



## GENDER, RELIGIOSITY AND PSYCHOLOGICAL WELL-BEING OF ISLAM STUDENTS

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### ABSTRACT

The purpose of the current study was to find out the relationship between religiosity and various of psychological well being among Islam Boys and Girls undergraduate students. Earlier research showed a positive relationship between these two variables. It is survey type correlated research design. The sample of 60 Boys and 60 Girls students from Islam families which are range from 19 to 21 years age was chooses for study from 120 students. Religiosity operationally defined, who score high on religiosity scale are religious where as who score low on religiosity scale are non-religious. Only religious Boys and Girls Islam students were chosen an independent variable. Because they are important for areas of psychological well-being such as autonomy, environmental mastery, personal growth, positive relation with others and purpose of life. Data was collected by using religiosity scale of Dr. Bhushan and Ruff's psychological well-being scale. The collected data was analysed by Mean, SD and Pearson product movement correlation and Z test for studying Gender difference. There is positive correlations Co-efficient between religiosity ( $r=0.29$ ) and psychological being ( $r=0.24$ ) Islam Boys and Girls students which was significant at 0.05 level. The Data also revealed that positive correlation does indeed between religiosity and autonomy ( $r=0.60$ ), religiosity and Environmental mastery ( $r=0.25$ ), religiosity and Personal growth ( $r=0.47$ ), religiosity and positive relation with other ( $r=0.31$ ) and religiosity and purpose of life ( $r=0.66$ ), Self Acceptance ( $r=0.26$ ), Islam Boys undergraduate students. It also showed that positive correlation does indeed between religiosity and autonomy ( $r=0.38$ ), religiosity and environmental mastery ( $r=0.50$ ), religiosity and personal growth ( $r=0.26$ ), religiosity and positive relation with others ( $r=0.30$ ) and religiosity and purpose of life ( $r=0.68$ ), religiosity and self acceptance ( $r=0.36$ ), in Islam Girls undergraduate students. The Z test show no significant gender differences between religiosity ( $Z=0.067$ ) and psychological well being ( $Z=0.075$ ) at 0.05 level of Islam students.

**KEYWORDS:** Religiosity, Islam Boys and Girls undergraduate students, psychological well being.

**INTRODUCTION:****1.0 INTRODUCTION : -**

Today every adolescents any religion are in the crisis of identity versus role confusion because society has become multi-complex, and their roles in community are very diffuse and confusing. The religious role are not longer well defined and prescribed. Knowledge explosion, material wealth pursuits, plurality of society and estrangement from extended family system, the hypocrisy of adult standard, fallacy of physical maturity, political environments, familial religious environment have a great battle particularly in the Islam adolescents.

However, biogenic, psychogenic, sociogenic and psychological needs that the adolescents satisfy. He has got exuberant energy for fulfilling needs. Perhaps he has not logical rationales to balance between degree of freedom and threshold danger of mental health. Islam adolescents engages in activities that pose real thereof to satisfy his or her psychological well being with religious format.

Although Religiosity is a complex concept and difficult to define at least two reasons. The first reason is the uncertainty and imprecise nature of English language. Robert Thesaums found religiosity is to synonymous with such term as religiousness, orthodoxy, faith, belief piousness, devotion and holiness. The synonyms reflect that what studies religiosity would term as dimensions of religiosity. The second reason, for this complexity is that current interest in the concept of religiosity crosses several academic discipline, each approaching religiosity in different vantage points and few consulting one another. (Cardwell 1980) Theologian would address religiosity as faith while religious educator could focus on orthodoxy and belief. Psychologist might choose to address the dimensions of devotion holiness and piousness. Sociologist would consider the concept of religiosity membership of religion, attendance, belief acceptance and doctrinal knowledge and living the faith. Glock and Stark identified five dimension of religiosity such as experiential, ritualistic, ideological, intellectual and consequential. Fukuyama (1960) examined and identified cognitive, cultic, creedal and devotional dimensions or religiosity. Allport and Ross (1967) identified two basic dimension of religiosity extrinsic and intrinsic. Dr. Koeing explained what religion can do for our health. The Religious practices particularly involvement in faith community and religious commitment are cope better with stress, well-being and have hope and optimistic. They express less depressive less anxiety and they committee less suicide. They don't drink, use drug, smoke. They have healthier life style. Therefore religion is positive with psychological, behavioral and its social mechanism.

