

THE MUSLIM RELIGIOSITY, AND ITS RELATION WITH SELF ACTUALIZATION AMONG UNIVERSITY STUDENTS

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(Received, 24th August 2024, Revised 05th October 2024, Published 20th October 2024)

Abstract: This study explores the relationship between intrinsic and extrinsic Muslim religiosity and self-actualization. Additionally, it examines whether demographic factors like gender and educational environment (segregated vs. coeducation) influence these variables. Previous literature suggests religiosity might play a role in personal development, but findings remain inconclusive, especially within specific religious contexts. **Objective:** To examine the association between intrinsic and extrinsic Muslim religiosity and self-actualization, and to investigate the influence of demographic variables, such as gender and educational environment, on religiosity. **Methods:** The study utilized a cross-sectional survey design with a sample of 250 participants, of whom 138 (55.2%) were males and 112 (44.8%) were females. Participants' responses were gathered using the Short Index for Self-Actualization (SISA) and the Muslim Religiosity Scale, which comprised subscales for intrinsic and extrinsic religiosity. Independent sample *t*-tests were employed to analyze differences in religiosity across gender and educational environments. Pearson's correlation analysis was used to examine the association between self-actualization and religiosity. **Results:** Independent sample *t*-tests indicated no significant differences in intrinsic and extrinsic religiosity based on gender or educational environment. Similarly, Pearson's correlation analysis revealed no significant correlation between self-actualization and Muslim religiosity (both intrinsic and extrinsic). **Conclusion:** This study found no significant association between self-actualization and Muslim religiosity, nor did it find significant differences in religiosity based on gender or educational environment. These results suggest that religiosity, whether intrinsic or extrinsic, may not play a distinct role in self-actualization among the participants. Further research is recommended to explore these relationships in broader contexts and diverse populations.

Keywords: Intrinsic Religiosity, Extrinsic Religiosity, Self-Actualization, Muslim Religiosity, Educational Environment, Gender Differences

Introduction

Religion represents a major social phenomenon globally, with an estimated 84% of the world's population identifying with a religious group, and this figure is projected to increase (1). Within this spectrum, Muslims constitute 24% of the global population (2). For decades, psychologists have been interested in the role that religion plays in individuals' interpretations and responses to life events and its manifestation in psychological adjustment. Scholars have proposed divergent views, with some arguing that religion perpetuates institutionalized irrationality and has detrimental effects on psychological functioning, while others (3). Emphasize its role in providing meaning and stability in an unpredictable world, thus promoting psychological well-being.

Islam is distinguished from other religions in that it is not merely a system of beliefs but a comprehensive lifestyle encompassing political, economic, legal, and social domains. Islamic teachings emphasize placing trust in Allah during challenging times, with the Qur'an highlighting that adversities are tests for believers, aimed at fostering resilience (4). Despite this centrality of trust in Allah within the Muslim worldview, little research has examined how this trust influences life satisfaction. The current study aims to address this gap by exploring whether this concept of "Trust in Allah" correlates with Muslims' satisfaction with life. Abraham Maslow's hierarchy of needs, one of the most

enduring contributions to psychology (5). Posits that self-actualization is the pinnacle of human development. A self-actualized individual experiences a fully functioning and enriched life (6). The question arises: Does Islamic religiosity contribute to achieving this state of self-actualization?

The existing literature largely supports a positive correlation between religiosity and psychological well-being. Decades of empirical research indicate that religion and spirituality are significantly associated with mental health and well-being (7, 8). However, research on self-actualization offers mixed results. Tamney (1992) observed a negative relationship between religion and the Personal Orientation Inventory (POI), a measure of self-actualization. Conversely, more recent studies found no anti-religious bias in a shorter version of the POI, the Short Index of Self-Actualization (SISA; Jones & Crandall, 1986). Similarly, Piedmont (2001) demonstrated a positive correlation between the Spiritual Transcendence Scale and the SISA. Research also indicates that individuals with higher spirituality, regardless of religious affiliation, exhibit greater levels of self-actualization and life meaning (9).

Given the unique characteristics of Islamic teachings, which emphasize maintaining a balance between spiritual and worldly activities, the current study seeks to examine the Relationship between Islamic religiosity and self-

Among Muslim students in Pakistan. The study also explores the effects of demographic variables such as gender and socio-economic status.

