Religiosity and Psychological Wellbeing among University Students in Jeddah, Saudi Arabia

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Abstract--This study aimed to determine the relationship between religiosity and psychological wellbeing among university students. A survey research method with a cross sectional research design was used in this study. The population of this research is female students in Jeddah, Saudi Arabia. The sample sizes were 50 female university students from EFFAT University which selected by used convenient sample technique. The survey assessed demographic information of the students, also the rituals and mu'amlt of religiosity with determined psychological wellbeing of the students. The scales used in this study were Muslim Religiosity-personality inventory (MRPI) and psychological well-being scale (SPWB). Pearson correlation analysis was used to evaluate the correlation between religiosity and psychological wellbeing. The result indicated a positive relationship between religiosity (rituals and mu'amlat) and psychological well-being. The joint family system also correlated with rituals of Muslim religiosity-personality. Joint family system had higher level -f ritual religiosity than nuclear family system.

Keywords--Psychological well-being; students; family; religiosity; personality

I. INTRODUCTION

Religion is defined as "a set of shared beliefs and values that carry certain ideological orientations [1]. Religion is among factor that contributed in the overall health of an individual through psychological stability, social networking, empowerment, certain religious rituals, lifestyle or other factors [2]. Religion may contribute directly to people's well-being or indirectly by giving a sense of meaning and purposeful direction in life. Religion, belief and culture known as one potential sources of moral purpose and personal strength in ill-health, healing, suffering and dying [3]. Contemporary research has shown that religiosity and existential meaning are important constructs in prevention of illness, promotion of wellness, and successful adaptation to life's changing circumstances. The practice of religion has a significant effect on happiness and an overall sense of personal wellbeing. It had been well-accepted that religious beliefs can shape a person's psychological perception of pain or disability as it creates a mindset that enables the person to relax and allows healing on its own.

Based on World Health Organization report, approximately 13% of total global burden of disease is correlates to untreated mental disorders [4]. Most mental disorders is beginning with young adulthood and estimates half of young adults attend post-secondary education [5]. The young students in higher education with mental disorders are increasing as many students that seek help from counseling services provided in higher education institutions [6].Psychological wellbeing included happiness and satisfaction of life and fulfillment, functioning and life purpose. There are 6 components for psychological well-being included self-acceptance, positive relationship

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with others, autonomy, environmental mastering, life purpose and personal growth [7]. Hence, psychological wellbeing conceptualized with emotional, physical, cognitive and social processes [8].

There are previous study that comprises the main focus of this study. Aflakseir (2012) aimed in this study to find the relationship between religiosity, personal meaning, and psychological wellbeing. This study had explored the perception of Muslim students about religiosity and relationship toward the meaningful life. The sample consisted 60 Muslim students from Southampton and Birmingham University in England. Four scales were distributed among participants, the first one is about Life Attitude Profile-Revised Scale, second scale was Sources of Meaning Profile-Revised Scale, third scale was Psychological Well-Being Scale, and last scale was Strength of Spiritual Belief Scale. The results indicated that Muslim students perceived their life as meaningful and important. Besides, the finding also showed that religion have important role in perceiving meaningful life. In additionally, there was a positive relationship between these indicators psychological wellbeing, spirituality, and religiosity [9]. In a research conducted by Hamsyah and Subandi (2017) it was proven that the intensity of 'dzikir' act is significantly correlated with well-being of those Muslims who practiced it (p < 0.01). This result is supported by qualitative data from interviews with members of the Sufi group [10].

The study of Achour, et al. (2014) seeks to measure religiosity and its effects academic Muslims wellbeing. The sample was 315 female Muslims from different universities in Malaysia such as University of Malaya, National University, and Putra University. The age range of the participants was from 30 to 60 years. Findings of this study indicated a positive relationship personal wellbeing and religiosity. The personal wellbeing was correlated with beliefs and worship and prayer [11].

In today's fast paced world of rising political, economic, and social instability, which increasingly difficult to ward off feelings of anxiety, depression or loneliness. This study aimed to determine the relationship between religiosity and psychological wellbeing among university students.

II. METHODOLOGY

A survey research method with a cross sectional research design was used in this study. The population of this research is female students in Jeddah, Saudi Arabia. The sample sizes were 50 female university students from EFFAT University which selected by used convenient sample technique.