Mental health and illness include magical, religious and naturalistic element. The spiritual and religious influence on health are strongly recognized in any Islam. Islamism hold always holistic system of belief in which human nature as being independent and integrated (Fowler 1997). Therefore, Islam's concept of mental health can not be separated from beliefs. Islam's values are mutual dependence, thus community and psychological well being is stressed than individual well-being.

Islamism is both theology and philosophy. The term Islam has come to represent whole spectrum of beliefs, practices and its way of life than religion. Islamism affects every aspect of life of Islam from birth throughout their lives (Mysorkar 2006).

Psychological well-being is multi-dimensional concept which includes cheerfulness, optimism, playfulness, self-control and sense of detachment, freedom from frustration, anxiety,

loneliness are dimensions of psychological well-being (Sinha & Verma 1992). McCulloch (1991) has shown that satisfaction, moral, positive effect and social support, constitute psychological well-being. In modern society personal well-being has referred to psychological well-being. Traditionally negative states like depression, separation, alienation and similar topics focused on and find the effects on psychological and physical state. Recently term studies have been conducted on subjective moods or feelings of well-being and their determinants (Crocker, Lutheran 1994) Ryff (1989) originally defined psychological well-being as self-acceptance, and self growth.

Psychological well-being as self acceptance, positive relation to others, autonomy, environmental mastery, purpose of life and personal growth, has been theoretically related to several important human values, life satisfaction, interpersonal relationship, success in work, creativity, sales of psychotherapy, Palmer and Donaldson and Stongth (2001) found that emotional intelligence moderately correlated with psychological well-being. Finding from previous studies have examined multiple dimensions of psychological well-being suggest that different pattern of association between religiosity, spirituality and well-being are likely to emerge across and diverse dimensions of psychological well-being (Frasier, Mintz & Mobley 2005, Maselko & Kubzansky 2006). Greenfield and Nadine (2000) noted relationship between religious participation and psychological well-being were largely contingent dimension upon psychological well-being under consideration. Elision (1991) explored the relationship of religiosity and measures of psychological well-being.

Health psychology and psychology of religion has significant contribution to study religiosity and mental well-being Bargin (1999) review empirical literature on relationship between religiosity and mental well-being, provide evidence that average effect of general positive although dramatic his view that number of correlation between religions affiliation and mental health. Ellis (1980) has claimed that religiosity is accompanied with irrational thinking and emotional disturbances... Garter (1987) found that religion is associated with psychotherapy Sirohi (2001) studied differential effect of Islam religion on psychological well being, and religiosity of adolescents. He found that Christian adolescents were more inhibited and bold, more vigorous and less individualistic, less self acceptance, poor mental health than others but they have strong faith on religion.

Joshi Shobna and Jai Madhu (2008) studied religions belief and its relation to psychological well-being. They found that the significant relationship between religiosity and psychological well-being. The religion has significant effect on happiness and overall sense of psychological well-being. Singh et. al. (2000) studied psychological well-being was subjective feeling of contemptment, happiness, satisfaction with life. The study was carried on 250 students sample. It was found that positive self-efficacy, Locus of control, optimistic attitude affect on psychological well-being of students. Review of Literature of earlier research show positive relation between religiosity or various religion and various areas of psychological well-being. Therefore in the current study researcher was interested to find the relationship between religiosity and various areas of psychological well being of Islam students.

### **1.1 The purpose of the study :-**

The main purpose of the study was to find out relationship between religiosity and various areas of psychological well being such as autonomy (ATN) environmental mastery,

(ENM) personal growth (PRG), positive relation to others (PRO), purpose of life (PIL) and self-acceptance (SA) of Islam undergraduate college students.

## **2.0 RESEARCH METHODOLOGY :-**

### **2.1 Objectives :-**

1. To study the relationship between religiosity and psychological well-being among Islam students.
2. To study the relationship between religiosity and various areas of psychological well being of Islam Boys students.
3. To study the relationship between religiosity and various areas of psychological well-being of Islam Girls students.
4. To study the gender differences between religiosity and psychological well-being of Islam students.

