

THE IMPACT OF RELIGIOSITY ON LIFE SATISFACTION AND HAPPINESS AMONGST MUSLIM STUDENTS

Taiwo Nurullah Giwa

International Open University (IOU)

ABSTRACT

This study investigates the impact of religiosity on life satisfaction and happiness amongst Muslim students aged 17 to 39 studying at the International Open University (IOU). A convenience sampling technique was employed, resulting in a diverse sample of 75 participants. The Religiosity of Islam Scale, Satisfaction with Life Scale, and Subjective Happiness Scale were utilized to explore the relationship between Islamic religiosity, life satisfaction, and subjective happiness using a quantitative and correlational research design. Data analysis revealed a diverse demographic. On correlational analysis, religiosity exhibited a weak and non-significant positive association with subjective happiness ($r = 0.047, p > 0.05$) and life satisfaction ($r = 0.073, p > 0.05$). However, a moderate and statistically significant positive correlation emerged between subjective happiness and life satisfaction ($r = 0.416, p < 0.01$). Religiosity levels, based on beliefs and behavioral practices, indicated that over 98% of participants demonstrated a high level of religiosity. Contrary to expectations, the study found that religiosity had no significant impact on the participants' overall life satisfaction and happiness. These findings provide insights into the complex relationship between religiosity and subjective well-being amongst Muslim students, and they also emphasize the need for further research to understand these dynamic constructs.

Keywords: *Religiosity, happiness, life satisfaction, subjective well-being.*

Corresponding author: Taiwo Nurullah Giwa can be contacted at nurullahi.giwa@iou-students.com

1. INTRODUCTION

The pursuit of happiness and life satisfaction is becoming a fundamental human aspiration in an increasingly complex and fast-paced world. The relationship between religiosity and well-being, however, is one area that has received considerable attention within the field of psychology in recent years (Sahraian et al., 2011). One relevant theme frequently addressed in positive psychology is the identification of variables that influence a fulfilling, meaningful, and happy life (Berthold and Ruch, 2014).

Nevertheless, religiosity has been shown to directly influence different aspects of human lives and also acts as a moderating influence (Gill et al., 2010). It strengthens and influences the economic, educational, cultural, or political domains of humans' lives. Furthermore, religiosity – often defined as the degree of devotion and engagement with religious beliefs and practices – is recognized as a significant factor in shaping individuals' outlook on life and overall well-being (Sholihin et al., 2022). Religiosity has also been operationally defined as the degree to which individuals supplicate; pray; read and recite the scriptures; attend religious gatherings and services; fast; and practise self-discipline and abstinence (Hood et al., 2018). Additionally, the role of religion in the life of Muslim students

can be particularly profound, given the central importance of Islam in their lives.

Furthermore, the ultimate aspiration of all individuals is happiness. It is universally recognized as a notion that can permeate every phase of human existence and underpins various other endeavours; however, it remains a concept that proves difficult to achieve and possesses intangible qualities (Büyükçolpan & Ozdemir, 2022). Consequently, to achieve happiness, being religious may be a contributory factor (Vishkin et al., 2014). As a significant portion of the population considered religion to be a vital component of their lives, they also perceived it as a means to attain happiness and inner serenity (Tay et al., 2014). Statistically, religious individuals tend to experience greater happiness and overall life satisfaction when compared to their nonreligious counterparts (Shahama et al., 2022).

Life satisfaction on the other hand, regardless of its kind, is significantly impacted by religious commitment (Roberto et al., 2020). Throughout history, religions have consistently embraced the concept of forgiveness, which has the potential to mitigate and alleviate various issues (Carone & Barone, 2001); and in turn, improve life satisfaction and quality of life (Koçak, 2021).

Similar to this research, the majority of preceding studies on religiosity have predominantly concentrated on subjective well-being, a term that has frequently been utilized interchangeably with happiness and life satisfaction. (Sahraian et al., 2011; Yeniaras & Akarsu, 2016); however, the effect of Islamic

religion on persons' subjective well-being has been largely understudied.

The primary objective of this study is to investigate, in terms of correlation, how religiosity affects the life satisfaction and happiness of Muslim student; investigating these constructs hold significance in enhancing Muslim students' overall subjective well-being, particularly in an era characterized by a prevailing emphasis on self-indulgence as the primary motive behind many individuals' actions.

Religiosity has been recognized as a major influence on subjective well-being, life satisfaction, happiness, health, and social interaction across the lifespan (Bergan and McConatha, 2001); and it is, without a doubt, a fundamental aspect of identity for many Muslims. However, its effect on life satisfaction and happiness amongst Muslim students remains relatively underexplored. Additionally, there have been numerous studies exploring the relationship between religiosity and well-being, but research specifically focusing on Muslim students is relatively limited. This research seeks to address this gap by investigating how different aspects of religiosity may affect life satisfaction and happiness amongst Muslim students.

This study aims to investigate the impact of religiosity on life satisfaction and happiness amongst Muslim students. By examining this relationship, we can provide valuable insights that may inform psychological interventions and support mechanisms for enhancing well-being within this demography. Secondly, examining the role of religiosity in shaping subjective measures of well-being amongst Muslim student can provide insights into how religious beliefs and practices impact the

mental and emotional health of the people and the community at large. Lastly, this study will add to the existing literature and knowledge of the relationship between Islamic religiosity and comfort and mercy inform of life satisfaction and happiness to mankind as described in the verse of the Quran – *And We have not sent you, [O Muhammad], except as a mercy to the worlds* (Quran 21:107).

2. REVIEW OF LITERATURE

2.1 Religiosity

This review helps to understand the sacredness of the Quran in the eyes of scholars. The review also provides insights into the issues of not reciting the Quran in any language other than Arabic and how translating the Quran is not the same phenomenon as reciting the words of the Quran.

Religiosity is a concept that is complex and difficult to define. It is to be synonymous with various terms, including religiousness, faith, devotion, belief, righteousness et cetera. These synonyms, according to numerous studies on this subject, signify dimensions of religiosity rather than being direct equivalents to the concept of religiosity itself (Holdcroft, 2006; Pearce, 2017; Nguyen, 2020; and Sabriseilabi & Williams, 2022). Additionally, an Islamic-based definition of religiosity would include the concept of spirituality; however, secular researchers, and in some instances, Islamic researchers have distinguished and operationally defined the concept of religiosity and spirituality (Tiliouine et al., 2009; Abu-El-Noor & Abu-El-Noor, 2021). More importantly, within the Islamic context, there exists no distinction between spirituality and religion. Muslims lead their lives in a way that encompasses

their religious beliefs, which permeate all aspects of their existence, encompassing their employment, daily routines, health, and other domains (Abu-El-Noor & Abu-El-Noor, 2021). Rassool (2001) also expounds on the strong interconnectedness between religiosity and spirituality by emphasising that in the Islamic context, spirituality is an integral component of religion, and the two are inseparable. Without religious thoughts and practices, there is no spirituality, and the Islamic religion not only serves as a spiritual path leading to salvation but also dictates a way of life. Therefore, rather than defining religiosity as a discrete concept and spirituality as a concept that is intrinsically intertwined with religiosity, this study will offer a specific definition of religion from an Islamic vantage view.

