

Impact Of Happiness, Altruism And Self-Efficacy On Spirituality Among Muslim And Non-Muslim In Pakistan. A Study Of Religious Aspects..

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ABSTRACT

Aim: The purpose of the study was to investigate the impact of self-efficacy, altruism and happiness on spirituality and to check their comparison among Muslim and Non-Muslims that who is more spiritual.

Methodology: Four standard questionnaires with high reliability and validity were applied on 300 participants in this study in which 150 were Muslims and 150 non-Muslims males and females.

Results: The results are positively significant and it also revealed that Muslims were more spiritual than Non-Muslims in Pakistan.

Conclusions: According to the findings, there is a connection of the spirituality, self-efficacy, altruism and happiness among Muslims

Keywords: *self-efficacy, altruism, happiness, spirituality*

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1. INTRODUCTION

The Abrahamic religions as an orientation system aid in the interpretation of truth as Social builders believe that religion is a modern concept (Rodrigues & Harding, 2023). Religious practices may include rituals, sermons, memorials or devotions of Gods or saints, sacrifices, festivals, paths, initiatives, entertainment services, marital services mediation, prayers, art, public services or other aspects of human culture (Nana, 2024). Religion can have symbolic stories, which are sometimes told the truth by followers, whose purpose is to explain the origin a source of religious beliefs (Slone, 2007).

Self-efficacy is one of the essential concepts of Albert Bandura in Social Cognitive theory. (Albert Bandura, 1986). Self-efficacy is a faith that we have on our own skills, behavior or ability to cope with the challenges ahead of us and successfully complete a task (Bandura, 2023).

Altruism can be shown as an act which is done for others (Elster, 2006). It is also known as selflessness. It is a very important act for the existence, survival and maintenance of life and social control depending on the sincerity of the members at different levels (Haski-Leventhal, 2009).

Happiness is a positive feeling, joyful experiences that are without negative feelings and thoughts such as anxiety and depression (Goldman, 2007). It compels the study of concepts that psychological in nature reflects the human will power that act as mediator against the mental illness (Hyun & Ku, 2020).

Spirituality can be outline as a religious process which has the aim of reacquiring “the real shape of man” (Giordan, 2016). Traditionally, spirituality refers to a religious process of restructuring that aims to “reclaim the original form of man”.

Religion and spirituality are both basic components in positive effect, positive performance, it affects quality of life, physical and mental stability (Borges et al., 2021). It accelerates performance and it is closer to the relationship between religious values and self-efficacy (Darvishi et al., 2020).

The study presents the way that altruism is most valuable between the relationship of religion and happiness for the long-term survival. The relationship between altruism, happiness and religion has a strong and significant association with low distress, high hope, social support, health care and helping others.

2. METHODOLOGY

This was a correlational and cross-sectional study. The purpose of the study was to investigate the impact of self-efficacy, altruism and happiness on spirituality. Another reason behind the exploration was to compare self-efficacy, altruism, happiness and spirituality among Muslim and Non-Muslims. This study was conducted on the sample of 300 individuals. A sample of 300 adults was collected with convenient sampling technique from the different areas of Wah Cantt, Hassan Abdal and Islamabad. Maximum individuals were educated. The age range was 15-25years. Majority of the individuals belong to Muslim nation. Some of the individuals were lower class. The sample consisted on 150 Muslims and 150 Non-Muslims (50=Sikhs, 50=Christians, 50=Hindus) who consented to share information. Males and females were randomly selected. Four instruments were administered in this research: **(1)** Adapted Self-report Altruistic Scale **(2)** Generalized self-efficacy Scale (GSE) **(3)** Oxford Happiness Questionnaire **(4)** Daily spiritual experience scale. All scales are highly valid and reliable. The study followed the proposed analysis as correlation, Anova, regression and moderation. The subjects were asked to fill the demographic segment of the questioner that asked the Information about their age, sex, occupation, parental education, and socio-economic status, Number of siblings, religion and live status of their parents. The individuals were also asking out about few questions related to religions at the end of demographic variables. They were assured in the information consent about the confidentiality about the personal information that they provided about themselves. They were assured that the results would be used for research purposes only. They were briefly informed about the purpose of the research in informed consent. After data collection the data will be used for the data analysis in SPSS.

3. RESULTS

All the findings of the study have been mentioned in the tables.

Table 1: Reliability of all scales

<i>Scales</i>	<i>No. of items</i>	<i>Cronbach's reliability co-efficient</i>
GSE	10	.90
OHQ	29	.92
APS	14	.86
DSES	16	.92

Generalized self-efficacy scale (GSE), Oxford happiness questionnaire (OHQ), Altruistic personality scale (APS) and daily spiritual experience scale.

The results in table 1 indicate that these two measures have significant Cronbach's reliability co-efficient. The reliability for GSE is .90, OHQ is .92, APS is .86 and for DSES is .92. It indicates that these three measures have highly significant Cronbach's reliability co-efficient.

