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IMPACT OF RELIGIOSITY ON LIFE SATISFACTION AMONG CHRISTIAN AND MUSLIM FAITH GROUPS

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ABSTRACT

The current study was carried out to investigate the impact of religiosity on life satisfaction among Christian and Muslims. The Religious Commitment Inventory-10 by (Worthington et al., 2003) and the Satisfaction with Life Scale (SWLS) by (Diener, Emmons, Larsen, & Griffin, 1985) were used for data collection. The sample of the current study comprised of 140 adults further divided into Christian ($n = 70$, 50%) and Muslims ($n = 70$, 50%) with age range from 25 to 77 year ($M = 34.74$, $SD = 13.94$). Linear and Hierarchical Regression analysis was applied to investigate the impact of religiosity on life satisfaction. Results showed that religiosity has been positively associated with life satisfaction. The finding's revealed Muslims are more religious than Christian and Muslims have a high level of life satisfaction than Christian. Moreover, non-significant gender differences were found in religiosity. The present study is an important addiction to investigate faith groups in terms of the role of religiosity in life satisfaction.

INTRODUCTION

This current study investigated the influence of religiosity on the satisfaction of life. According to a theory that is factors affecting life, the satisfaction of life and religion is a basic factor that affects life satisfaction (Lima & Putuam, 2020). Religion is defined as a set of practice orientations and beliefs in which a group of individuals struggle and deal with vital problems of human life (Abdulla, 2018). In an educational report, it was debated that the experiences from religion give the intellect to comprehend major life crises and life meaning

(Krok, 2015). Religion is also a tactic to face up to the variety of responsibilities that leads to anxiety as the belief and faith in God encourages us and build the inner confidence and a sense of self-reliance to deal and cope with problems of daily life more sensibly (Machado et al., 2018). Life satisfaction can be described as an individual's independent feeling of well-being. It is the intellectual judgmental procedure and now is sometimes defined as "overall life quality". Life satisfaction is a wide perception that is impacted by all of the life dimensions that complement pleasure, reward, pain and abundance. According to a psychological standpoint, life quality refers to the improvement of mental health, relief from distress, satisfaction in life and betterment of the capabilities (Helliwell, Layard, & Sachs, 2016). In the word of Diener, Oishi, and Tay (2018), life satisfaction can be defined as a comprehensive evaluation of one's life quality following one's chosen standards. The individual sets the criteria for oneself and then judges one's life situations and leisure with that of its set standards. That is how life satisfaction is more subjective In this way, life satisfaction becomes a subjective judgment rather than an objective measure (Rizvi & Hossain, 2017; Van Cappellen, Toth-Gauthier, Saroglou, & Fredrickson, 2016).

Adam (2010) investigated the correlation between life satisfaction and religiosity by the usage of World Values Survey data in 79 nations of the world. Outcomes of the study suggested that the magnitude and scopes of religiosity that is related to the social capital foretell greater satisfaction in life and religious nations, religious people are better off. To put it another way, not only the religiosity but the communal setting that religiosity proposes makes people contented. (Achour, Nor, Amel, Seman, & Yusoff, 2017).

The religiosity impact on satisfaction in life has generally shown a positive effect as evidenced by the empirical investigation (Zotti, Speziale, & Barra, 2016). It is reported that religious peoples are more satisfied with their lives than non-believers. According to this study, social networks and earthly neighbours are more important for life satisfaction. Social networks and relationships enhance our life satisfaction. They build their social network and relationships through religious services. They go to church and mosque and build their relationships then increase their life satisfaction (Stephaine, 2010). An article (Leuis & Jeffery, 2012) reported that from the viewpoint of a study by IPOs-Mori and CNN, overall, Muslims seemingly are more devoted and loyal to their belief as compared to other religious groups. Islam is considered a significant part of their lives and it largely impacts their lives. This study was done in 24 countries of the world out of which three (Indonesia, Saudi Arabia and Turkey) have their majority Muslim population.