Mohd Dali et al. (2019) defined religion as “a complete way of life, the way of thinking, ideology, and way of actions that are not confined to beliefs and rituals only”. These authors further explained that this definition is specifically designed to apply to the context of Islam as it encompasses a holistic perspective on religion, encompassing all facets, including political, economic, social, legal, and governance aspects.

2.2 Life Satisfaction

Distinguished from the transient nature of happiness, life satisfaction represents a long-term evaluation of one's life as a whole – it is characterized as a cognitive, global appraisal encompassing the individual's contentment with life, both holistically and across specific domains (Opshaug, 2013) such as age, gender, interpersonal relation, family, education, religiosity, socioeconomic status, employment status, and others.

Numerous researchers over the past few decades have focused on individuals' subjective evaluation of life satisfaction. In recent years, the emphasis of life satisfaction research has shifted toward understanding the timing and reasons behind individuals' satisfaction with their lives, as well as the underlying processes that impact their life satisfaction (Liu & Larose, 2008). Consequently, numerous researchers have sought to investigate the connection between life satisfaction and other psychological and social constructs such as religiosity, employment, marital status, socioeconomic status, and other aspects of subjective well-being, amongst others. Nevertheless, life satisfaction is characterized by three key aspects. These include acceptance and adjustment to oneself and society, fostering an attitude of love and care towards others, and the commitment to hard work and sacrifice that leads to personal achievements (Fauzi, 2022).

2.3 Happiness

The concept of happiness is commonly associated with the existence of positive emotions, the absence of negative effects, and the extent of satisfaction with life (Diener et al., 1995; Diener, 2000). Similar to life satisfaction, the concept of happiness is fundamentally shaped by an individual's perceptual interpretation of events and experiences. It cannot be directly deduced from objective circumstances; but rather, through the lens of the individual's perspective (Diener et al., 1995). Moreover, happiness tends to exhibit a moderate level of stability over time, while also displaying sensitivity to evolving experiences and changing circumstances (Rusman, 2019). Therefore, happiness may be defined as a subjective state of

well-being, fundamentally influenced by an individual's perceptual interpretation of events and experiences.

2.4 Theoretical Perspectives

Examining the major theoretical perspectives on the relationship between religiosity and well-being will provide a foundation for comprehending how religious beliefs and practices intersect with individual and societal well-being.

2.4.1 Religious Coping Theory

A crucial determinant of life satisfaction and happiness involves coping, which is also recognized as a fundamental aspect of psychosocial adaptation. It represents a significant component intertwined with an individual's personality traits and encompasses fundamental aspects of cognitive, emotional, and social functioning. Consequently, how individuals confront everyday challenges and address long-term developmental outcomes significantly influences their daily coping mechanisms (Pargament & Brant, 1998). What constitutes coping strategies extends to activities within the spiritual-religious domain, encompassing both positive and negative religious coping. Engaging in religious coping involves specific approaches to navigating challenging situations by drawing upon references to God and faith (Dobrakowski et al., 2021).

Religious coping can be categorized into two distinct types: positive religious coping and negative religious coping. The assessment of religious coping unveils variations in individuals' behaviors in response to life stressors. The way a person employs both negative and positive religious coping

mechanisms also exerts an impact on their overall well-being and mental health (Korkmaz, 2021).

Lastly, studies have found a relationship between religious coping and variables such as mental health, subjective well-being, and optimism. According to Dobrakowski et al. (2021), positive religious coping is positively associated with high levels of life satisfaction and overall well-being; while negative religious coping with lower levels of overall well-being, life satisfaction, and quality of life.

2.4.2 Social Support Theory

The satisfaction field of subjective well-being cannot be holistically studied without exploring psychosocial components such as institutions, community, religiosity, work, family, leisure, economy, self, ego, and individual groups amongst others.

The Social Support Theory plays a significant role in understanding the intricate relationship between religiosity and subjective well-being – happiness and life satisfaction. Several studies have indicated a positive correlation between religiousness and social support. For example, Koenig et al. (2004) found that heightened religiousness consistently predicted greater social support amongst hospitalized older adults, suggesting that religious communities may contribute to increased life satisfaction and happiness through enhanced support networks. However, nuances exist in this relationship, as observed by Koenig et al. (1997), where religious practice, a component of religiousness, displayed variability in its association with social support, particularly amongst individuals aged 65 or above. Additionally, the role of social support in

mediating or moderating the relationship between religiousness and subjective well-being adds complexity to the understanding of these constructs. Chatters et al. (2011) demonstrated that individuals who engaged in religious activities were more likely to perceive greater social support, reducing suicide intent and contributing to improved subjective well-being. Conversely, Bradley (1995) noted a positive link between religiousness and subjective well-being specifically amongst individuals with low social support, and not amongst those with social ties highlighting the intricate dynamics at play. This interplay between religiousness, social support, and subjective well-being provides a nuanced perspective on how these factors collectively influence subjective happiness and life satisfaction (Ju et al., 2016).

2.5 Subjective Well-being from Islamic Perspectives

Central to this perspective is the concept of remembrance of Allāh (*Dhikr*). Islam understands that the true pleasure of life lies in constant remembrance of Allāh, as highlighted in the Quran. This remembrance brings about the tranquillity of the heart and peace of mind, steering individuals away from stress-inducing desires and impulses. *“Those who have believed and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured”* (Q13 V28). Another verse: *“And whoever turns away from My remembrance – indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind”* (Q20 V124); conveys a profound message about the consequences of turning away from the remembrance of Allāh. The verse serves as a warning

and guidance, highlighting the impact of neglecting spiritual awareness and mindfulness of Allāh.

Nevertheless, within the framework of Islam, the concept of well-being is not considered antiquated; instead, it is deeply ingrained and intricately tied to a set of specific conditions. In this context, well-being is not a fleeting or isolated notion but rather a holistic and lifelong process. This process is intricately connected to various facets, encompassing religious, spiritual, ethical, behavioral, and psychological dimensions.

"[To the righteous it will be said], O reassured soul, return to your Lord, well-pleased and pleasing [to Him], And enter amongst My [righteous] servants. And enter My Paradise" (Q89 V27 - 30).

The attainment of well-being in Islam is viewed as a multifaceted journey that extends beyond immediate gratification or momentary happiness but has a broader perspective that includes considerations for the Hereafter. Allāh states in the Quran *"Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope"* (Q18 V46). From this verse, one may assert that the process of well-being in Islam is designed to yield not only contentment in the current life but also everlasting bliss in the afterlife, reinforcing the idea that the pursuit of well-being is a lifelong journey with consequences beyond the transient realm (Amiruddin et al., 2021).

