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RESEARCH PAPER

Religious Affect and Personal Happiness: Exploring Connections among University Students in Karachi

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ABSTRACT

The present quantitative study aimed to explore the relationship between religious commitment and personal happiness employing convenience sampling among a sample of 123 Muslim male and female students of public and private sector universities f Karachi. The respondents completed the Sahin-Francis Scale of Attitude toward Islam and the Oxford Happiness Questionnaire. The data was analyzed employing descriptive analysis followed by Pearson correlation and One-way ANOVA using SPSS. The data reported a high level of religious commitment among the participants with a mean value of 4.53 (SD= .682), and that females are more religious than males (F (1,121) =12.969, p<0.001). The result indicated that there was a weak positive linear association between the participants' religiosity and their happiness (r (122) =.213, p =0.018). No significant difference in religiosity levels among different age groups was found (F (5,117) =1.188, p=0.319). Further mixed-method studies are recommended across Pakistan for students at all levels of education university level. Religiosity and happiness courses are recommended to educate and equip students with the purpose of life and equip them with skills to cope with mental and psychological health for their overall well-being.

Keywords*:* Religion, happiness, Sahin-Francis Scale of Attitude toward Islam, Pakistan, Oxford Happiness Questionnaire

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Introduction

Happiness is a desire naturally ingrained in every human being and its related questions are perennial, which have now become the object of diverse kinds of academic research. There is an increasing substantiation that a higher rate of affluence as a result of the rise in the Western economy since 1945 has not contributed much towards more happiness and well- being. Increase in wealth also brought more psychological disorders at botht the individual and social levels (Graham, 2011). There has been a substantial research activity on happiness which is mainly in the context of subjective well -being (SWB) and life satisfaction (Jalloha, Flacka, Kong, & Fleming, 2014).

The results of such studies indicate a high positive correlation between happiness, psychological and health domains of quality of life, life satisfaction, and positive affect. Factors such as the social and environmental domains of quality of life are predictors of happiness and subjective well-being are not improving the psychological quality of life (Medvedev, 2018).

Furthermore, studies are conducted to explore the link between happiness and the role of moral principles in improving the psychological and affective well –being, similar to ancient studies that linked happiness and godlikeness (Ovyind, Emilsson, Fossheim, & Tuominen, 2015, p. 307). Research conducted in the field of mental health helps us understand the integration of spirituality and religiosity into psychotherapy as results show that religious beliefs help in improving the mental health when incorporated in the management plans (Sabry & Vohra, 2013). Many studies conclude that religiosity increases the satisfaction levels of the patients which helps them to adhere to the prescribed treatment (Logan, 2003) as religiosity gives solace which in turn expedites the recovery (Sabry & Vohra, 2013).

Robbins and Francis (1996) recommended a research strategy where further studies are conducted in varied populations using common measures of religion and happiness. The strategy involves a series of coordinated studies of the measurements of religion and happiness and including a key set of control variables. Various researches have been conducted in the Christian and Jewish context ,whereas few studies have been conducted in the Islamic context (Francis, Ok, & Robbins, 2017;Tekke, Francis, & Robbins, 2018). The current research has been conducted in Pakistan which aims to fill a small gap by extending its reach within the Islamic context.

The findings of this research study will help educators, psychologists, counselors, students, and researchers to understand personal happiness in context of Islamic religiosity as an affective domain and its application for personal well- being and happiness. It is important to explore relevant

literature to examine the constructs of happiness, in particular life satisfaction, subjective wellbeing, and quality of life. The knowledge gained from happiness studies may serve to inform and influence policies and programs at all levels of society including the private and public sectors to improve the well- being of young generation

Literature Review

Religious Affect

The Francis Scale of Attitude toward Christianity by Francis (1978) has purported a series of experimental researches to determine and examine the correlations, backgrounds, and outcomes related to religiosity in terms of individual differences harmonized through a standard measure of religious affect. According to Francis (1978), the affective domain of religiosity is distinct from the cognitive and behavioral dimensions with the capacity to go beyond the disagreements between many viewpoints about beliefs as it is not biased by personal and contextual influences. Accordingly, in the Muslim world, the Sahin-Francis Scale of Attitude toward Islam (Sahin & Francis, 2002) was developed which was subjected to debate by Muslim scholars which ended in a consensus on 23 items drawn on the similar areas as examined by the Francis Scale (Tekke, Francis, & Robbins, 2018). The instrument was used to test Muslim adolescents in England, Kuwait (Francis, Sahin, & AlAnsari, 2006), Pakistan (Hamid, Robbins, Nadeem, & Khan, 2016) and Iran (Ghorbani, Watson, Chen, & Zerai, 2017). The Sahin-Francis scale is a 23 item instrument designed to measure cognition, emotion, behavior, and relationship with God in consonance with Francis measure (Khan, 2006).