Research on Muslim Filipinos revealed that tribes have a different culture from each other even though they are classified as the Muslim community. According to this study, Muslim tribes are more satisfied with their lives than other cultural minorities, (Anies et al., 2012). Louis and Jaffery, (2012) assessed the descriptions for differences among gender in religiosity and risk preference theory. This theory does not prove effective in differentiating those who are and those who are not a threat to irreligiousness. By usage of World Values Survey data and General Social Survey, the impacts of belief and gender on

religiousness are being tested by multivariate models. In most nations and religions, the gender gap for those who do not have faith in the afterlife is larger than for those who do have faith. The outcomes suggest clearly that risk preference theory cannot be used to describe greater average religiosity for women and no gender differences in religiosity. Most women are reported to be more religious than men counterparts (Schnabel, 2015).

Based upon the objectives of the current study, it was hypothesized that 1) Religiosity will positively predict life satisfaction in faith groups, 2) Muslims have a high level of religiosity than Christian, 3) Muslims have a high level of life satisfaction and 4) Females are more religious than males.

MATERIALS AND METHOD

The current study is constructed on the cross-sectional survey research design aimed at examining the influence of religiosity on life satisfaction among Christian and Muslims along with the investigation of mean differences in the adults from two religions and across gender.

Participants

Sample comprised of 140 adults further divided into Christian ($n = 70$, 50%) and Muslims ($n = 70$, 50%) with age range from 25 to 77 year ($M = 34.74$, $SD = 13.94$). The Muslims were further divided into men ($n = 35$, 50%) and women ($n = 35$, 50%). Similarly, the Christians were further divided into men ($n = 35$, 50%) and women ($n = 35$, 50%). Data was taken using purposive sampling technique.

Measures

The first instrument used in this study was the Life satisfaction Scale (SWLS), developed by Diener et al. (1985) and designed to measure a single factor that is satisfaction with life and a measure of subjective well-being. it has five items designed to assess satisfaction in life. the response format of items is based on a 5-point Likert type scale. It ranged from "strongly disagree" =1 to "strongly agree" =5. coefficient alpha Test-retest reliability and of the scale is .87 and .82 respectively. Inter-item correlation and reliability coefficients show a high level of internal consistency (Galanakis, Lakioti, Pezirkianidis, Karakasidou, & Stalikas, 2017).

The second instrument used in this study was the Religious Commitment Inventory-10 (RCI 10) developed by Worthington et al. (2003). RCI 10 consists of ten questions to assess the level of religious commitment and uses a five-point Likert rating scale. it is range from Not at all true of me=1 to Totally true of me=5. A Series of studies assessing the psychometric properties of the RCI 10 and results from these studies indicate that the RCI 10 demonstrates high reliability (α=.93).

Procedure

As the first step, formal approval from the institutional research board of research was sought and all the ethical protocols for human-based research as

provided by American Psychological Association adhered to. Afterwards for formal study processing, two faith groups Muslims and Christian were selected as samples of the study and the participants were approached at their homes through personal contacts. All the instruments of the study were administered individually. Informed consent was taken from the respondents and the nature and purpose of the study. participants were guaranteed the confidentiality of their personal information and also assured that it is only used for the research purpose the participants were briefed about the response format and criteria of instruments and that there are no specific boundaries or limits to complete the questionnaire. It assured that every question of the instrument has been attempted by the participant. After the completion, the forms were collected and re-checked the missing information or incomplete forms. Participants were assisted in case of any query. In the end, the Respondents were thanked for their cooperation, It took almost 10-15 minutes to complete the forms.

DATA ANALYSIS
A data-based was established by entering data into an IBM SPSS 21. Descriptive statistics, alpha coefficient, and Pearson correlation were computed for study variables. Simple linear regression analysis was applied to test the perdition-related hypothesis. Moreover, the independent samples *t*-test examined mean differences in faith groups and across gender on study variables.

RESULTS
The study examined the impact of religiosity on life satisfaction in two faith groups including Muslims and Christians and the results are as follows:

Table 1 Descriptive Statistics, Alpha Coefficient and Pearson Correlation of Variables (N = 140)

Variables	*M*	*SD*	α	Potential	Actual	Skewness	Kurtosis	1	2
1. Religiosity	33.9	8.28	.92	10-50	17-47	-.24	-1.21	-	.85***
2. Life satisfaction	15.9	4.19	.89	5-25	8-22	-.22	-1.36	-	-

***p<.001.

Table 1 showed that the alpha coefficients for the Religious Commitment Inventory and Satisfaction with Life Scale were .92 and .89 (> .80) which indicated good reliability and high internal consistency. The values of skewness and kurtosis for both scales were in the desired range (< + / - 2) which indicated the normal distribution of data. Results indicated that Religiosity has a significant positive association with life satisfaction ($r = .85, p < .001$).