The Quran, with its profound wisdom, provides guidance on achieving happiness and life satisfaction in Islam. For example, in Sūrah Taha, believers are urged to exhibit patience in the face

of adversity, to glorify Allāh during various times of the day and night, aiming for ultimate satisfaction. *“So be patient over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied”* (Q20 V130). Similarly, in Sūrah Ad-Duha, the assurance of contentment is further reinforced, where believers are reminded that their Lord will provide, leading to a state of satisfaction. This verse emphasized the divine promise of fulfilment for those who remain patient and have trust in Allāh. *“And your Lord is going to give you, and you will be satisfied”* (Q93 V5).

In Sūrah Al-Layl, however, righteousness is highlighted as a key factor in avoiding distress. The one who generously gives of their wealth, not seeking rewards or acknowledgment but solely for the pleasure of Allāh, will attain satisfaction and purification. *“...[He] who gives [from] his wealth to purify himself. And not [giving] for anyone who has [done him] a favor to be rewarded. But only seeking the countenance of his Lord, Most High. And he is going to be satisfied”* (Q92 V18 - 21). Additionally, in Sūrah Al-Insān, believers are described as those who selflessly give food to the needy, the orphans, and the captive, seeking only Allāh's approval without expecting any reward or gratitude. The promise is that, on a challenging Day, Allāh will protect them and grant them radiance and happiness. *“And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], “We feed you only for the countenance [i.e., approval] of Allāh. We wish not from you reward or gratitude. Indeed, We fear from our Lord a Day austere and distressful.” So Allāh will protect*

them from the evil of that Day and give them radiance and happiness” (Q76 V8 - 11).

Importantly, in the supplication found in Sūrah Al-Furqān, believers seek from their Lord spouses and offspring who bring comfort and happiness to their eyes. This verse emphasizes the significance of righteous family relationships as a source of joy and satisfaction. *“And those who say, Our Lord, grant us from amongst our wives and offspring comfort to our eyes [a source of happiness due to their righteousness.] and make us a leader [i.e., example] for the righteous” (Q25 V74).*

In essence, these Quranic verses guide believers on the path to happiness and life satisfaction through patience and trust in Allāh's provisions; righteousness and selfless acts of kindness; and building a harmonious family relationship. The emphasis, however, is on aligning one's actions with the pleasure of Allāh, seeking contentment beyond worldly rewards, and finding fulfilment in selfless service to others.

2.6 Hypotheses of the study

Null hypothesis H_0 :

The level of religiosity has no significant impact on the overall life satisfaction and happiness of Muslim students.

Alternate hypothesis H_1 :

- 1- *The level of religiosity amongst Muslim students will be positively correlated with their overall life satisfaction.*
- 2- *The level of religiosity amongst Muslim students will be positively correlated with their happiness.*

2.7 Conceptual Framework

It is crucial to establish a clear conceptual framework before delving into the literature. In this section, important concepts are defined, and their interconnectedness is explained.

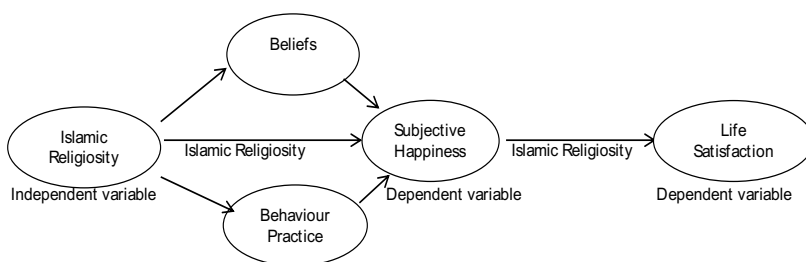


Figure 1. Hypothesized Structural Model

3. RESEARCH METHODOLOGY

3.1 Research Design

3.1.1 Population

The target population consists of Muslim students aged 17 to 39 years in IOU using a convenience sampling technique. Convenience sampling allows for the inclusion of participants who are easily accessible through the university. And more importantly, was made to ensure diversity within the sample – ensuring a representation of diverse demography.

As of Spring 2022, the total numbers of students at IOU in all the programs are 6141 and the number of students who have completed at least one course in the diploma section is 56564 (IOU, 2022). Therefore, this study aimed to target about 62705

students of the institution. As such, this study focused on all IOU Muslim students – including diploma, undergraduate, postgraduate, Intensive Arabic Program, and Quran memorization program – that can be accessible through the social media online platform.

3.1.2 Sampling Design

A convenience sampling method was employed due to its efficiency in participant recruitment and data collection – taking into consideration, limited access to a larger population and other constraints such as time and finance. The target population consists of Muslim students at the IOU aged 17 – 39 years old. Although, a diverse group of 99 individuals participated in this study, however, the sample size of 75 was considered sufficient after considering the inclusion and exclusion criteria for this study. Therefore, the study comprises a diverse group of 75 participants, consisting of 49 males (65.3%) and 26 females (34.7%). Participants are distributed across various age groups, with the majority falling within the 21 to 29 age range (56.0%), followed by the 30 to 39 age group (38.7%).

3.2 Sampling Criteria

3.2.1 Inclusion Criteria

- The participant must be a student of the IOU.
- Participants must be between the ages of 17 or younger and 39 years old.

- Participants must be recognized with an Islamic belief and practice.

3.2.2 Exclusion Criteria

- Participants above the age of 39

3.3 Instruments:

3.3.1 Religiosity of Islam Scale

This 19-item survey, which reflects conservative Islamic ideas, was used to gauge the religiosity of conservative Muslims. Islamic Beliefs and Islamic Practices are the two subscales that make up the RoIS (Jana-Masri & Priester, 2007). Some of the items on RoIS have a 7-point Likert response format with 1 being strongly agree and 7 being strongly disagree while other items 1 being always and 7 being never. Additionally, items 6, 8, 10, 14, and 17 will be reversibly scored.

The reliability is estimated with Cronbach's alpha for the two subscales. For the Islamic Beliefs subscale, the overall alpha was .66. For the Islamic Behavioral Practices subscale, the overall alpha was .81. For the validity, however, the authors recognized that the subscales are correlated, and a confirmatory factor analysis with an oblique rotation supported the use of the two subscales of RoIS (Jana-Masri & Priester, 2007).

3.3.2 The Satisfaction with Life Scale

The SWLS is a short 5-item instrument designed to measure how an individual cognitively appraises one's well-being (e. g., "In most ways my life is close to the ideal"). The scale is usually completed within one minute, and respondents answer on a

Likert scale ranging from one to seven (1 = strongly disagree) to (7 = strongly agree).

The SWLS has demonstrated positive psychometric properties with high internal consistency and reliability – alpha coefficients consistently exceed .80 (Diener et al., 1985). Scores yielded on the SWLS have been shown to correlate moderately to highly with other measures of SWB (Diener et al., 1985). The total number of points obtainable is 35. A score of 35 indicates high levels of satisfaction with life. On average, the SWLS for older adults is 17.3 to 31.1 (Pavot & Diener, 1993). The mean for older adults on the SWLS is $M = 24.2$, $SD = 6.9$.