### **2.2 Hypotheses :-**

1. There is a positive relationship between religiosity and psychological well-being among Islam students.
2. There is a positive relationship between religiosity and various areas of psychological well-being of Islam Boys students.
3. There is a positive relationship between religiosity and various areas of psychological well being of Islam Girls students.
4. There is he gender difference between religiosity and psychological well-being of Islam students.

**2.3 Design :-** It is survey type correlated design.

### **2.4 Sample :-**

The sample of 60 Boys and 60 Girls undergraduate students from Islam families which are range from 19 to 20 years age chooses for study, only religious Islam Boys and Girls students were selected on the basis of high score on religiosity scale.

### **2.5 Variables :-**

#### **A) Independent Variables :-**

Religiosity :- Islam Boys and Girls undergraduate students.

#### **B) Dependent variables :-**

Areas of psychological well being (PBW)

- i) Autonomy (ATN)
- ii) Environmental Mastery (ENM)
- iii) Personal growth (PRG)
- iv) Positive relation with others (PRO)
- v) Purpose in life (PIL)
- vi) Self Acceptance (SA)

## 2.6 Research Tools :

In the present study following tools were used.

1) Religiosity scale – This scale is five point likert type scale. This scale has been developed by Dr. L.I. Bhushan. The term religiosity refers to religious faith. The score on the test of religiosity indicate high score to which an individual can be identified as religious. This scale consist of 36 items. 25 items were positive and 11 items negative reliability of the scale is 0.82 on split half reliability method and validity 0.57.

2) Scale of Psychological well-being – Ryff C.D. and Singer B. developed this scale. It is self report inventory consisting 18 items. It consists a series of statements reflecting six areas of psychological well-being, autonomy (ATN) environmental mastery (ENM) personal growth (PRG) positive relation with others (PRO), purpose of life (PIL) and self-acceptance (SA). Respondents rate statements on a scale of 1 to 7 in which 1 indicating strong disagree, 2 indicating some what disagree, 3 indicating a little disagree, 4 indicating don't know, 5 indicating a little agree, 6 indicating somewhat agree and 7 indicating strong agree. The reverse score for 4, 5, 6, 10, 14, 15 and 16. whereas remaining items has positive scoring. Each of high score indicate that respondents has mastery of the area in his or her live. Conversely a low score indicate respondents struggle to feel comfortable with that particular concept.

## 2.7 Data collection and statistical analysis :-

Initially, for data collection 100 students belonging Islam families were approached individually and administered a religiosity scale. The students who score high on religiosity scale were considered religious and selected as sample, which consists 30 Islam Boys and 30 Islam Girls students. Actual for data collection Ruff's and Singer scale of psychological well-being administered on 60 Islam students sample (30 Boys and 30 Girls students) The collected data were scored as prescribed in the manual of tests and inventories. The obtained data was analyzed by Mean, SD, Pearson-product movement correlation method and for studying gender differences in religiosity and psychological well-being Z test was used.

## 3.0 RESULTS AND DISCUSSION :-

**Table 1 : Correlation co-efficient between Religiosity and Psychological well-being among Islam students.**

Gender	N	df	V	Significance
Boys	60	28	0.29	Significant at 0.05
Girls	60	28	0.24	Significant at 0.5

The result table 1.00 shows the correlation co-efficient between religiosity and psychological well being among Islam students. The Boys Islam students is found to be  $r=0.29$  ( $P<0.05$ ) and Girls Islam students found to be  $r=0.24$  ( $P<0.05$ ). Both correlation are positive one which is significant at 0.05 level. Therefore hypotheses is accepted. It means there is positive relationship between religiosity and psychological well-being among Islam students. In means that the religious faith and practices, religious commitment in Islam are cope better with psychological well-being.