Table 2 Linear Regression Analysis Showing the Effect of Religiosity on Life Satisfaction (N = 140)

		Outcome: Life satisfaction	
			95%CI
Predictor	*B*		*LL, UL*
Constant	1.25		[-.29, 7.80]
Religiosity	.43***		[.39, .48]
R^2		.73	
F		372.08***	

***$p<.001$.

Table 2 shows that the .73 value of R^2 indicated that religiosity explained 73% variance in life satisfaction with F (1, 138) = 372.08, $p < .001$. The findings depicted that religiosity positively predicted the satisfaction of life (β = .85, $p < .001$).

Table 3 Hierarchical Regression Showing Effect of Intrapersonal and Interpersonal Religiosity on Life Satisfaction of Faith Groups

Variable	*B*	95%CI		*SE B*	β	R^2	ΔR^2
Step 1						.67	
Constant	2.86***	[1.30, 4.13]		0.78			
Interpersonal	0.98***	[.86, 1.09]		0.06	.83***		
Step 2						.72	.05***
Constant	1.32	[-.22, 2.87]		0.78			
Interpersonal	0.54***	[.34, .74]		0.10	.46***		
Intrapersonal	0.36***	[.21, .49]		0.07	.43***		

***$p < .001$.

Table 3 shows the impact of intrapersonal and interpersonal religiosity on life satisfaction of faith groups. In Step 1, the value of R^2 .67 indicated that the optimism-trust explained 67% variance in the life satisfaction of faith groups with F (1, 138) = 294.98, $p < .001$. The findings depicted that interpersonal religiosity positively predicted life satisfaction of faith groups (β = .83, $p < .001$). In Step 2, the value of R^2 .72 indicated that intrapersonal and interpersonal religiosity explained 72% variance in the surgical recovery with F (2, 137) = 186.97, $p < .001$. The findings depicted that the interpersonal religiosity (β = .46, $p < .001$) and intrapersonal religiosity predicted the level of satisfaction with life (β = .43, $p < .001$). The ΔR^2 value of .05 depicted 5% change in the variance of model 1 and model 2 with ΔF (1, 137) = 25.85, $p < .001$.

Table 4 Mean, Standard Deviation and t-values on Religiosity and Life Satisfaction across Faith Groups and Gender (N = 140)

	Muslims (*n* = 70)		Christian (*n* = 70)				95% CI		
Variable	*M*	*SD*	*M*	*SD*	*t*	*p*	*LL*	*UL*	Cohen's *d*
Religiosity	37.94	7.73	29.85	6.71	6.60	.000	5.67	10.51	1.12
Life satisfaction	17.4	4.21	14.4	3.71	4.52	.000	1.69	4.31	0.77
	Men (*n* = 70)		Women (*n* = 70)						
Religiosity	32.8	8.39	35.00	8.06	-1.581	.764	-4.95	.5521	-0.269
Life satisfaction	15.7	4.55	16.1	3.81	.564	.574	-1.00	1.80	0.095

Table 4 shows mean differences between two faith groups (Christians and Muslims) and across gender (men and women) on religiosity and life satisfaction. The results revealed significant mean differences for the two faith groups on religiosity t (138) = 6.60, p < .001, indicating that Muslims are more religious than Christians. The results revealed significant mean differences for the two faith groups on life satisfaction with t (138) = 4.52, p < .001, indicating that Muslims have more life satisfaction than Christians. The results revealed non-significant mean differences for men and women on religiosity t (138) = -1.58, p > .05, as well as life satisfaction t (138) = .564, p > .05 indicating that men and women are equally religious and had the same level of life satisfaction.

DISCUSSION

The current study was intended to investigate the impact and influence of religiosity on life satisfaction among Christian and Muslims. The current study further investigated the differences between two faith groups (Christian and Muslims) and gender differences. The findings indicated that three hypotheses are supported in the present study but one hypothesis about gender differences in religiosity was non-supported. From the indigenous context, little research has been concluded to see the prediction between these two variables. Instead, in Pakistan, most research carried out focused only on life satisfaction and its predictors with different other factors and with a different sample. Therefore, the study was an effort to conduit this gap. The current study investigated the level of religiosity and life satisfaction among Christian and Muslims. It has been confirmed that religiosity positively predicts life satisfaction. Religious denominations are found to have a small but significant role in determining life satisfaction in a study by Edinger-Schons (2019).