3.3.3 Subjective Happiness Scale

The SHS is a brief, four-item test that measures respondents' subjective well-being by asking them to rate their subjective happiness and well-being both in absolute terms and in comparison, to their peers. The other two items provide brief descriptions of happy and unhappy people, and respondents are asked to rate how much each description applies to them. The fourth item of the scale is reversed.

SHS has demonstrated high internal consistency with increased stability across samples – with alphas ranging from .79 to .94 ($M=.86$). The Test-retest and self-peer correlations have shown good to excellent reliability. Through the construct validation studies of convergent and discriminant, the scale has been confirmed to be highly valid in its measurement of the construct of subjective happiness (Lyubomirsky & Lepper, 1999).

3.4 Procedure

3.4.1 Recruitment

A convenience sampling technique was employed in the recruitment of participants for this study. They were recruited based on their accessibility and willingness. The study utilized an online platform. An introductory information outlining the purpose of the study, the procedures, and the voluntary nature of participation was provided. Informed consent was obtained from all participants and the study in its entirety followed the IOU ethical guidelines. A total of 99 individuals participated in this study before the deadline out of which 24 individuals did not meet the inclusion criteria – all above the age of 39.

3.4.2 Data Collection

The data collection process was via an online survey platform (Google Forms) – in other to facilitate accessibility and participation. Participants were urged to respond honestly, and their anonymity will be assured.

3.5 Data Analysis

Descriptive and inferential statistical analyses were conducted to explore the relationships between religiosity, life satisfaction, and happiness. Analysis of the correlation between the variables is employed. The independent variable in this study is the participant's level of religiosity. Other independent variables of this study included students' age, marital status, employment status, ethnicity, and Islamic orientation. However, subjective happiness and life satisfaction are the dependent variables.

3.6 Ethical Considerations

Informed consent will be obtained from all participants, emphasizing the voluntary nature of their participation. The study adheres to the ethical guidelines of the IOU, ensuring participant confidentiality and protection of rights.

4. RESULT

4.1 Socio-demographic Variables

Table 1 below reveals the socio-demographic profile of the sampled respondents. A detailed breakdown of educational qualifications, marital status, employment status, ethnic background, Islamic orientation, and the program enrolled is provided in the table, offering a comprehensive understanding of the diversity within the sampled population, thereby ensuring a broad representation of perspectives.

Table 1. Frequency Distribution of Demographic Data of Respondents (n=75)

Demography	Response	Frequency	Percentage
Age (in years)	Below 17years	1	1.3
	18-20years	3	4.0
	21-29years	42	56.0
	30-39years	29	38.7
	Total	75	100.0
Gender	Male	49	65.3
	Female	26	34.7
	Total	75	100.0

Level of Qualification	Less than high school degree	1	1.3
	High school degree or equivalent	8	10.7
	Some college but no degree	12	16.0
	Associate degree	6	8.0
	Bachelor's degree	43	57.3
	Graduate Degree	5	6.7
	Total	75	100.0
Marital Status	Married	44	58.7
	Divorced	2	2.7
	Never Married	29	38.7
	Total	75	100.0
Employment Status	Employed	45	60.0
	Not employed	30	40.0
	Total	75	100.0
Ethnic Group	Asian, Asian British, American, or Canadian	13	17.3
	Black, Black African, British, or Caribbean	58	77.3
	Mixed or Multiple Ethnic Groups	1	1.3
	White	3	4.0
	Total	75	100.0

Islamic Orientation	Sunni	68	90.7
	Other	6	8.0
	Missing	1	1.3
	Total	75	100.0
Program Enrolled	Diploma program	9	12.0
	Undergraduate program	63	84.0
	Post graduate program	3	4.0
	Total	75	100.0

Source: SPSS Output, 2023

As presented in the table, it can be inferred that the majority (42; 56.0%) of the respondents were between the ages 21-29 years while 29 (38.7%) of them were between the ages of 30-39 years. In the gender distribution, 49(65.3%) of the respondents were male whilst the females were 26 (34.7%). This implies a near-equal representation of genders in the study.

4.2 Religiosity of Islam

On the religiosity of Islam scale (RoIS), an Islamic belief subscale, as presented on the chart (see Appendix A), the majority of the respondents seek knowledge on religious matters because they believe it is a Muslim religious duty. Furthermore, Table 2 below reveals responses on the Islamic behavioral practice (IBP) subscale of the RoIS.

Table 2. Frequency of responses on the Islamic behavioral practice subscale of the Religiosity of Islam

Statement	A F (%)	U F (%)	S F (%)	R F (%)	N F (%)	Mean
I wear the hijab as a woman (for women). My wife does/would wear the hijab (for men)	67(89.3)	1(1.3)	2(2.7)	4(5.3)	1(1.3)	1.12
I go to the mosque on Friday	51(68.0)	6(8.0)	7(9.3)	8(10.7)	3(4.0)	1.74
I give Zakah	21(28.0)	6(8.0)	12(16.0)	7(9.3)	29(38.7)	3.22
I pray five times a day.	69(92.0)	5(6.7)	1(1.3)	0(0.0)	0(0.0)	1.09
I read the Qur'an more than two times a week.	51(68.0)	13(17.3)	8(10.7)	3(4.0)	0(0.0)	1.50
I gamble.	1(1.3)	0(0.0)	1(1.3)	2(2.7)	71(94.7)	1.10
I seek knowledge because it is a Muslim religious duty	69(92.0)	6(8)	0(0.0)	0(0.0)	0(0.0)	1.08
I drink alcohol.	0(0.0)	0(0.0)	1(1.3)	1(1.3)	73(97.3)	1.01
When I go to social gathering, I sit with my own gender separate from the other gender	48(64.0)	19(25.3)	6(8.0)	2(2.7)	0(0.0)	0(0.0)
I smoke cigarettes	0(0.0)	0(0.0)	0(0.0)	3(4.0)	72(96.0)	1.04
I perform ablution before I pray.	70(93.3)	5(6.7)	0(0.0)	0(0.0)	0(0.0)	1.06

Source: SPSS Output, 2023.

(Code: A- Always; U-Usually; S-Sometimes; R-Rarely; N-Never)

Based on percentage rank, identified religious practices of Islam amongst sampled respondents are as follows – always perform ablution before praying (93.3%); pray five times a day (92.0%); wear the hijab as a woman (89.3%); go to the mosque on Friday

and read the Qur'an more than two times a week (68.0%). On the other hand, the respondents that have never taken alcohol (97.3%); cigarette (96.0%); or gambled (94.7%). Moreover, Zakah is not substantially given but exercised at an average.

However, on the religiosity of Islam scale (Islamic behavioral practice subscale) as presented on the chart (see appendix B), the majority of the respondents strongly disagreed that men could shake hands with women in the Islamic religion.

In Table 3 below, all the respondents on the Islamic belief subscale of the RoIS strongly agree and believe that Jinn exists, the Qur'an is the final word of Allāh, and that Allāh created angels from light in order that they worship Him, obey Him and carry out His command (100%).