Methodology

The study employed a cross-sectional, correlational design to explore the relationship between Islamic religiosity and self-actualization among Muslim university students. A sample size of 250 participants was recruited using convenient sampling techniques. The required sample size was calculated using G*Power software, which indicated a minimum sample of 194 participants to achieve adequate statistical power. The sample consisted of Muslim students enrolled in graduate and postgraduate programs (BS, MSc, MS/MPhil) in various universities. Non-Muslim students and those enrolled in short courses were excluded from the study. Short Index of Self-Actualization (SISA): The SISA developed by Jones and Crandall (1986) was used to measure self-actualization. It consists of 15 items rated on a 4-point Likert scale, with responses ranging from 1 (agree) to 4 (disagree). Higher scores indicate greater levels of self-actualization. The SISA has demonstrated strong reliability and validity, showing significant correlations with the Personal Orientation Inventory and other measures related to self-esteem and neuroticism (Prosnick, 1999). Muslim Religiosity Scale: The Muslim Religiosity Scale, developed by Musarat Jabeen Khan (2014), was employed to measure religiosity. This scale includes 26 items rated on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The scale is composed of two subscales: intrinsic religiosity and extrinsic religiosity. Intrinsic religiosity reflects a deep, internalized faith, while extrinsic religiosity pertains to using religion for personal gain or social status. Data were collected through an online survey administered via Google Forms, which was distributed on various social media platforms. Informed consent was obtained from all participants before they completed the survey. The survey was designed to be anonymous, and participants were assured of their privacy and confidentiality. Ethical approval for the study was obtained from the Ethical Review Board of the Department of Psychology, International Islamic University Islamabad. Data analysis was conducted using SPSS version 26. Descriptive statistics were computed for demographic variables. Independent sample t-tests were used to assess gender differences in religiosity and self-actualization. Pearson’s correlation coefficient was used to determine the association between intrinsic and extrinsic religiosity and self-actualization. Statistical significance was set at $p < 0.05$.

Results

Table 1 presents the socio-demographic characteristics of the 250 participants in this study. The sample consisted of 138 male participants (55.2%) and 112 female participants (44.8%). Of these, 120 (48%) participants were enrolled in a co-educational environment, while 130 (52%) were in a segregated educational setting. Regarding family income, 101 (40.4%) participants reported a monthly income of 0-50K, 103 (41.2%) reported 50K-100K, 24 (9.6%) reported 100K-150K, and 22 (8.8%) had an income above 150K. Concerning financial status, 66 (26.4%) participants were financially independent, while 184 (73.6%) were financially dependent.

Table 2 provides the descriptive statistics, reliability coefficients (Cronbach's alpha), and skewness values for the Self-Actualization Scale and the Intrinsic and Extrinsic Muslim Religiosity Scales. The mean score for self-actualization was 43.17 (SD = 4.95), with a Cronbach's alpha of 0.40, indicating poor reliability. The data were slightly negatively skewed (-0.220) but within the normal range (± 2), indicating a normal distribution. The mean score for intrinsic Muslim religiosity was 50.85 (SD = 6.14), with a Cronbach’s alpha of 0.75, indicating acceptable reliability. The mean score for extrinsic Muslim religiosity was 37.94 (SD = 6.77), with a reliability coefficient of 0.68, indicating acceptable reliability. The data for extrinsic Muslim religiosity were slightly positively skewed (0.272) but within the normal range (± 2).

Table 3 displays the correlation coefficients among self-actualization, intrinsic Muslim religiosity, and extrinsic Muslim religiosity. The findings indicate a statistically significant but negligible positive association between self-actualization and intrinsic Muslim religiosity ($r = 0.15, p < 0.05$), and a statistically significant negative association between self-actualization and extrinsic Muslim religiosity ($r = -0.13, p < 0.05$). No significant association was found between intrinsic and extrinsic Muslim religiosity.

Table 4 compares the mean scores of males and females on self-actualization, intrinsic Muslim religiosity, and extrinsic Muslim religiosity. The results indicate no significant gender differences in self-actualization ($t = 1.22, p = 0.225$), intrinsic Muslim religiosity ($t = -1.59, p = 0.113$), or extrinsic Muslim religiosity ($t = 0.022, p = 0.982$).

Table 5 provides a comparison of mean scores between participants from segregated and co-educational environments. The findings indicate no significant differences in self-actualization ($t = -0.09, p = 0.931$), intrinsic Muslim religiosity ($t = 0.52, p = 0.604$), or extrinsic Muslim religiosity ($t = -1.56, p = 0.120$) between participants in the two educational settings.

