a basis for belief and morality. In this way, religion plays a part in the person's mental stability and their identity in the midst of a complex society (Park, 2005; Koenig, 2012).

Besides that, religious groups/communities are still an important source of social support network. Being a part of a religious group helps an individual relate to the society in a positive way and also gain a socially integrated feeling and emotional security, especially in the case of societies where there is a prevailing trend of individuals going separate ways and a break down of social relations (Hirschman, 2006; Lim & Putnam, 2010).

Not only that, religion is a key part that leads to ethical values which in turn are used as a basis of social behavior. The religious scriptures show the ways of love, help and sharing amongst people, and instill via the faith formation process such moral virtues as compassion, kindness, friendliness, etc. (King & Boyatzis, 2015; Norenzayan, 2013).

Religious involvement not only provides members with a sense of belonging which supplies comfort and relief but also offers a buffer against the increasing individualism that is a characteristic of the society nowadays (Hirschman, 2006; Lim & Putnam, 2010). Understanding the emergence of religion from its historical roots is the basis for understanding the role of religion in social change and how religion/social change in turn continue to influence faith of an individual.

## **5.2. Religion and Identity in the Digital Era**

The advent of digital technology has totally changed the ways that people think about their identities and how they relate to others. People are now empowered in the digital space to articulate their religious beliefs and explore such faith issues in ways that have never been available before, and digital media have indeed led to fresh forms of religio-culture communication and religious participation (Campbell, 2013; Hutchings, 2017; Pergantis et al., 2025).

Digital media is a tool through which an individual can get access to religious knowledge very quickly and also can get the religious talk/conversation even if it is far apart from the place of those religious teachings. Thus, online platforms widen the scope of religious exploration, and individuals are thus empowered to arrive at their understanding of faith (Campbell, 2013; Simos & Xyloparkioti, 2025).

In fact, from a psychological point of view, identity development can be greatly influenced by digital communication (Davis, 2016; Clark, 2011; Campbell & Evolvi, 2020). Presentation of ourselves living in the virtual world accounts for a large portion of our identity and this includes the private domain of religious beliefs as well (Turkle, 2011; Davis, 2016).

Digital technology plays a significant role in young people's engagement with religious and spiritual faith too. The social media and online communities are the places where they can question and discover ideas on their meaning and identity, and continue the dialogue with others on the matters of religion and philosophy (Smith & Denton, 2005; Hutchings, 2017). The digital world also offers the possibility to mix one's own traditional religious beliefs with the elements of modern culture. Therefore, it becomes a border-crossing platform for individuals to accumulate various cultural and religious elements from which they can synthesize (Norenzayan, 2013).

Consequently, religion in the digital era is a substantive element of the whole identity formation of the present generation and is further evidence of the agility of religious traditions living in the midst of a societal environment undergoing changes.

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## **6. Psychological Challenges of the Digital Age**

The digital changes that engulf the modern societies have not only altered the traditional ways of human interactions, correspondences, networks, etc., but also have impacted psychologically the daily/ordinary lives of the modern person (Drigas & Mitsea, 2022 ;Carr, 2010). Being digital bombarded with the information from the screen and the instant messages has been found to have negative effects on the emotional well-being of the person, such that he/she is more prone in getting stressed, and in general feeling depressed/lonely, disappointed with oneself when comparing with others (Twenge, 2017; Turkle, 2011).

Regardless of the fact that in the digital age one is able to get connected to more people, there are still many who feel socially isolated (Drigas & Sideraki, 2021 ;Holt-Lunstad et al., 2015). In-person relationships are simply irreplaceable by virtual ones (Twenge, 2017; WHO, 2022; World Values Survey, 2022), such that those who are addicted to the digital

world and gaming spend less time with real people and hence their human contact is greatly diminished (Turkle, 2011; Mitsea et al., 2023; Simos & Katsiampoura, 2025 ;Kuss & Griffiths, 2012).