The demographic information was used in this study to collect demographic variables, including age of participants, level of education in college, and family system wither its joint or nuclear. The Muslim Religiosity-Personality Inventory (MRPI) was used included two parts rituals and Mu'amlat religious personality scale. The first part of the scale had 18 items and assessed the individual religiosity from a ritual viewpoint which is related to behaviors, emotions, attitudes and motivations. The second scale had 15 items that assessed the individual religiosity from mu'amalt viewpoint, and it's related to inter-personal and intra-personal behaviors, emotions, and attitudes. This inventory measured the Muslim religiosity personality on a 5 point scale, 1 indicates "Always", while 4 indicated "Never".

In addition, psychological well-being scale (SPWB) was used which had 18 item scale used to measure individual differences in psychological well-being, on a 6 point scale ranged from 1 to 6. 1 indicates 'strongly disagree', while 6 indicate 'strongly agree'.

Permission to use both scales MRPI and SPWB were taken from the research approval department for ethical matters. The participants were asked to sign a consent form to make sure they understood the research topic, and also to make sure that their identification questions would remain anonymous. Then the data was collected and analyzed using the SPSS software.

III. RESULT AND DISCUSSION

Result

In Figure 1, there were 16 respondents (32%) aged less than 22 years old and 34 respondents were aged more than 22 years old.
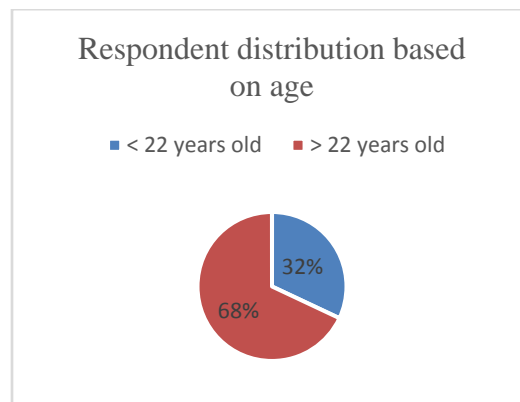

Figure 1: Respondent distribution based on age.

In Figure 2, 11 respondents (22%) were sophomores and 39 respondents (78%) were junior or senior.
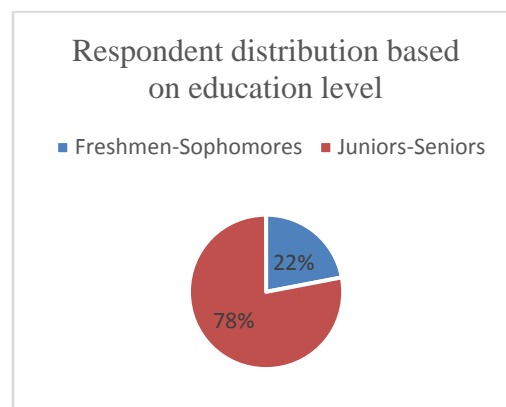

Figure 2: Respondent distribution based on education level.

In Figure 3, 34 respondents (68%) had joint family system and 16 respondents (32%) ad nuclear family system.
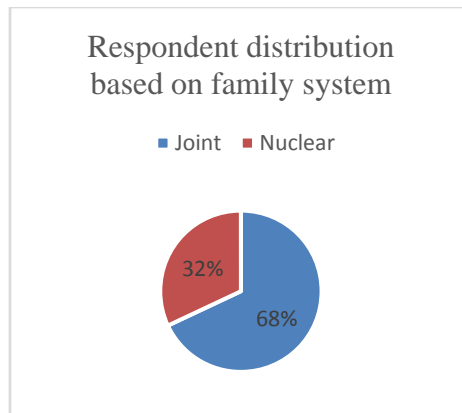
Figure 3: Respondent distribution based on family system.

Table 1 represented significant positive reliability of three variables. The rituals part of the Muslim Religiosity-Personality Inventory scored 0.81, the mu'amalt part scored in the reliability 0.77, and the Psychological wellbeing scale scored 0.78. These numbers shows high reliability.