**Table 2 : Correlation co-efficient between religiosity and various areas of PBW of Islam Boys students.**

Psychological well-being (PBW)	Autonomy (ATN)	Environmental Mastery (ENM)	Personal Growth (PRG)	Positive relations with others (PRO)	Purpose in life (PIL)	Self Acceptance (SA)
Religiosity	0.60	0.25	0.47	0.34	0.66	0.26
Significance	sig. 0.05	sig. 0.05	sig. 0.05	sig. 0.05	sig. 0.05	sig. 0.05

Table No. 2 shows the r values between religiosity and various areas i.e. autonomy (ATN)  $r=0.60$  environmental Mastery (ENM)  $r=0.25$ , personal growth (PRG)  $r=0.47$ , positive relations with others (PRO)  $r=0.34$  purpose in life (PIL)  $r=0.66$  and self acceptance  $r=0.26$  of psychological well being of Islam Boys students, which are significant at 0.05 level. Therefore hypothesis is accepted. It means that there is a positive relationship between religiosity and various areas of psychological well-being.

**Table 3 : Correlation coefficient between religiosity and various areas of PBW of Islam Girls students.**

Psychological well-being (PBW)	Autonomy (ATN)	Environmental Mastery (ENM)	Personal Growth (PRG)	Positive relations with others (PRO)	Purpose in life (PIL)	Self Acceptance (SA)
Religiosity	0.38	0.50	0.26	0.30	0.68	0.36
Significance	sign 0.05	sign 0.05	sign 0.05	sign 0.05	sign 0.05	sign 0.05

Table 3 shows r values between religiosity and various areas i.e. autonomy (ATN)  $r=0.38$ , environmental mastery (ENM)  $r=0.50$ , personal growth (PRG)  $r=0.26$ , positive relation with others (PRO)  $r=0.30$ , purpose in life (PIL)  $r=0.68$  and self-acceptance (SA)  $r=0.36$  of psychological well-being of Islam Girls students. All correlated values (r) are significant at 0.05 level. Therefore hypothesis is accepted. It means that there is a positive relationship between religiosity and various areas of psychological well-being of Islam Girls students. But all values of correlation are low and moderate levels which shows small definite and substantial positive relationship between religiosity and various areas of psychological well-being of Islam Girls students.

**Table 4 : Z value of Gender differences between religiosity and PWB of Islam students.**

Variable	Gender	N	Mean	SD	Z value	Significance
Religiosity	Boys	60	127.56	10.36	0.067	No Significant 0.05
	Girls	60	128.10	14.60		
Psychological Well-being (PBW)	Boys	60	73.33	16.33	0.075	No Significant 0.05
	Girls	60	74.33	19.18		

Table No. 4 show the no significant differences in religiosity and psychological well being of Islam students But when the Mann-Whitney U test was carried out for assessing the difference between religiosity and psychological well being of Islam Boys and Girls students. But critical value of U are not much useful because the sample of study is larger. Therefore researcher calculated z values. The calculated value z value of Islam Boys and Girls students of religiosity ( $z=0.067$ ) is not significant at 0.05 ( $P\geq 1.96$ ) level. The other calculated z values of Islam Boys and Girls students of psychological well being ( $z=0.075$ ) is no significant at 0.05 ( $P\geq 1.96$ ) level. Therefore forth hypothesis is accepted. It means that there is no gender differences between religiosity and psychological well-being of Islam students. The Means (M) of Islam Boys students and Islam Girls students on religiosity and psychological well-being ( $M=127.56$ ,  $M=73.73$ ,  $M=128.10$ ,  $M=74.33$ ) respectively are seen to be favour to Islam Girls students. It means that Islam Girls, students tend to more religious and more better psychological well being than Islam Boys students.

#### **4.0 CONCLUSION AND LIMITATIONS :-**

##### **4.1 Conclusion :-**

1. There is positive relationship between religiosity and psychological well-being of Islam students.
2. There is positive relationship between religiosity and psychological well-being of Islam Boys students.
3. There is positive relationship between religiosity and psychological well-being of Islam Girls students.
4. There is no gender differences between religiosity and psychological well-being of Islam students.

##### **4.2 Limitations :-**

1. Its psychological implication should be personal .
2. Further researcher should adopt different approach to make relation between religiosity and psychological well-being.
3. This study conducted on only religious Islam Boys and Girls students.
4. The sample size and area of study was limited for only urban undergraduate students.
5. Age, socio economic status, other religion, rural, variables should be considered for further research.

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