Table 3. Frequency of responses on the Islamic belief subscale of the Religiosity of Islam

Statement	SA F (%)	MA F (%)	SmA F (%)	U F (%)	SD F (%)	MD F (%)	SmD F(%)
I believe that the final and complete religion is Islam	74(98.7)	1(1.3)	0(0.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)
I believe that a woman can wear perfume when she goes out	4(5.3)	2(2.7)	3(4.0)	2(2.7)	58(77.3)	6(8.0)	0(0.0)
I believe that men can shake hands with women	1(1.3)	0(0.0)	1(1.3)	1(1.3)	64(85.3)	6(8.0)	2(2.7)
I believe Jinn exist	75(100.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)

I believe that the Qur'ān is the final word of Allāh.	75(100.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)
I believe Allāh created angels from light in order that they worship Him, obey Him and carry out His command.	75(100.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)	0(0.0)
I believe that a man can marry up to four wives	70(93.3)	2(2.7)	2(2.7)	0(0.0)	1(1.3)	0(0.0)	0(0.0)
I believe that Hajj is obligatory only once during the lifetime of a Muslim.	65(86.7)	4(5.3)	3(4.0)	1(1.3)	1(1.3)	1(1.3)	0(0.0)

Source: SPSS Output, 2023

(SA- Strongly Agree; MA- Mostly Agree; SmA- Somewhat Agree; U- Neither Agree nor Disagree SmD- Somewhat Disagree; MD- Mostly Disagree; SD- Strongly Disagree).

In addition, 74(98.7%) also strongly agree with the belief that the final and complete religion is Islam; a man can marry up to four wives (93.3%); Hajj is obligatory only once during the lifetime of a Muslim (86.7%); and that they sit with their gender separate from the other gender when they attend a social gathering. However, it was strongly disagreed that a woman can wear perfume when she goes out as 58 (77.3%) disagreed.

It is, nevertheless, imperative to emphasize that the level of religiosity of each participant is determined by the total sum of the score obtained from items of the RoIS; in other words, IBP + IB = level of religiosity. From the tables presented on the level of religiosity, one could infer that more than 98% of participants scored highly on the religiosity of Islam scale whilst only less than 2% demonstrated an average level of Islamic religiosity.

4.2.1 Level of Religiosity based on Beliefs and Behavioral Practices

Table 4 depicts the level of Religiosity based on participants' behavioral practice. The categorization was done based on the average score of each participant.

Table 4. Level of Religiosity based on Behavioral Practices

	Frequency	Percent	Valid Percent	Cumulative Percent
High	75	100.0	100.0	100.0
Total	75	100.0	100.0	100.0

Source: SPSS Output, 2023

On a scale of a maximum average score of 5; participants that scored below 2.4 were categorized as low religious (0%), those with scores between 2.5 to 3.4 were categorized as being averagely religious (0%) while a score above 3.5 put a participant in highly religious category (100.0%).

Similarly, Table 5 illustrates the level of Religiosity based on participants' beliefs. The categorization was done based on the average score of each participant.

Table 5. Level of Religiosity based on Beliefs

	Frequency	Percent	Valid Percent	Cumulativ e Percent
Average	1	1.3	1.3	1.3
High	74	98.7	98.7	100.0
Total	75	100.0	100.0	

Source: SPSS Output, 2023

On a scale of a maximum average score of 7, participants that scored below 3.4 were categorized as being low religious (0%),

those with scores between 3.5 to 4.9 were categorized as being averagely religious (1.3%) while those participants with a score of 5 and above were categorized as being highly religious (98.7%).

4.3 Subjective Happiness

Table 6 depicts the level of Subjective happiness of participants. The categorization was done based on the average score of each participant.

Table 6. Level of Subjective Happiness

	Frequency	Percent	Valid Percent	Cumulative Percent
Averagely Happy	27	36.0	36.0	36.0
Less Happy	16	21.3	21.3	57.3
Mostly Happy	32	42.7	42.7	100.0
Total	75	100.0	100.0	

Source: SPSS Output, 2023

On a scale of a maximum average score of 7, participants that scored below 4.5 were categorized as being less happy (21.3%), those with scores between 4.5 to 5.5 were categorized as being averagely happy (36.0%) while a score above 5.5 put a participant in mostly happy group (42.7%). One may conclude that (78.7%) of all participants were happy.

4.4 Life Satisfaction

Table 7 shows the participants' level of life satisfaction. The participants were grouped based on their total score on a scale of a maximum score of 35.

Table 7. Level of Life Satisfaction

	Frequency	Percent	Valid Percent	Cumulative Percent
Dissatisfied	2	2.7	2.7	2.7
Slightly below average in life satisfaction	4	5.3	5.3	8.0
Averagely satisfied	17	22.7	22.7	30.7
Satisfied	37	49.3	49.3	80.0
Highly satisfied	15	20.0	20.0	100.0
Total	75	100.0	100.0	

Source: SPSS Output, 2023

Participants who scored between 5 to 9 were categorized as being extremely dissatisfied (0%), those who scored between 10 to 14 were grouped as being dissatisfied (2.7%), a score of 15 to 19 put a participant in slightly below average life satisfaction group (5.3%), participants with a score between 20 to 24 were categorized as being averagely satisfied (22.7%), those with a score of 25 to 29 were considered satisfied (49.3%) while the highly satisfied ones were those with scores between 30 to 35 (20.0%).

4.5 Correlation between Level of Islamic Religiosity, and Life Satisfaction and Happiness

Variable	M	SD	1	2	3
1. Religiosity of Islamic Scale	104.51	5.225	1		
2. Subjective Happiness Scale	21.28	4.407	.047	1	
			.692		
3. Satisfaction with Life Scale	26.41	5.189	.073	.416**	1
			.531	.000	

** . Correlation is significant at the 0.01 level (2-tailed).
Source: SPSS Output, 2023.

The table above reveals that the level of religiosity, measured on the RoIS, exhibits weak and non-significant associations with both SHS [$r(75)=0.047$, $p>0.05$] and SWLS [$r(75)=0.073$, $p>0.05$], while a moderate and statistically significant positive correlation is observed between subjective happiness and satisfaction with life [$r(75)=0.416$, $p<0.01$].

4.6 Test of hypothesis

H_0 : The level of religiosity has no significant impact on the overall life satisfaction and happiness of Muslim students.

The correlation analyses conducted between the level of religiosity (RoIS) and subjective happiness (SHS), as well as life satisfaction (SWLS), yielded non-significantly weak positive correlations ($[r(75)=0.047$, $p>0.05]$ and $[r(75)=0.073$, $p>0.05]$). Based on these findings, this study accepts the null hypothesis.

The results provide no statistically significant evidence to reject the null hypothesis. Therefore, it can be concluded that the level of religiosity has no significant impact on the overall life satisfaction and happiness of Muslim students in the studied population.