Table 1: Reliability co-efficient of the study variables [N=50]

Variables	α	Number of items
Muslim religiosity- personality inventory (rituals)	0.81	18
Muslim religiosity-personality inventory (Mu'amalat)	0.77	15
Psychological wellbeing scale	0.78	18

In Table 2, the subscales of psychological wellbeing passivity correlated with mu'amlat of religiosity in university students, as well as the rituals scale. The two parts of the Muslim Religiosity-Personality Inventory (rituals and mu'amalt) were correlated with each other.

Table 2: Mean and standard deviation of study variable [N=50]

Variable	M	SD
Muslim religiosity-personality inventory (rituals)	43.7	9.8
Muslim religiosity-personality inventory (Mu'amalt)	25.4	6.4
Autonomy	8.5	3.0
Environmental mastery	8.3	2.7
Personal growth	4.1	2.60

Positive relationship	5.4	2.30
Purpose of life	6.9	3.60
Self-acceptance	6.70	3.60
Total of psychological	3.30	8.60

Table 3 represented inter correlation of study variables. The Muslim religiosity-personality inventory (Mu'amalt) had correlation with Muslim religiosity-personality inventory (rituals) with 0.61. Meanwhile, autonomy had correlation with Muslim religiosity-personality inventory (Mu'amalt) of 3.0 and correlation with autonomy itself of 0.10. Environmental had correlation with Muslim religiosity-personality inventory (rituals) of .05 and correlated with Muslim religiosity-personality inventory (Mu'amalt) of 0.16. In addition, personal growth had correlation with Muslim religiosity-personality (rituals) of 0.60 and correlated with autonomy of 0.67. The positive relationship had correlation of -0.23 with Muslim religiosity-personality inventory (rituals) and correlation of -0.10 with Muslim religiosity-personality inventory (Mu'amalt). Furthermore, purpose of life had correlation of 0.07 Muslim religiosity-personality inventory (rituals) and correlation of 0.42 with Muslim religiosity-personality inventory (Mu' amalt). Self-acceptance had correlation of 0.28 with Muslim religiosity-personality inventory (rituals) and correlation of 0.60 with autonomy. Meanwhile, total of psychological had correlation of 0.30 with Muslim religiosity-personality inventory (rituals) and correlation of 0.72 with self-acceptance.

Table 3: Inter correlation of study variable [N=50]

Variables	1	2	3	4	5	6	7	8	9
Muslim religiosity-personality inventory (rituals)	-								
Muslim religiosity-personality inventory (Mu'amalt)	0.61**	-							
Autonomy	8.5	3.0	0.10	0.32**					
Environmental mastery	0.05	0.16	0.65**	-					
Personal growth	0.60	0.31*	0.67	0.6**	-				
Positive relationship	-0.23	-0.10	0.45**	0.32**	0.37**	-			
Purpose of life	0.07	0.13	0.42**	0.47**	0.44**	0.15	-		
Self-acceptance	0.28*	0.32*	0.60**	0.63**	0.54**	0.24	0.80**	-	
Total of psychological	0.30	0.23	0.87**	0.85**	0.81**	0.58**	0.65**	0.72**	-

In Table 4, Muslim religiosity-personality inventory (rituals) had p-value of 0.90 with mean of 40.19 for participant aged below than 22 years old. For Muslim religiosity-personality inventory (Mu'amalt) had p-value of 0.95 with mean of 25.85 for participant aged more than 22 years old. The autonomy had mean of 9.40 for participant aged less than 22 years old with p-value of 0.36.

Meanwhile, environmental mastery had mean of 3.58 for participant aged more than 2.50 with p-value of 0.21. Personal growth had mean of 5.12 for participant aged less than 22 years old with p-value of 0.01. In addition, positive relationship had mean of 5.70 with p-value of 0.58. Purpose of life had mean of 6.44 for participant aged more than 0.002. Self-acceptance had mean of 6.70 with p-value of 0.08. Furthermore, total of psychological had mean of 31.76 for participant aged more than 22 years old with p-value of 0.09.