Personal Happiness

Happiness in the context of the current study is defined in terms of values similar to one's well-being and thriving. According to the Stanford encyclopedia of philosophy, the theories related to life satisfaction define happiness in terms of the positive attitude of a person towards life in its totality. Happiness is also the extent to which an individual perceives the quality of his existence in a positive context, called his 'subjective well-being' (SWB) or life satisfaction. Wang and Wong (2014) conclude that for people, happiness is a quest for pleasure and meaning one gives to his life. However, the quest for pleasure may turn into hedonism when it is based on the immediate instant gratification of desires (Diener, Kahneman, & Shwartz, 1999). Eudemonism, on the other hand, is the search for meaning and activities that involve self-development as described by Aristotle (Jalloha, Flacka, Kong, & Fleming, 2014).

It is desirable to provide the youth with opportunities to develop in the areas of health, safety, education, and morality (Cohen, 2006). Peterson (2006) suggests the schools to integrate character development and

personal well-being of the young scholars besides their academic growth (Adler, White, & Waters, 2015). Psychological distress is on the rise among university students as results of a cross-sectional study conducted in Iceland during different semesters showed that above-threshold depression and anxiety among the university attending females was 22.5% and 21.2% respectively (Bernhardsdottir & Vilhjalmsson, 2013). Results of another study conducted among university students indicate that addiction to food, alcohol, and nicotine has a relationship with mental health (Okasaka, Morita, Nakatani, & Fujisawa, 2008). Another study conducted among undergraduate students in medical colleges in Karachi suggests the students have a high level of stress, anxiety, and depression. The study recommends awareness and prompt measures for managing stress, studies, and improving the quality of life (Rehmani, Khan, & Rehmani, 2018). It is also important to understand that youth have different definitions for the purpose in life and meaning (Damon, Bronk, & Menon, 2003), and new definitions evolve as they reach adolescence as purpose during this period is defined in more prosocial context (Hill, Burrow, O'Dell, & Thornto, 2010).

Robbins and Francis (1996) proposed to plan several pieces of research to investigate the link between religion and happiness by measuring personal happiness through the Oxford Happiness Inventory developed by Michael Argyle and colleagues (Argyle & Crossland, 1987; Argyle M. M., 1989). They operationalized happiness in terms of the frequency and degree of positive affect, the average level of satisfaction over some time, and the absence of negative affect. Later, the Oxford Happiness Inventory developed many more related measures, adding various modified items and changing the response format. These include the Oxford Happiness Questionnaire, the Oxford Happiness Questionnaire Short-form (Hills & Argyle, 2002), and the Oxford Happiness Measure (Elken, Francis, & Robbins, 2010).

Happiness in the Qur'an

The construct of happiness associated with the word 'sa'adah' in the Qur'an is a permanent state of happiness concerning worldly happiness along with the happiness of the hereafter.

"And as for those who are happy, they will be in Paradise, abiding there so long as the heavens and the earth endure, unless your Lord wills, as uninterrupted giving" (Qur'an 11:108).

Though happiness is an incessant gift from Allah, it does not exclude humans giving and getting happiness from other human beings. The more human beings make others happy, they qualify for more happiness from their Lord as in the Qur'an, "And give happy tidings to those who believe and do virtuous actions that theirs shall be Gardens with streams of water running underneath; whenever they are offered with

fruits….”(2:25). Such happiness should be differentiated from the physical pleasure and joy derived solely from the physical senses being animalistic, as declared by the Holy Qur'an, "As for the disbeliever, they take their enjoyment and eat as the cattle eat" (47:12). Happiness, in terms of materialistic wealth and luxury is as transient as these commodities though they are the gifts of the Creator when used according to His will: "Are you content with the life of this world, rather than with the hereafter? Yet the enjoyment of the life of this world compared with the hereafter is but little" (9:38).