In such atmosphere of alienation and psychological problems, religion has a potential to be a valuable resource of psychological help (Chaidi & Drigas, 2022 ;Koenig, 2012 ). Going back to the spiritual roots, one can find his/her rock and shelter which provides unexplainable stability in an ever changing environment. Religion, therefore, can serve as a coping mechanism for an individual in times of emotional distress and anxiety (Koenig, 2012; Pargament, 2001; Simos et al., 2026; Simos & Karabatzaki, 2025).

The different religious activities like praying, chanting, or meditating have been reported to have a calming and therapeutic effect on practitioners. The practitioners are able to focus on their breathing, hence they become calm and try not to think about their problems (Hefti, 2011).

On the other hand, from the perspective of sociology and community studies, religious communities can be seen as activities, interactions, and engagements on the part of their members which in turn awaken and activate bonds of friendship, trust, and mutual support between the members of the community. Communing and engaging with each other in a religious sense give the members a sense of being in a safe place or in a family environment (Lim & Putnam, 2010).

Understanding religion and its place in the digital culture depicts the pivotal facet of contemporary social life and delineates the continuously significant role of faith in molding the psychological and social experiences of the present-day individual (Christiano et al., 2015; Chaidi et al., 2021; Galitskaya & Drigas, 2020).

The association that ties together religion, psychology, and education delineates the complex and multidimensional arena that, nonetheless, keeps on shaping the advancement of contemporary societies. Religion as a crucial human element in personal identity, psychological health, and morality development had been the prime issue of this paper. The fact that the present-day society is characterized by the rapid social and technic changes does not take away the role of religion as an important element in the human search for meaning and stability (Christiano et al., 2015; Koenig, 2012).

Most of all, religion has been and still is a potent factor in the psychological development of human beings as it offers an interpretative framework for individuals to make sense of their experiences and deal with anxieties deriving from human existence. Spiritual beliefs and practices provide the comfort which the human mind needs in times of stress and uncertainty. Psychology theories have illustrated that religious experiences are often correlated with the personal growth of an individual and increased understanding of oneself (Pargament, 2001; Park, 2005).

The relation of religion and psychology is a pointer to the role of spirituality in human growth. Research in psychology has demonstrated that religious beliefs and practices may bring about emotional stability and overall psychological well-being if the same are done in a healthy, balanced manner. At the same time, it is necessary to be cautious while integrating the knowledge of psychology with the religious understanding to prevent any conflicts from arising between the scientific methodologies and the religious interpretations (Hefti, 2011; Bergin, 1991).

From a religious perspective, education is one of the spheres in which religion can exert moral and social influence. The environment in which learning takes place provides an important context for nurturing and developing socially responsible and self-regulated individuals. By encouraging reflection on questions such as "What is right?", "How should we live?", and "What are our responsibilities toward others?", educational institutions create a foundation for interaction based on trust, empathy, and respect for others, values that are often supported by religious perspectives (King & Boyatzis, 2015; Jackson, 2014).

The teaching element of religion is one which merges cognitive, affective, and moral modes of learning and thus caters to the whole (Nucci & Narvaez, 2008; Lickona, 1991). Learners who have been brought up in such spiritual value-oriented environments are touted to become balanced and caring social citizens.

The world of today is characterized by an entirely new set of problems which affect the ways individuals relate to religion, experience the faith, and account for their identities. Social upheaval at a rapid pace, as well as the recent innovations in technology, have changed the grounds on which the religious beliefs can be expressed and passed on. Whereas the internet has become a remarkable avenue for religious exchange and learning, it has at the same time become a device whereby new problems from the point of view of the psyche, such as those revolving around the identity formation and social interaction, are introduced (Campbell, 2013; Hutchings, 2017).

In religiously speaking, it still is possible for religion to operate as a stabilizing factor for individuals living in highly technological societies. The inward spiritual core together with one's faith in the divine being, provides, even under such circumstances, continuity and meaning as the world is still characterized by coming and going of events and people. Faith-based groups, without doubt, still provide various ways of socializing, emotional comfort, and social integration (Lim & Putnam, 2010; Hirschman, 2006).