Table 4: Group differences (age) in the study variable [N=50]

Variables	< 22 years old		> 22 years old		t	p-value
	M	SD	M	SD		
Muslim religiosity-personality inventory (rituals)	40.19	8.12	45.47	10.22	-1.81	0.92
Muslim religiosity-personality inventory (Mu'amalt)	24.23	6.10	25.85	6.62	-0.63	0.95
Autonomy	9.40	3.44	8.05	2.72	1.46	0.36
Environmental mastery	9.06	3.15	7.95	2.50	1.36	0.21
Personal growth	5.12	3.26	3.58	2.11	2.0	0.01*
Positive relationship	5.70	2.72	5.32	2.10	2.52	0.58
Purpose of life	7.81	2.94	6.44	1.59	2.14	0.002**
Self-acceptance	6.75	4.44	6.70	3.30	0.04	0.08
Total of psychological	37.12	12.48	31.76	7.58	1.89	0.09

In Table 5, Muslim religiosity-personality inventory (rituals) had mean of 43.70 for nuclear family system with p-value 0f 0.05. Muslim religiosity-personality inventory (Mu'amalt) had mean of 25.80 for nuclear family system with p-value of 0.14. Autonomy had mean of 7.60 for joint family system with p-value of 0.96. Environment mastery had mean of 8.10 for nuclear family system with p-value of 0.90. Personal growth had mean of 31.80 with p-value of 0.73. Meanwhile, positive relationship had mean of 4.00 for nuclear family system with p-value of 0.64. Purpose of life had mean of 4.90 for joint family system an p-value was 0.82. Self-acceptance had mean of 6.10 for joint family system with p-value of 0.62. Total of psychological had mean of 7.00 for nuclear family system and p-value was 0.53.

Table 5: Group differences (family system) in the study variable [N=50]

Variables	Nuclear family system		Joint family system		t	p-value
	M	SD	M	SD		
Muslim religiosity-personality inventory (rituals)	43.70	11.30	43.90	5.8	-0.05	0.05
Muslim religiosity-personality	25.80	7.20	24.70	4.4	0.53	0.14

inventory (Mu'amalt)						
Autonomy	8.90	3.10	7.60	2.80	1.40	0.96
Environmental mastery	8.10	2.80	8.70	2.60	-0.80	0.90
Personal growth	34.30	9.30	31.80	10.2	0.84	0.73
Positive relationship	4.00	2.70	4.10	2.40	-0.80	0.64
Purpose of life	5.70	2.10	4.90	2.50	1.20	0.82
Self-acceptance	7.20	2.10	6.10	2.30	1.70	0.62
Total of psychological	7.00	3.70	6.20	3.50	0.70	0.53

In Table 6, Muslim religiosity-personality inventory (rituals) had mean of 45.00 for junior and senior participant and p-value was 0.41. Muslim religiosity-personality inventory had mean of 22.60 for freshmen and sophomore with p-value of 0.20. Autonomy had mean of 8.40 for junior and senior with p-value of 0.11. In addition, environmental mastery had mean of 8.10 and p-value was 0.03. Personal growth had mean of 32.30 with p-value of 0.003. Positive relationship had mean of 3.60 and p-value was 0.01. Purpose of life had mean of 6.10 for freshmen and sophomore and p-value was 0.20. Self-acceptance had mean of 6.60 for junior and senior and p-value was 0.01. Furthermore, total of psychological had mean of 6.50 for junior and senior with p-value of 0.004

Table 6: Group differences (educational level) in the study variable [N=50]

Variables	Freshmen and sophomore		Junior and Senior		t	p-value
	M	SD	M	SD		
Muslim religiosity-personality inventory (rituals)	39.40	10.10	45.00	9.50	-1.70	0.41
Muslim religiosity-personality inventory (Mu'amalt)	22.60	3.90	26.20	6.80	-1.70	0.20
Autonomy	8.90	4.30	8.40	2.60	0.42	0.11
Environmental mastery	9.10	4.00	8.10	2.30	1.10	0.03
Personal growth	37.40	15.80	32.30	6.80	1.60	0.003
Positive relationship	5.60	3.50	3.60	2.10	2.30	0.01
Purpose of life	6.10	3.10	5.20	2.00	1.10	0.20
Self-acceptance	7.90	3.00	6.60	1.80	1.80	0.01
Total of psychological	7.60	5.00	6.50	3.20	0.94	0.004

IV. CONCLUSION

In conclusion, Muslim religiosity had significant association with psychological wellbeing with positive correlational direction. In addition, joint family system also correlated with rituals of Muslim religiosity-personality. Joint family system had higher level -f ritual religiosity than nuclear family system.

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