Contribution of Religion to Well-being and Happiness

Few pieces of research have been conducted to understand the contribution of religion. Discussing the myth of popular happiness hypothesis associating it with human well-being in terms of material and economic growth ,Graham (2011) argues that if happiness and wellbeing is a multidisciplinary and multidimensional construct depending notably on economic well-being, then religion is an equally important factor of human happiness and well-being. However it is undermined by the researchers. A study conducted on male Hebrew speaking undergraduates showed a significant positive relationship between religiosity and happiness, whereas a similar study conducted on German students found no significant relationship between religiosity and happiness (Francis, Ziebertz, & Lewis, 2003). Another study where undergraduate students were administered the purpose in life scale and Eysenck personality questionnaire revealed that attending religious services has a positive relationship with students' psychological well-being (Robins & Francis, 2000). A major premise of positive psychology is that well-being is not simply the lack of mental illness (Seligman, Ernst, Gillham, Reivich, & Linkins, 2009) .There is a significant relationship of religiosity with behavioral control and negative association with anxiety and depression as two dimensions of mental health (Sabry & Vohra, 2013).

Another study investigating the associations between religiosity and subjective well-being (SWB) among Egyptian and UK college students found all the correlations between the self-rating scales in both samples were statistically significant and positive. Those who responded by perceiving themselves as religious, also experienced greater well-being (Ahmed, Khalek, & Lester, 2018).

Purpose

The present study aimed to explore the relationship between religious commitment and personal happiness within the Islamic context. The study is grounded within the context of a series of replication projects to explore the association between religion which is based on the Francis family of measures of religious affect and happiness as drawn from the Argyle family of measures of personal happiness. The first two studies held in Turkey (Ok, 2016) and Malaysia respectively (Tekke, Francis, & Robbins, 2018) employed the Ok Religious Attitude Scale (Islam) and

the Sahin-Francis Scale of Attitude toward Islam respectively.The current study will employ the Sahin-Francis Scale of Attitude toward Islam and the Oxford Happiness Questionnaire.

The study explored the following questions.

1. What is the intensity of religiosity among male and female university students?
2. Is there any significant relationship between university students' religiosity and their happiness?

   H2$_a$: There is a significant relationship between university students' religiosity and their happiness.
3. Is there any significant difference in religiosity levels between male and female university students?

   H3$_a$: There is a significant difference in religiosity levels between male and female university students.
4. Is there any significant difference in religiosity levels among university students of different age groups?

   H4$_a$: There is a significant difference in religiosity levels among university students of different age groups.

Methodology

Research design

To explore the relationship between a Muslim's commitment to religion and his happiness, an exploratory quantitative research design was chosen. According to Creswell (2015), a quantitative research approach is employed for testing objective theories by testing the relationships between the variables. The researcher looks for reality as an object which is out there independent of the researcher by using a questionnaire or an instrument. Quantitative research explores how many and what type of population, in general, possess a specific trait among the sample population (Brennan, 1992). However, this research paradigm does not consider the feelings and perceptions of people nor the motivation behind their actions nor their behaviors (Goertzen, 2017).

The current study measured the connection between a Muslim's religiosity commitment and his happiness administrating one questionnaire with two scales.

Population

All male and female Muslim students studying in public and private sector universities in Karachi were the population of the study.

Sample

A sample of 123 Muslim students was selected according to the convenience sample within the non-probability sampling technique to save time and ease to reach the students of different universities.

Research Instrument

The English-language versions of the two measures; happiness and

religiosity were used. Oxford Happiness Questionnaire measured, while religiosity was assessed by the Sahin-Francis Scale of Attitude toward Islam.

The Oxford Happiness Questionnaire devised in 2001 (Hills & Argyle, 2002) is a more compact version consisting of a similar number of 29 single-item multiple-choice instrument with similar words as in parent inventory developed in 1989 (Argyle M. M., 1989). A uniform six-point Likert scale has been given for the respondents to answer from: strongly disagree (1), moderately disagree (2), slightly disagree (3), slightly agree (4), moderately agree (5), strongly agree (6). Most of the items are phrased positively while some are phrased negatively. Items phrased negatively are scored in reverse. The sum of the item scores is an overall measure of happiness, with high scores indicating greater happiness.

The Sahin-Francis Scale of Attitude toward Islam Revised consists of 23-item self-reporting positive valence items about the respondents' answers related to the affective domain of their Islamic religiosity. The measures consist of sub-constructs namely the Qur'an, prayers (five times daily obligation), religious practices, and belief in Allah/ God. A five-point Likert scale is used to measure every item: strongly disagree (1), disagree (2), uncertain (3), agree (4), and strongly agree (5).