5. DISCUSSION

This study offers valuable insight into the relationship between participants' level of religiosity and subjective wellbeing (life satisfaction and happiness). There is an observed high adherence to Islamic behavioral practices and a strong consensus on religious beliefs highlighting the presence of a robust religious foundation within the sampled population. Nevertheless, it is not astonishing that over 98% of participants recruited from the IOU demonstrated a high level of religiosity considering the Islamic orientation of the institution. Furthermore, the assessment of subjective happiness and life satisfaction amongst the study participants reveals diverse levels of well-being within the sampled population.

Data analysis from this study reveals a weak and non-significant positive correlation between the level of religiosity, and both subjective happiness ($r = 0.047$, $p > 0.05$) and life satisfaction ($r = 0.073$, $p > 0.05$). This suggests that, in the context of Muslim students and Islamic religiosity, religiosity does not demonstrate a substantial impact on the individual's subjective well-being and life satisfaction within the population studied. In contrast, a more noteworthy finding emerges in the form of a moderate and statistically significant positive correlation between subjective happiness and life satisfaction ($r = 0.416$, $p < 0.01$). This implies that while religiosity may not be a

significant determinant, the intrinsic connection between subjective happiness and life satisfaction highlights a more integral relationship deserving of further exploration.

This finding aligns with previous research by Murken et al. (2004). They discovered no direct link between religiosity and well-being, proposing that the impact might be notable only in individuals with a high level of religiosity. Similarly, participants in this current study demonstrated high levels of religiosity, however, no significant impact of religiosity was observed in their subjective wellbeing. Consequently, and more importantly, existing studies indicate that spirituality and religiosity can positively predict subjective well-being, although findings vary; and these inconsistencies are likely attributed to insufficiently defined constructs and overlooking the moderating effect of individuals' religious status on the relationship between spirituality/religiosity and subjective well-being (Villani et al., 2019).

Similarly, Bradley (1995) identified a positive relationship between religiousness and subjective well-being, particularly among individuals with low social support, as opposed to those with social ties. This observation highlights the intricate dynamics involved. Variation in the influence of religiosity and SWB can also be found in a study by Dobrakowski et al. (2021); they found that where religiosity is adopted for positive coping, there is a positive association with high levels of life satisfaction and overall well-being, whereas negative religious coping is associated with lower levels of overall well-being, life satisfaction, and quality of life. Examining the interplay among religiousness, SWB, and other factors such as social support and

coping strategies provides a nuanced understanding of how these factors collectively influence subjective happiness and life satisfaction (Ju et al., 2016).

6. CONCLUSION AND LIMITATIONS

This study examined the impact of religiosity on subjective happiness and life satisfaction amongst a sample of 75 participants. Convenience sampling and correlational analysis were employed. Despite the study's limitations – the small sample size and the use of convenience sampling – the findings offer valuable insights into the complex relationships under investigation. The analysis found a weak and non-significant association between religiosity, subjective happiness, and life satisfaction. However, a notable and statistically significant positive correlation between subjective happiness and life satisfaction emerged, highlighting the intrinsic link between these two variables. A thorough investigation is necessary to fully understand the complicated relationships between religiosity and well-being, as seen by the inconsistent results in the earlier research. The foundation for further investigation into the complex relationship between religiosity and wellbeing.

This study has several limitations that should be acknowledged. The sample size, consisting of 75 participants, is relatively small. Utilizing a convenience sampling approach introduces potential bias, as participants may not be representative of the broader population. Additionally, the correlational design employed in this study allows for the identification of associations but does not establish causation. The reliance on self-report measures introduces subjectivity and the potential for response bias. Furthermore, the study's focus on religiosity might not capture

the full spectrum of individuals' spiritual experiences. This could contribute to a more comprehensive understanding of their impact on subjective well-being.

It is important to note that the generalizability of the findings may be limited, as the study specifically focuses on a particular population (IOU). Generalising these findings to individuals from different religious backgrounds may not be appropriate, given the diverse experiences and influences of religiosity across various religious traditions.

Lastly, the cross-sectional nature of the study also limits the exploration of changes over time. Despite these limitations, the study provides valuable insights into the relationships of the variables under investigation.

Future research should aim for a larger and more diverse sample to enhance the generalizability of findings and provide a more comprehensive understanding of the impact of religiosity on subjective happiness and life satisfaction across various demographics. Additionally, employing more rigorous sampling methods, such as stratified or random sampling, would help mitigate potential biases associated with convenience sampling, allowing for a more representative and diverse participant pool.

Future studies might benefit from adopting longitudinal designs to overcome the constraints of cross-sectional approaches. Longitudinal research would allow for a dynamic exploration of how religiosity, subjective happiness, and life satisfaction evolve, and it will also offer insights into causal relationships and potential changes. Additionally, researchers may consider using a mixed approach – quantitative approaches with

qualitative methods, such as interviews or focus groups. Consequently, complementing the study with qualitative research could provide deeper insights into the subjective experiences and perceptions of individuals regarding the impact of religiosity on their well-being.

REFERENCES

- Abdel-Khalek, A. M. (2011). The development and validation of the Arabic Scale of Mental Health (ASMH). *Psychological Reports*, 109(3), 949-964.
- Abu-El-Noor, M. K., & Abu-El-Noor, N. I. (2021). Spirituality and Spiritual Care in the Arab World. In *Handbook of Healthcare in the Arab World* (pp. 1543-1570). Cham: Springer International Publishing.
- Achour, M., Mohd Nor, M. R., Amel, B., Bin Seman, H. M., & MohdYusoff, M. Y. Z. (2017). Religious Commitment and its Relation to Happiness amongst Muslim Students: The Educational Level as Moderator. *Journal of Religion and Health*, 56(5), 1870–1889. doi:10.1007/s10943-017-0361-9
- Amiruddin, A., Qorib, M. & Zailani, Z., (2021). A study of the role of Islamic spirituality in happiness of Muslim citizens. *HTS Teologiese Studies/Theological Studies* 77(4), a6655. <https://doi.org/10.4102/hts.v77i4.6655>
- Argyle, M., & Hills, P. (2000). Religious experiences and their relations with happiness and personality. *International Journal for the Psychology of Religion*, 1(10), 157–172
- Argyle, M., Martin, M., & Crossland, J. (1989). Happiness as a function of personality and social encounters. In J. Forgas & J. Innes (Eds.), *Recent advances in social psychology: An international perspective* (pp. 189–247). Elsevier.