The discursive analysis of the current research evidences that religion is still very much a factor that determines the characteristics of the modern-day individual. The crossroads of religion, psychology, and education enable us to see the deeper picture of human development and behavior in general. And faith is seen as the key variable that keeps influencing the personal identity, moral values, and social relationships even in the absence of tangible religious rituals (Norenzayan, 2013; McKay & Whitehouse, 2015).

Understanding the role of religion in contemporary societies requires an interdisciplinary approach that combines perspectives from psychology, education and social sciences. Such an approach allows a more comprehensive understanding of the ways in which faith contributes to individual well-being and social cohesion (King & Boyatzis, 2015; Koenig, 2012).

It is imperative that upcoming studies explore in greater depth the implications that religion, psychological development, and educational practices carry for the presence of faith in the world still apprehending rapid societal changes. Special focus should be devoted to figuring out how the emergence of technological advances among younger generations is bound to alter their religious experiences and / or contribute to their identity formation (Campbell, 2013; Turkle, 2011).

On the whole, religion is still a significant player in the formation of the modern individual by giving meaning, a moral compass, and psychological backing. The fusion of the religious, psychological, and educational domains leads to the individuals who are indeed prepared to respond to the presentday socio-political challenges with due responsibility and an ethical sense (Christiano et al., 2015).

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## 7. Conclusion

The present paper has explored the multifaceted interactions between religion, psychology and education in contemporary societies. It has pointed out that despite modernity, religious faith still plays a significant role in shaping the individual. The interdisciplinary approach taken in this work presented religion as a phenomenon affecting the different areas of human life, such as personal identity, psychological well-being and educational development.

From the present theoretical analysis, it can be concluded that religion still acts as an important source of meaning, moral guidance and comfort even in a highly scientifically and technologically advanced world. Religious beliefs and practices enhance individuals' psychological strength by giving them interpretative lenses for their life experiences thus enabling them to handle anxiety and stress better (Pargament, 2001; Koenig, 2012).

Besides, the paper has revealed that religion is still a vital element of education, especially in the development of morals and the creation of socially responsible people. Schools that encourage a conversation between religious and scientific views are likely to help students develop their critical thinking skills, become more culturally aware and ethically sensible (King & Boyatzis, 2015; Jackson, 2014).

Apart from that, this research has paid attention to how digital media change the nature of religious experience and how they influence the process of identity formation. On the one hand, the internet offers new channels for religious communication and learning; on the other hand, it poses some challenges to the individual's psyche in the form of social loneliness and fragmented identity (Campbell, 2013; Turkle, 2011). These changes stress the necessity of adopting multifaceted approaches which integrate psychological knowledge, teaching methods and religious awareness.

This paper proposes to the scholars an enhanced theoretical understanding that links religion, psychology and education in the framework of technologically advanced societies of today. Highlighting the convergence of the three disciplines, it provides a holistic view on how faith influences human development in the present era (Astin, Astin, & Lindholm, 2011; Paloutzian & Park, 2013).

### *Limitations*

This theoretical review of literature does not involve any empirical evidence and is one of its limitations. Data-driven research either quantitative or qualitative could well illustrate the relations between religious faith, mental well-being, and education experienced environment in culturally diverse settings which is what one could expect from a future study.

### *Implications and Future Research*

Future studies may explore the role of religion in digital learning environments, as well as examine how technological developments influence the formation of religious identity among younger generations. Research based on empirical data concerning students' perceptions of religion and religious education could further deepen our understanding of the role of faith in contemporary educational systems.

Moreover, interdisciplinary collaboration between psychology, education, and religious studies may contribute to the development of culturally and spiritually sensitive pedagogical approaches and clinical interventions.

In sum, religion is still a cardinal factor in the contemporary world through the roles it plays in producing meaningfulness, mental stability, and providing moral orientation. The combined religious, psychological and educational perspectives present a solid basis for understanding the growing of today's individual and for fostering communities that are socially united and morally responsible that ones.

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## **Compliance with ethical standards**

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The Authors proclaim no conflict of interest.

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