Table 1

Survey Sections and relevant existing survey research

Survey Section	*Adapted from*
Demographics	**Self**
The Sahin-Francis Scale of Attitude toward Islam Revised	**(Sahin & Francis, 2002)**
The Oxford Happiness Questionnaire	**(Hills & Argyle, 2002)**

Procedure

Online survey forms were circulated through email though the convenience sampling technique tends to bias the result and limits its generalizability (McMillan, 1996). The participants were assured of confidentiality, safety, and anonymity and were given the option to participate or withdraw during the survey. A letter of consent was attached to the questionnaire with ethical considerations and assurance

of the anonymity of the respondent and the data. The respondent had the right to withdraw at any time.

Data analysis

SPSS, a statistical software for data analysis was used by applying Descriptive Analysis, one-way ANOVA, and Pearson correlation. Recoding was done for 12 items of the Oxford Happiness Questionnaire as questions 1, 5, 6,10, 13, 14, 19, 23, 24, 27, 28, 29 were negatively phrased. Cronbach's alpha reliability test was performed to investigate internal consistency among items of the two scales namely, The Sahin-Francis Scale of Attitude toward Islam Revised and The Oxford Happiness Questionnaire, The results are illustrated in Tables 4-7.

Results

Table 2 and 3 represent the distribution of demographic and age group characteristics respectively of the survey participants.

Table 2

Respondents' Demographic Characteristics

Group	n (%)
Gender	
Male	51 (41.5%)
Female	72 (58.5%)
University	
Public	76 (61.8%)
Private	47 (38.2%)
Degree Level	
Undergraduate	56 (45.5%)
Graduate	25 (20.3%)
Masters	38 (30.9%)
Ph.D.	4 (3.3%)

Table 3

Respondents' Age Group Characteristics

Age Group	n	(%)
18-20	21	17%
21-23	55	45%
24-26	19	15%

27-29	11	9%
30-32	11	9%
33-35	6	5%

Table 4

Reliability Statistics: Cronbach's alpha reliability

Scale: Islam. Reliability

Cronbach's Alpha	N of Items
.969	23

Table 5

Scale Statistics- The Sahin-Francis Scale of Attitude toward Islam Revised

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
104.20	245.770	15.677	23

Table 6

Reliability Statistics: Cronbach's alpha reliability

Scale: Happiness. Reliability

Cronbach's Alpha	N of Items
.873	29

Table 7

Scale Statistics- The Oxford Happiness Questionnaire

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
113.97	467.901	21.631	29

University Students' Levels of Religiosity

To measure the participants' levels of religiosity, they were instructed to record their answers on a 5-point scale, starting from 'strongly agree' to 'strongly disagree'. The average of respondents rating for each of the items was calculated. The average (with possible values ranging from 1 to 5) represented the overall level of students' religiosity.

Results indicated that respondents' overall levels of religiosity were high with a mean value of 4.53 (*SD*= .682). Participants' levels of religiosity ranged from 1.13 to 5. About 87% of the respondents were identified as highly religious (with a score of 4.0 or higher out of 5.0).

Table 8 shows the descriptive statistics for participants' levels of religiosity by Educational Level / Degree, type of University attended, and gender.

Table 8:

Level of Religiosity of Respondents

	Min	Max	Mean	Std. Deviation
Gender				
Female	2.30	5.00	4.71	0.39
Male	1.13	5.00	4.28	0.90
Degree				
Undergraduate	1.52	5.00	4.42	0.73
Graduate	1.13	5.00	4.47	0.86
Masters	3.04	5.00	4.70	0.45
PhD	4.78	5.00	4.90	0.11
University				
Public	1.52	5.00	4.60	0.60
Private	1.13	5.00	4.41	0.79

Table 9 shows the descriptive statistics for participants' levels of religiosity by age groups.

Table 9

Levels of Religiosity in Different Age Groups

Age Groups	Min	Max	Mean	Std. Deviation
18-20	2.30	5.00	4.46	0.68
21-23	1.52	5.00	4.47	0.70
24-26	4.00	5.00	4.70	0.31

27-29		3.61	5.00	4.68	0.49
30-32		1.13	5.00	4.30	1.19
33-35		4.74	5.00	4.94	0.10

University Students' Levels of Happiness

To measure the participants' levels of happiness, they were instructed to record their answers on a 6-point scale, starting from 'strongly disagree' to 'strongly agree'. I calculated the average of respondents rating for each of the items. The average (with possible values ranging from 1 to 6) represented the overall level of students' happiness.