- Ayten, A., & Korkmaz, S. (2020). The relationships between religiosity, prosociality, satisfaction with life and generalized anxiety: a study on Turkish Muslims. *Mental Health, Religion & Culture*, 1–14. doi:10.1080/13674676.2019.1695246
- Bergan, A., & McConatha, J. T. (2001). Religiosity and Life Satisfaction. *Activities, Adaptation & Aging*, 24(3), 23–34. doi:10.1300/j016v24n03_02
- Berthold, Anne & Ruch, Willibald. (2014). Satisfaction with life and character strengths of non-religious and religious people: It's practicing one's religion that makes the difference. *Frontiers in psychology*. 5. 876. 10.3389/fpsyg.2014.00876.
- Büyükcölpın, H., & Ozdemir, N. K. (2022). The influences on happiness and life satisfaction of young people during COVID-19 pandemic: Evidence for positive student development. *Current psychology (New Brunswick, N.J.)*, 1–10. Advance online publication. <https://doi.org/10.1007/s12144-022-03548-3>
- Carone Jr, D. A., & Barone, D. F. (2001). A social cognitive perspective on religious beliefs: Their functions and impact on coping and psychotherapy. *Clinical Psychology Review*, 21(7), 989–1003.
- Chatters, L. M., Taylor, R. J., Lincoln, K. D., Nguyen, A., & Joe, S. (2011). Church-based social support and suicidality amongst African Americans and Black Caribbeans. *Archives of Suicide Research*, 15(4), 337–353.

-
- Diener, E. (2000). Subjective well-being: the science of happiness and a proposal for a national index. *American Psychologist*, 55(1), 34–43.
- Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The Satisfaction With Life Scale. *Journal of personality assessment*, 49(1), 71–75.
https://doi.org/10.1207/s15327752jpa4901_13
- Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The Satisfaction with Life Scale, *Journal of Personality Assessment*, 49, 71-75.
- Diener, E., Oishi, S., & Tay, L. (2018). Advances in subjective well-being research. *Human Behavior*, 2, 253–260.
<https://doi.org/10.1038/s41562-018-0307-6>
- Diener, E., Suh, E. M., Smith, H., & Shao, L. (1995). National differences in reported subjective well-being: Why do they occur? *Social Indicators Research Special Issue: Global Report on Student Well-Being*, 34, 7- 32.
- Dilmaghani, M. (2017). Religiosity and Subjective Wellbeing in Canada. *Journal of Happiness Studies*, 19(3), 629–647. doi:10.1007/s10902-016-9837-7
- Dobrakowski, P. P., Skalski, S., Surzykiewicz, J., Muszyńska, J., & Konasewski, K. (2021). Religious Coping and Life Satisfaction during the COVID-19 Pandemic amongst Polish Catholics. The Mediating Effect of Coronavirus Anxiety. *Journal of clinical medicine*, 10(21), 4865.
<https://doi.org/10.3390/jcm10214865>

-
- Ellison, C. G. (1991). Religious involvement and subjective well-being. *Journal of Health and Social Behavior*, 32(1), 80-99.
- Esat, G., Day, S., & Smith, B. H. (2021). Religiosity and happiness of Turkish speaking Muslims: does country happiness make a difference? *Mental Health, Religion & Culture*, 1-15. doi:10.1080/13674676.2021.1926444
- Fauzi, K. N. (2022). The Role of Religious Aspects on Life Satisfaction: Case Study of Muslims in Indonesia. *Journal of Economics Research and Social Sciences*, 6(2), 156-164.
- Frankl, V. E. (1985). *Man's search for meaning*. Simon and Schuster.
- Geerling, D. M., & Diener, E. (2020). Effect size strengths in subjective well-being research. *Applied Research in Quality of Life*, 15, 167-185.
- Gill, C.S., Minton, C.A.B. & Myers, J.E. (2010). 'Spirituality and religiosity: Factors affecting wellness amongst low-income, rural women', *Journal of Counseling & Development* 88(3), 293-302. <https://doi.org/10.1002/j.1556-6678.2010.tb00025.x>
- Holdcroft, B. B. (2006). What is religiosity. *Catholic Education: A Journal of inquiry and practice*, 10(1).
- Homaei, Rezvan & Dasht Bozorgi, Zahra & Ghahfarokhi, Maryam & Hosseinpour, Shima. (2016). Relationship between Optimism, Religiosity and Self-Esteem with

- Marital Satisfaction and Life Satisfaction. *International Education Studies*. 9. 53. 10.5539/ies.v9n6p53.
- Hood, R. W., Hill, P. C., & Spilka, B. (2018). *The psychology of religion: An empirical approach* (5th ed.). Guilford Press.
- IOU (2022). IOU Students Statistics
- Jana-Masri, A., & Priester, P. E. (2007). The Development and Validation of a Qur'ān-Based Instrument to Assess Islamic Religiosity: The Religiosity of Islam Scale. *Journal of Muslim Mental Health*, 2(2), 177–188. doi:10.1080/15564900701624436
- Ju, C., Zhang, B., You, X., Alterman, V., & Li, Y. (2016). Religiousness, social support and subjective well-being: An exploratory study amongst adolescents in an Asian atheist country. *International Journal of Psychology*, 53(2), 97–106. doi:10.1002/ijop.12270
- Koçak, O. (2021). How does religious commitment affect satisfaction with life during the COVID-19 pandemic? Examining depression, anxiety, and stress as mediators. *Religions*, 12 (9), Article 701.
- Koenig, H. G. (2018). Religion, spirituality, and health: The research and clinical implications. *ISRN Psychiatry*, 2012, 278730.
- Koenig, H. G., & Larson, D. B. (2001). Religion and mental health: Evidence for an association. *International Review of Psychiatry*, 13(2), 67-78

- Koenig, H. G., George, L. K., & Titus, P. (2004). Religion, spirituality, and health in medically ill hospitalized older patients. *Journal of the American Geriatrics Society*, 52(4), 554–562.
- Koenig, H. G., Hays, J. C., George, L. K., Blaser, D. G., Larson, D. B., & Landerman, L. R. (1997). Modeling the cross-sectional relationships between religion, physical health, social support, and depressive symptoms. *The American Journal of Geriatric Psychiatry*, 5(2), 131–144.
- Korkmaz, S. (2021). The Relationships between Optimism, Happiness and Religious Coping. *Spiritual Psychology and Counseling*, 6(3), 49-62.
- Liu, X., & Larose, R. (2008). Does Using the Internet Make People More Satisfied with Their Lives? The Effects of the Internet on College Students' School Life Satisfaction. *Cyber Psychology & Behavior* 11(3), 310-320.
- Lyubomirsky, S., & Lepper, H. S. (1999). A measure of subjective happiness: Preliminary reliability and construct validation. *Social Indicators Research*, 46, 137-155.
- Lyubomirsky, S., & Lepper, H. S. (1999). A measure of subjective happiness: Preliminary reliability and construct validation. *Social Indicators Research*, 46, 137-155.
- Mancuso, E. K., & Lorona, R. T. (2022). The Scientific Study of Life Satisfaction and Religion/Spirituality. *Handbook of Positive Psychology, Religion, and Spirituality*, 299-313.

