

FAITH IN ALLAH AND LIFE SATISFACTION IN ADULTS

Anam Zafar¹, Riffat Sadiq²

¹Department of Psychology, University of Gujrat; ²Assistant Professor, Department of Applied Psychology, Govt. College Women University, Faisalabad, PAKISTAN.

¹Anam.zafar@uog.edu.pk, Anamzafar30@yahoo.com

²driffat.haider@gmail.com

ABSTRACT

The aim of the present research was to investigate the predictive relationship of Faith in Allah with Life satisfaction in adults. It was assumed that Faith in Allah would significantly determine life satisfaction in adults. The sample of the present study consisted of three hundred and sixty one (n =361) adult students including 180 males and 181 females. Sample was selected by using proportionate stratified random sampling technique. Data was collected using Faith in Allah Questionnaire (FAQ) by Farooqi and Tariq (2012) and Satisfaction with Life Scale (SWLS) by Diener, Emmons, Larsen and Griffin (1985). The data was analyzed by using SPSS (statistical package for social sciences) 21.0 Version. Descriptive statistics, Pearson correlation coefficient, Linear Regression were employed to analyze the research data. Results revealed Faith in Allah as a significant predictor of life satisfaction ($\beta = .182$ ($t = 3.505$, $p = .001$) in adults.

Keywords: Faith, Allah, Life Satisfaction, Adults, Student

INTRODUCTION

Background of the study

Religion includes beliefs, practices, and rituals related to the divine, where the divine is God/Allah/Hashem, or a Higher Power in Western religious civilizations, or to Brahman, Buddha, Dao, or absolute truth/reality in Eastern traditions (Koenig, 2012). Religion is also a systematized system of beliefs, practices, and symbols that are designed to assist closeness with the divine and it also enhance an understanding of individual's relationship and responsibility to others while living together in a community.

According to Ahmed and Amer (2012) Islam is a monotheistic religion and declares that since the beginning of time, Allah has sent to nations several prophets or messengers who conveyed the message of tawhid, or the Oneness of Allah. To have faith in Allah is the first pillar of religion Islam that means; Allah has created everything and He is All-Powerful. Muslims believe about written destiny i.e. Allah knows what will happen to an individual, but at the same time the individual has free will and determination. Farooqi and Tariq (2012) have defined Faith in Allah as, "the belief in Allah, His orders, and faith that whatever Allah will do, is for the betterment and wellbeing of the individual".

This belief or faith has numerous benefits for an individual in forms of physical, mental, and socio-economical means. Abdullah (2009) proclaims that the faith in Allah imparts to the heart and soul extraordinary comfort; it fills the heart with a sense of pure satisfaction and all the time keeps them filled with anticipation and hope. Faith in Allah strongly predicts life satisfaction among cardiac patient (Farooqi& Tariq, 2012). Faith is a state of happiness acquired by virtue of positive action and constructive conception as well as dynamic and effective measures.

For the most part Life satisfaction is concerned, it has significant place in people lives. It involves the overall assessment of feelings and attitudes about life at a particular point in time ranging from negative to positive, life satisfaction also part of construction of self and relationship (Diener et al, 1985).

In fact, "Life satisfaction is a positive evaluation of the conditions of your life, a judgment that at least on balance, it measures up favorably against your standards or expectations", as defined by Lewis et al., (1966).

The Notion of life satisfaction is vital part of mental health which is a multi-dimensional nature of psychological health and psychological distress including: anxiety, depression, loss of behavioral/emotional control, general positive affect, emotional ties and life satisfaction. This definition involves two concepts; one is the absence or lower level mental health problems and second one is related to positive attitude. Both concepts collectively define the mental health of an individual (Veit& Ware, 1983).

Satisfaction with life is the ability to do what is wanted and being happy from life (Veit& Ware, 1983). Friends, close and successful relations, Family (provide a sense of distinctiveness and belonging), Feeling that you are wanted and loved, Determination in life ,having choices and options for leading life, achieved goals, optimism and happiness are all the reasons of life satisfaction(Naz,2015).Having Faith in Allah is the powerful determinant of life satisfaction in any situation of life for Muslim (Farooqi & Tariq, 2012).

Faith has been found as playing vital role in enhancing Life satisfaction of individual. Previous evidences show that faith is associated with positive aspect of life. Lim and Putnam (2010) suggest that there is a relationship between human's spiritual life with mental and physical well-being. A study carried out by Rush University Medical Centre (2010), it was observed that patients who were having strong beliefs in personal and concerned God had shown more improvement when medical treatment was given to treat their clinical depression. Religious faith is positively related to individual well-being because faith enhances strength to combat those circumstances in their lives (Perry, 1998).

Having trust in Allah, patience, prayer, etc. can cause an individual's inner calmness through creating positive attitudes. The belief that there is a Allah and control the situations and is in charge of the worshipers causes someone's anxiety associated with the concerned position is greatly reduced so that most devoted people describe their relationship with Allah the same as a very intimate friend and believe that uncontrollable situations can be controlled in some ways through reliance and recourse to Allah. People with religious behaviours are more satisfied with their lives. People having strong faith in Allah can be better coped with stressful conditions and are experienced fewer amounts of negative emotions and depression and also less affected with anxiety (Bahrami & Verdi, 2013).

Faith in Allah also causes optimism, improves interpersonal relationships, forms support systems and enriches quality of life (Farooqi & Tariq, 2012). Research was conducted in order to explore the relationship between religiosity and psychological wellbeing of Pakistani Muslims including 65 men while 85 women. It was suggested that there was strong negative relationship does exist between religiosity, loneliness and anxiety. While a strong positive relationship was find out between religiosity and life satisfaction (Ismail & Desmukh, 2012).