Results indicated that respondents' overall levels of happiness were moderately high with a mean value of 3.93 (*SD*= .746). Participants' levels of happiness ranged from 1.97 to 5.28. About 46.34% of the respondents were identified as very happy (with a score of 5.0 or higher out of 6.0) with only 1.6% scoring unhappy to very unhappy (with a score of 1 and 2 out of 6).

Table 11

Descriptive- Respondents' levels of Happiness

Happiness	Min	max	Mean	Std. Deviation
Gender				
Female	2.21	5.28	3.98	0.74
Male	1.97	5.28	3.85	0.75
Degree				
Undergraduate	1.97	5.28	3.83	0.77
Graduate	2.31	5.17	3.94	0.75
masters	1.97	5.28	4.03	0.73
PhD	3.69	4.90	4.23	0.56
University				
Public	1.97	5.28	3.99	0.68
Private	1.97	5.28	3.84	0.84

Table 12

Descriptive- Respondents' levels of Happiness by Age Groups

Age Groups	Min	Max	Mean	Std. Deviation
18-20	2.21	4.97	3.59	0.64
21-23	1.97	5.10	3.96	0.70
24-26	2.31	5.28	3.89	0.78
27-29	3.00	5.28	4.01	0.73
30-32	3.31	5.21	4.26	0.69
33-35	1.97	5.28	4.25	1.23

Research Questions and Hypotheses

RQ1. What is the intensity of religiosity among university students?

Table 13:

Descriptive Statistics: Intensity of Religiosity

	N	Minimum	Maximum	Mean	Std. Deviation
Mean. Islam	123	1.13	5.00	4.5306	.68161
Valid N (list wise)	123				

Result: The data shows that university students are intensely religious (mean=4.5306 and std. deviation=0.68161)

RQ2. Is there any significant relationship between university students' religiosity and their happiness?

Ha: There is a significant relationship between university students' religiosity and their happiness.

Correlation analysis was conducted to test this hypothesis. A Pearson product-moment correlation coefficient was computed to assess the relationship between university students' religiosity and their happiness.

Table14:

Correlation Analysis between respondents' religiosity and their happiness

Correlations		Mean. Happiness	Mean. Islam
Mean. Happiness	Pearson Correlation	1	.213[*]
	Sig. (2-tailed)		.018
	N	123	123
	Pearson Correlation	.213[*]	1

Mea n. Islam	Sig. (2-tailed)	.018	
	N	123	123
*. Correlation is significant at the 0.05 level (2-tailed).			

Table 14 presents the correlation coefficients between the happiness and religiosity scale. Results of the Pearson correlation indicated that there was a weak and linear positive linear association between the two variables (university students' religiosity and their happiness) at the 0.05 level ($r(122) = .213$, $p = 0.018$). Increases in religiosity were correlated with increases in personal happiness.

RQ3. Is there any significant difference in religiosity levels between male and female university students?

H a: There is a significant difference in religiosity levels between male and female university students.

A one-way between-subjects ANOVA analysis was conducted to determine if there was a significant difference in religiosity levels between male and female students.

Table 10

ANOVA analysis to determine the difference in religiosity between genders

Mean. Islam					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5.487	1	5.487	12.969	.000
Within Groups	51.194	121	.423		
Total	56.680	122			

The results of the ANOVA indicated that there was a significant difference in religiosity levels between male and female students at the $p<0.05$ for the three conditions ($F(1,121)=12.969$, $p<0.001$). Result shows that the females were found to be more religious than males. Therefore, the alternate hypothesis was failed to reject.

RQ4. Is there any significant difference in religiosity levels among university students of different age groups?

H a: There is a significant difference in religiosity levels among university students of different age groups.

A one-way between-subjects' ANOVA analysis was conducted to determine if there was a significant difference in religiosity levels among university students of different age groups.

Table 16

ANOVA analysis to determine the difference in religiosity among age groups

mean. Islam

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.740	5	.548	1.188	.319
Within Groups	53.941	117	.461		

The results of the ANOVA indicated that there was not a significant difference in religiosity levels among different age groups at the $p < 0.05$ for the three conditions $(F(5,117)=1.188, p=0.319)$. Thus the alternate hypothesis was rejected.