The first hypothesis "Religiosity will positively predict life satisfaction in faith groups" was supported in the present study. A positive correlation and prediction exist in religiosity and satisfaction with life in the present study. These findings are consistent with previous research that those individuals who have a high level of religiosity are more satisfied with their lives. According to previous research findings on the association between religiosity and

satisfaction with life and results revealed that both variables have generally shown a positive association. researchers said that religious behaviours, attitudes, a regular visit to the church, heavenly experiences during their prayers, engagement in religious activities and a close relationship with God, all these religious aspects have been positively associated with life satisfaction (Habib, Donald, & Hutchinson, 2018; Kate, Koster, & Waal, 2017). Moreover, interpersonal religiosity was the superlative predictor of life satisfaction whereas intrapersonal religiosity has a strong impact and secondary central predictor of life satisfaction in faith groups.

The second hypothesis "Muslims have a high level of religiosity than Christian" was supported in the present study. Muslims are more religious than Christian which is consistent with previous research and accepted the hypothesis of the study. Pakistan is an Islamic state and Muslims lives in majorities as compared to Christian but in the present study, data were collected from an equal sample but Christian is minorities and faced some restriction about their religion. Previous literature depicted that, Islamic countries where Islam is the national religion had strict and harshest restrictions on religious freedom (Lewis, 2011). it was reported that according to a survey report by IPOs-Mori and CNN, Generally Muslims are more committed to their religious activities and had a strong faith in their religious beliefs as compared to any other religious group and consider that Islam is important and more significant part of their lives.

The third hypothesis "Muslims have a high level of life satisfaction than Christian" was supported in the present study. Religiosity and life satisfaction are positively related to each other and Muslims have a high level of religiosity, therefore, they are a high level of life satisfaction and are more satisfied with their lives as compared to Christians. Past research supported these findings and accepted the hypotheses of the study. A study was conducted on the Muslim Filipinos and that is scarce, especially those dealing with Western Mindanao. Taluksangay, a small community or barangay in Zamboanga City, is composed of various groups of cultural minorities, which includes different tribes that are Banguingui, Tausug, Sama- Badjao, and Yakan. Although, these tribes are classified under a Muslim community, and apparently due to different religious beliefs, these tribes are different from one another in culture. According to this study Muslim tribes are more satisfied with their lives than other cultural minorities, Anies et al. (2012).

The fourth hypothesis "females are more religious than males "was not supported in the present study and the hypothesis was rejected. The past research revealed mixed findings on gender differences in religiosity as sometimes women are portrayed as more religious than men (Schnabel, 2015) whereas in some other contexts men are considered more religious than women (Schnabel, Hackett, & McClendon, 2018). In identifying the gender differences, the type of faith or religion, culture, and society matter a lot. Thus, a more rigorous investigation is required to identify the gender differences in religiosity.

Limitations of the Study

Although the current study is intuitive and insightful in understanding the impact and influence of religiosity on life satisfaction in two different religious groups still the study carries some limitations. The prediction of these variables should be examined by the inclusion of other religious groups. The possibility of social desirability due to the self-reported data cannot be ruled out.

Implications of the Study

The study has applied significance regarding the positive role of religiosity in predicting life satisfaction. The findings can be used for enhancing life satisfaction by fostering positive religiosity in adults from different faith groups in Pakistan. Moreover, it is worth mentioning that the more religious Muslims were also more satisfied in their lives. It is important to find out that women and men are equally religious in Pakistan. Current study findings can also help generate interfaith harmony as religiosity impacts positively on one's life and wellbeing.

CONCLUSION

The hypotheses were supported and the present study is a valuable addition to life satisfaction literature in general and the role of religiosity in life satisfaction in particular, these findings also make a worthy contribution to understanding the link between religiosity and life satisfaction among Christians and Muslims in Pakistan. Overall, the findings make help understate the role of the positive psychology of religion in enhancing life satisfaction.

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Data availability statement:

Data of this research supporting the conclusions will be made available by the authors to any experienced researcher upon reasonable request.

Author Contribution:

All the authors co-written and finalized the manuscript for publication.

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