Table 1: Socio-demographic characteristics of participants (n=250)

Variables	Categories	N	%
Gender	Male	138	55.2
	Female	112	44.8
Educational Environment	Co-Education	120	48
	Segregated	130	52
Family Income	0-50K	101	40.4
	50K-100K	103	41.2
	100k-150k	24	9.6
	Above 150K	22	8.8
Financial Status	Independent	66	26.4
	Dependent	184	73.6

[Citation Ahmad, M., Kamran, M. (2024). The muslim religiosity, and its relation with self-actualization among university students. *Biol. Clin. Sci. Res. J.*, 2024: 1223. doi: <https://doi.org/10.54112/bcsrj.v2024i1.1223>]

Table 2: Descriptive Statistics, Reliability and Skewness of Self Actualization Scale, Intrinsic and Extrinsic Muslim Religiosity Scale

Scale	Mean	SD	Min	Max	Reliability	Skewness
SA	43.17	4.95	25	54	.40	-.220
Intr.Msl.Religiosity	50.85	6.14	23	64	.75	-.919
Extr.Msl.Religiosity	37.94	6.77	22	61	.68	.272

Table 3: Statistical association among Self Actualization, Intrinsic and Extrinsic Muslim Religiosity

Variables	N	M	SD	1	2	3
Self-Actualization	250	43.17	4.95	--		
Intrinsic M Religiosity	250	50.85	6.14	.15*	--	
Extrinsic M Religiosity	250	37.95	6.77	-.13*	-.02	--

Table 4: Comparing means of Males and Females on Self Actualization, Intrinsic and Extrinsic Muslim Religiosity

Variables	Male		Female		t	p
	M	SD	M	SD		
Self-Actualization	43.51	5.18	42.75	4.63	1.22	.225
Intrinsic M Religiosity	50.30	6.47	51.54	5.65	-1.59	.113
Extrinsic M Religiosity	37.96	6.61	37.94	6.99	.022	.982

Table 5: Mean Comparison between Segregated and Coeducation Environment on Self Actualization, Intrinsic and Extrinsic Muslim Religiosity

Variables	Segregated		Coeducation		t	p
	M	SD	M	SD		
Self-Actualization	43.15	5.37	43.20	4.48	-.09	.931
Intrinsic M Religiosity	51.05	6.60	50.64	5.61	.52	.604
Extrinsic M Religiosity	37.31	7.19	38.64	6.24	-1.56	.120

Discussion

This research studied the relationship between Intrinsic/Extrinsic Muslim Religiosity and Self Actualization. Furthermore, their relation with other demographic variables was also explored. The results were rather different than the previously conducted studies, it indicated that there is no significant relation between Self Actualization and Muslim Religiosity (14). Whereas previous studies like Watson et al. (1990) revealed a significant correlation between religious beliefs about the self and the SISA scores, Tamney's (1992) Research showed a negative correlation between Religiosity and the POI scale. Another study (10). Showed that People with a high level of Religiosity and Spirituality tend to score higher on Self Actualization as compared to people with high religiosity and low spirituality. On the other hand, this study reveals that there is no significant relation between Intrinsic Muslim Religiosity, Extrinsic Muslim Religiosity and Self Actualization. These results can be attributed to the fact that the reliability of the SISA scale was very poor (0.4) Hence, making this result extremely unreliable (15). This study also indicates that there is no significant difference between both genders in Muslim Religiosity (Table 4). A previous study. Showed that Females are more intrinsically and Extrinsically Religious than men. The difference in results might be due to that the whole sample of this study was taken from university students and Khan (2014) took the sample from the general population and most of the participants were from middle-class families, where females tend to be more religious than men due to social and cultural influence, whereas on the other hand university students are

more self-aware and tend to care less about social approval. Another reason could be, the fact that people with higher education are more religious than others (11). Table 5 shows the mean difference between different Educational Environments (Segregated and Coeducation) on Muslim Religiosity, and it indicates no significant difference between the two (12). Islam emphasizes on segregated educational environment, so generally, it would mean that the more religious the students are the more they would tend to enroll in Universities with a segregated environment, but this study shows no such thing. It can't be said for sure but the reason could be the scarcity of Universities with Gender Segregated Environments (13). This study has certain limitations that need to be acknowledged. Firstly, the scale used to measure self-actualization demonstrated poor reliability, which may have impacted the accuracy and consistency of the findings. Additionally, several participants reported difficulty in comprehending the language used in the scale, which could have influenced their responses and overall results. Lastly, the study was limited to university students, which may restrict the generalizability of the findings to other populations or age groups.

Conclusion

This study found no significant association between self-actualization and Muslim religiosity, nor did it find significant differences in religiosity based on gender or educational environment. These results suggest that religiosity, whether intrinsic or extrinsic, may not play a

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distinct role in self-actualization among the participants. Further research is recommended to explore these relationships in broader contexts and diverse populations.

Declarations

Data Availability statement

All data generated or analyzed during the study are included in the manuscript.

Ethics approval and consent to participate

Approved by the department Concerned. (IRBEC-0393/23)

Consent for publication

Approved

Funding

Not applicable

Conflict of interest

The authors declared an absence of conflict of interest.

Author Contribution

MANSOOR AHMAD

Coordination of collaborative efforts.

Study Design, Review of Literature.

Data entry and Data analysis, drafting article.

MUHAMMAD KAMRAN

Conception of Study, Development of Research Methodology Design, Study Design, Review of manuscript, final approval of manuscript.

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