Table 17

Hypotheses Assessment Summary

		Results
1	There is a significant relationship between university students' religiosity and their happiness.	Fail to Reject
2	There is a significant difference in religiosity levels between male and female	Fail to Reject
3	There is a significant difference in religiosity levels among university students of different age groups.	Reject

Rejection criteria: sig value <0.05

Scores of attitude toward Islam provide a further small but statistically significant predictor of happiness, demonstrating that religious people are happier people.

Discussion, Conclusion and Recommendations

This paper aimed to explore the relationship between religious commitment and personal happiness within the Islamic context. The results support the earlier conclusions that the scale is homogeneous, unidimensional, and bears internal consistency reliability (Francis, Tekkeb, & Robbins, 2016). The overall results on the Sahin-Francis Scale of Attitude toward Islam show that the participants demonstrated a high level of religious commitment, the responses vary between their religious beliefs and practices. Religiosity is an important aspect of male and female university students, playing a significant role in their happiness and subjective well-being. This is also supported by the previous researches conducted in various countries such as Malaysia

where student respondents displayed their highly positive attitude towards Islam (Abdul-Khalek, Nuno, Benito, & al, 2019; Francis, Tekkeb, & Robbins, 2016; Francis, Katz, & Yablon, 2004; Tekke, Francis, & Robbins, 2018). However, such findings have also been challenged as not being consistent across other measures of either construct (Lewis, Maltby, & Burkinshaw, 2000).

Results for individual items suggest a significantly high number of participants are strong in their beliefs. 84.55% believed that God is real for them; 81.30% are happy to be a Muslim and the same percentage of participants claimed that God helps people; 80.49% believed that Allah/God helps them; 79.67% have faith that God listens to prayers/du'a'. However, the lowest score was 40.65% for the item where the respondents were asked if they felt that they were very close to God. Though 72.36% want to obey God's law/sharī'ah in their life and 75.6% think praying/salāt is a good thing, only 48.78% thought that attending the mosque or religious gathering was very important to them and that going to the mosque or religious gathering was a good use of their time. The previous studies conducted in Muslim countries support these results (Hamid, Robbins, Nadeem, & Khan, 2016; Khan, 2006; Tekke, Francis, & Robbins, 2018).

The mean scale scores of demographic variables of gender and age demonstrated that females and students belonging to higher age groups are more religious. According to Loewenthal, MacLeod, & Cinnirella (2001), gender differences are also due to cultural differences. Within some cultures, females are more religious than males. The current study might suggest the religious attitudes among genders in the Pakistani Muslim context.

The results showed a positive correlation between religiosity and happiness. This is supported by another research conceding that religiosity serves as a buffer and coping mechanism during anxiety (Abdul-Khalek, Nuno, Benito, & al, 2019). According to Ardelt & Ferrari (2019), besides wisdom and subjective well-being, religiosity is found to be a significant substitute to a person's well-being that includes a greater sense of mastery and purpose in life. Actively religious people are more likely than their less-religious peers to describe themselves as very happy and less likely to smoke and drink.

Results show that there is no significant difference in religiosity among different age groups. However the mean scores within the groups, show that with growing age, students tend to be more religious; the mean score for the age range 18 -22 years is 3.59, whereas the highest age group 33-35 years has a mean score 4.25. Such results can be due to other factors, such as higher education and maturity with growing age.

Happiness is one of the most sought after goals of human beings. Various factors affect their happiness level, religiosity being an important aspect of human life. Being a global religion, Muslims around the world practice their faith within various cultural milieus and faith

occupies a central position for Muslims. Within this context, an amalgamation of religion and culture tends to occur that disturbs the happiness construct. It is important to provide youth with sound knowledge of Islam and develop their understanding of practicing the religion for attaining true happiness. This will also help them to understand their mental health paradigms within the context of Islamic psychology. Besides satisfaction at personal level, true happiness plays an important role in social, political, and economic development and leads to improved performance, production and greater efficiency.

The education of religion is recommended to be incorporated in the curriculum at college and university level for developing happy youth who are equipped with spiritual, emotional, and mental health enabling them to bear the anxiety and stress of modern life.

The current study was limited in scope and cannot be generalized. It is recommended that further research employing mixed methods further research is employing mixed methods across Pakistan within Muslim youth at high school, college, and university level to study their feelings, perceptions, and practice of religiosity and its effect on their happiness and overall well-being. Similar research can be conducted for population of other faiths within their context.

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