Table 2: Descriptive analysis of all variables

<i>Scales</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>No. of items</i>	<i>Alpha coefficient</i>
GSE	300	19.4	5.5	10	.90
OHQ	300	91.1	39.4	29	.92
APS	300	23.1	15.5	14	.86
DSES	300	35.3	20.3	16	.92

Generalized self-efficacy scale (GSE), Oxford happiness questionnaire (OHQ), Altruistic personality scale (APS) and daily spiritual experience scale.

Table 3: Frequency table of Demographic Variables.

Variables	Categories	F	%
Age	20-30	285	95.0
	31-40	14	4.7
	41-50	1	.3
Gender	male	146	48.7
	female	154	51.3
SES	lower	22	7.3
	middle	229	76.3
	upper	49	16.3
Marital status	single	123	41.0
	married	171	57.0
	divorced	4	1.3
	Widow	2	.7
Education	middle	2	.7
	under matric	3	1.0
	matric	100	33.3
	intermediate	116	38.7
	bachelors	55	18.3
	masters	23	7.7
	others	1	.3
Employment status	working	213	71.0
	non-working	87	29.0
Religion	Muslim	150	50.0
	Sikh	50	16.7
	Hindu	50	16.7
	Christian	50	16.7
Working status	none	74	24.7
	government	70	23.3

	private	154	51.3
	Semi-Government	2	.7
No. of Siblings	nil	138	46.0
	1	25	8.3
	2	96	32.0
	3	25	8.3
	4	12	4.0
	5	2	.7
	7	2	.7
Occupation	none	140	46.7
	student	77	25.7
	employee	83	27.7

Table 3 shows the frequency of each demographic variable with each category patients selected. This table represents all frequencies and percentages of all the responses of patients according to their personal information.

Table 4: Pearson product moment correlation between all variables

	GSE		OHQ		APS	
	r	sig	r	Sig	r	sig
DS ES	.859* *	.00 0	.871**	.00 0	.836**	.00 0

Note= $p < 0.01$ **

Table 4 shows the significant correlation between Daily spiritual experience scale, generalized self-efficacy, Oxford happiness and Altruistic personality scale is (** $p < 0.01$). DSES is positively correlated with these three variables. As the DSES increases the GSE, OHQ and APS will also increase.

Table 5: Regression of all variables.

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	111134.35	3	3704	85	.00
Residual	12853.31	296	4.78	3.1	0
Total	123987.66	299	43.42	0	

Note: df =degree of freedom, SS =Sum of squares, MS =mean square, P =Level of significance.

4. DISCUSSION

The purpose of this study was to represent and interpret effect and aims to compare the responses of Muslim and Non-Muslim adults on happiness, altruism and self-efficacy on spirituality- study of religious aspects.

Happiness and self-efficacy were directly related to altruism. According to the previous research, the people who were more generous and spiritual were less altruistic than the people who were less religious. (Bryan et al., 2020).

A comparative study exposed the level of happiness and altruism, empathy and social responsibility. The result of research was Altruism, and happiness had a significant relationship. According to the research, the individuals who are happier and more altruistic were more satisfied (Post, 2014). They showed more co-operative behavior than the people who were less altruistic.

The inquisition of a study conducted on 627 Iranian universities claimed that the Islamic seminary students were more religious than other university students. Muslim faith is the main idea to measure the spirituality. The results are significant, and it also revealed that Muslims were more spiritual than Non-Muslims in Pakistan.

As we have an idea that most religious people have more spirituality and are the most generous (Malik et al., 2021; Kocaman, 2024), but the previous literature showed the evidence that the individuals belong to non-Muslim families were altruistic, happy and spiritual (Bagasra & Bagasra, 2021).

But the current survey shows similar pattern among American Muslims. About one in ten Muslims tend to offer religious services weekly and a similar section state that they offer prayers five times on daily basis. Women committed that they wore hijab and cover their body according to religious practices (Abdelhadi, 2019).

It confirms the notion that Muslim individuals should observe more spirituality and Altruistic behaviour whereas the literature is indicating the non-Muslims as highly altruistic.

This inquisition has the reason behind investigating the psychological and societal benefits of being religious along with all critical situations in surroundings.

It will also bring on the awareness in people regarding the religious aspect and concerns and they will develop strong interests about their religion in Pakistan. There are number of societies having non-Muslim communities too. This work will also embolden the government to take initiatives regarding the provision of facilities to communities, enabling them to live in accordance with their religious practices.

5. RECOMMENDATIONS:

It is intended that this study will contribute to the understanding of the individual behaviors towards religion and society. This research has been conducted on males and females. Hopefully, the people will get knowledge and ideas through this research as well encouraging the people to become more altruistic for their society.

Therefore, this study recommends the development of programs that raise the level of religiosity among individuals which is expected to improve the quality of life. Another study (Mattis, 2000), was done to check the self-efficacy and spirituality among individuals. The study demonstrated that personal beliefs and values have a greater impact on self-efficacy than traditional religious norms.. So, this study focused on religious aspects. It will also raise awareness among people about religious aspects and concerns, encouraging them to develop an interest in their religion in Pakistan. There are number of societies having non-Muslim communities too. This initiative will empower the government to implement measures that support communities with facilities aligned to their religious needs.

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