- Mohd Dali, N. R. S., Yousafzai, S., & Abdul Hamid, H. (2019). Religiosity scale development. *Journal of Islamic Marketing*. doi:10.1108/jima-11-2016-0087
- Murken, S., Müller, C., Huber, S., Rüddel, H., & Körber, J. (2004). The role of religion for coping with breast cancer. *International journal of behavioral medicine*, 11, 332-332.
- Nazam, F., Husain, A., & Gull, M. (2022). Standardization of Taqwa (Piety) Scale for Muslims: An Exploratory Study. 5. 30-39. 10.25217/igcj.v5i1.1662.
- Nguyen, A. W. (2020). Religion and mental health in racial and ethnic minority populations: A review of the literature. *Innovation in Aging*, 4(5), igaa035.
- Nisar, F. (2007). The Role and Responsibilities of Student in Islam. *Sociology*, 41(6), 1171-1189.
- Opshaug, E. A. G. (2013). Life Satisfaction in Adolescence: A Longitudinal Study of Associations with Body Image, Negative Emotionality, Social Support and Life Events.
- Pargament, K. I., & Brant, C. R. (1998). Religion and coping. Handbook of religion and mental health. Handbook of Religion and Mental Health, 112-126.
- Pargament, K. I., Koenig, H. G., Tarakeshwar, N., & Hahn, J. (2001). Religious struggle as a predictor of mortality amongst medically ill elderly patients: A 2-year longitudinal study. *Archives of internal Medicine*, 161(15), 1881-1885.

- Pearce, L. D., Hayward, G. M., & Pearlman, J. A. (2017). Measuring Five Dimensions of Religiosity across Adolescence. *Review of religious research*, 59(3), 367–393. <https://doi.org/10.1007/s13644-017-0291-8>
- Pew Research Center. (2017). The age gap in religion around the world. Retrieved from <https://www.pewforum.org/2018/06/13/the-age-gap-in-religion-around-the-world/>
- Rassool, Professor Dr. G.Hussein. (2001). The Crescent and Islam: Healing, Nursing and the Spiritual Dimension. Some considerations towards an understanding of the Islamic perspectives on caring. *Journal of advanced nursing*. 32. 1476-84. 10.1046/j.1365-2648.2000.01614.x.
- Roberto, A., Sellon, A., Cherry, S. T., Hunter-Jones, J., & Winslow, H. (2020). Impact of spirituality on resilience and coping during the COVID-19 crisis: A mixed-method approach investigating the impact on women. *Health care for women international*, 41(11-12), 1313-1334.
- Ruggeri, K., Garcia-Garzon, E., Maguire, Á., Matz, S., & Huppert, F. A. (2020). Well-being is more than happiness and life satisfaction: a multidimensional analysis of 21 countries. *Health and quality of life outcomes*, 18(1), 192. <https://doi.org/10.1186/s12955-020-01423-y>
- Rusman, A. (2019). Relationship between Religiosity and Happiness: The Mediating Role of Self-Control, Self-Regulation, and Life Satisfaction.

- Rusman, A. A. (2019). Happiness: religiosity, self-regulation, and life satisfaction (Doctoral dissertation, Universiti Sains Malaysia).
- Sabriseilabi, S., & Williams, J. (2022). Dimensions of religion and attitudes toward euthanasia. *Death Studies*, 46(5), 1149-1156.
- Sahih International. (2004). *The Quran*. Riyadh: Abul-Qasim Publishing House.
- Sahraian, A., Gholami, A., Javadpour, A., & Omidvar, B. (2011). Association Between Religiosity and Happiness Amongst a Group of Muslim Undergraduate Students. *Journal of Religion and Health*, 52(2), 450-453. doi:10.1007/s10943-011-9484-6
- Sander, W. (2017). Religion, religiosity, and happiness. *Review of Religious Research*, 59(2), 251-262.
- Sarkawi, A.A., & Abdullah, A. (2015). Contextualising the Islamic fundamentals in the contemporary concepts of sustainability, livability and quality of life in the built environment. *Middle-East Journal of Scientific Research* 23 (6): 1249-1256. 10.5829/idosi.mejsr.2015.23.06.22287.
- Shahama, A., Patel, A., Carson, J., & Abdel-Khalek, A. (2022). The pursuit of happiness within Islam: a systematic review of two decades of research on religiosity and happiness in Islamic groups. *Mental Health, Religion & Culture*. 25. 1-23. 10.1080/13674676.2022.2028748.

- Shahama, Aishath., Patel, Aashiya., Carson, Jerome., & Abdel-Khalek, Ahmed M. (2022) The pursuit of happiness within Islam: a systematic review of two decades of research on religiosity and happiness in Islamic groups, *Mental Health, Religion & Culture*, 25:7, 629-651, DOI: 10.1080/13674676.2022.2028748
- Sholihin, M., Hardivizon, H., Wanto, D., & Saputra, H. (2022). The effect of religiosity on life satisfaction: A meta-analysis. *HTS Teologiese Studies / Theological Studies*. 78. 1-10. 10.4102/hts.v78i4.7172.
- Suar, D., Jha, A. K., Das, S. S., & Alat, P. (2019). The structure and predictors of subjective well-being amongst millennials in India. *Cogent Psychology*, 6(1). doi:10.1080/23311908.2019.1584083
- Sulaiman, K. O., & Bello, M. O. (2019). Exploring the Roles of Muslim Students in Propagation of Islam (Da'wah) in Contemporary World. *International Journal of Art, Humanities, and Management Studies*, 05(5).
- Tay, L., Li, M., Myers, D., & Diener, E. (2014). Religiosity and subjective well-being: An international perspective. In C. Kim-Prieto (Ed.), *Religion and spirituality across cultures* (pp. 163–175). Springer Science + Business Media. https://doi.org/10.1007/978-94-017-8950-9_9
- Tekke, M., Francis, L. J., & Robbins. M. (2018). Religious affect and personal happiness: A replication amongst Sunni students in Malaysia. *Journal of Muslim Mental Health*, 11(2), 3-15.

-
- Tiliouine, H., Cummins, R. A., & Davern, M. (2009). Islamic religiosity, subjective well-being, and health. *Mental Health, Religion & Culture*, 12(1), 55–74. doi:10.1080/13674670802118099
- Uthaymeen, M. (2007). *An Explanation of the Three Fundamentals Principles of Islam (Usool al-Thalatha)* (1st ed.). The Islamic Propagation Office in Rabwah.
- Villani, D., Sorgente, A., Iannello, P., & Antonietti, A. (2019). The role of spirituality and religiosity in subjective well-being of individuals with different religious status. *Frontiers in psychology*, 10, 1525.
- Vishkin, A., Bigman, Y., & Tamir, M. (2014). Religion, emotion regulation, and well-being. In C. Kim-Prieto (Ed.), *Religion and spirituality across cultures. Cross-cultural advancements in positive psychology* (Vol. 9, pp. 247–269). Springer. https://doi.org/10.1007/978-94-017-8950-9_13.
- Weijers, D. (2012). Hedonism and Happiness in Theory and Practice.
- Yeniaras, V., & Akarsu, T. N. (2016). Religiosity and Life Satisfaction: A Multi-dimensional Approach. *Journal of Happiness Studies*, 18(6), 1815–1840. doi:10.1007/s10902-016-9803-4