Majority of Pakistani population observes Islamic rituals. For this reason, the current study focuses on the concept of faith that has deep effect on one's life.

SIGNIFICANCE OF THE PRESENT STUDY

Man willingly and keenly accepts Allah as his Creator and obedience to Allah as the aim of his life. Belief that whoever obeys the Divine commands is sure to be rewarded in the Hereafter, whatever difficulties he may have to face in his life on earth, is another strong reason for leading a worthy life, Similarly if any problem arise in the life, the true believers attribute everything to Allah's will and by remember Allah in every difficulty ultimately provide them peace or relaxation even in severe stressful life events (Maudoodi, 1960).

Based on this belief, the present research has been designed to investigate the relationship between Faith in Allah and Life Satisfaction in adult participants. Adult life is a mature phase of life, and a person can better understand the fundamental beliefs of his or her religion which strengthen the connection with Creator (Allah Almighty).

The objective of the current study is to examine Faith in Allah as predictor of Life Satisfaction in Adults. The current study will be a significant contribution in scientific literature in the context of religiosity.

Religious scholars (Muslims and Non-Muslims), teachers, students, mental health professionals and other members of society can be benefited from the findings of current study. The variable of Faith in Allah is going to examine by connecting it to Life satisfaction of adult participants.

OBJECTIVES OF THE STUDY

objectives of the present study are;

1. To examine the Faith in Allah in adults
2. To examine Faith in Allah as a predictor of life satisfaction.

HYPOTHESES

Following hypothesis has been proposed after reviewing the literature and taking into account the objectives of the current study;

1. Faith in Allah will significantly and positively predict life satisfaction in adults.

METHODS

Study Design

The current research emphasized on analysing Faith in Allah as a predictor of life satisfaction in adults that employed prediction research design of Correlational study.

Sample

The present sample was taken from University of Gujrat comprising three hundred and sixty one (n =361) adult students. Proportionate stratified random sampling technique was used to ensure representation of all segments of the population. For this purpose, first of all sampling frame was drawn and then sample size was calculated using the formula as mentioned below;

$$n = N / 1+N (e)^2$$

Measures

Faith in Allah Questionnaire (Farooqi& Tariq, 2012) and Satisfaction with Life Scale (SWLS) by Diener, Emmons, Larsen and Griffin (1985) were used to collect data in the present study.

Faith in Allah Questionnaire (FAQ)

The Faith in Allah Questionnaire (FAQ) by Farooqi and Tariq (2012) was used to measure participants' beliefs in Allah. The FAQ consists of 18 items which are responded on a 5-point Likert scale (Strongly Disagree-1, Disagree -2, Neutral-3, Agree- 4, and Strongly Agree-5). Higher the scores on Faith in Allah (FAQ), the stronger the individual's belief in Allah would be. The reliability for FAQ was found to be statistically significant as supported by the Cronbach's Alpha coefficient value ($\alpha = 0.96$).

The Satisfaction with Life Scale (SWLS)

The Satisfaction with Life Scale (SWLS) was developed by Diener et al. (1985) to measure the judgmental component of subjective well-being (SWB). This scale included 5-item having 7-point scale that ranges from 7 strongly agree to 1 strongly disagree, designed to measure one's life satisfaction. The SWLS is shown to be a valid and reliable measure of life satisfaction, suited for use with a wide range of age groups and applications, The scale's reliability showed good internal consistency ($\alpha = 0.74$).

FINDINGS

Data was analyzed to interpret it in statistical terminology. Data was analyzed via statistical package for social sciences (SPSS version 21.0). Descriptive statistics (frequency, percentage, mean age) was computed for demographic variables. Normality was checked through Shapiro-Wilk Normality test. Bivariate analysis was done to analyze the strength and direction of relationship of Faith in Allah with mental health. Linear regression was calculated to test the hypothesis.

Table 1. Demographic Characteristics of the Participants (n=361)

Characteristics	Frequency	Percentages
Age	<i>F</i>	<i>%</i>
21-25	322	89.1
26-30	39	10.8
Gender		
Male	180	49.0
Female	181	50.1
Socio economic status		
Upper	46	12.7
Middle	315	87.3

Results (Table: 1) have shown that approximately, 89.1% participants were falling in the age range of 21 to 25. Regarding gender, about 50.1% participants were female and 49% were male. Majority (87.3%) were belonging to middle class families.

Table 2. Summary of Shapiro-Wilk test

Variables	Skewness	Kurtosis	Sig.
	<i>SE</i>	<i>SE</i>	<i>P</i>
Faith in Allah	-1.407(.128)	2.574(.256)	.000
Life Satisfaction	.080(.128)	.113(.256)	.225

SE= Standard Error

Table (2) is indicating values of skewness for both questionnaires were double then its standard error indicating that the data for both variables were normally distributed. Results

also depicted that data on the variable of Faith in Allah was not normally distributed ($p = .000$). On the other hand, data on Life satisfaction scale was found to be normally distributed ($p = .225$). Therefore, parametric tests (Pearson Correlation Coefficient and Linear Regression) were applied considering the normality of data of one variable (Life Satisfaction).

Table 3. Summary of Bivariate Analysis done by applying Pearson Correlation Coefficient

Variables	Faith in Allah		
	<i>N</i>	<i>r</i>	<i>Sig(2-tailed)</i>
Life Satisfaction	361	.182	.001

Table (3) shows a significant relationship between Faith in Allah and with Life Satisfaction ($r = .182, n = 361, p = .001$).

Table 4a. Summary of Linear Regression Analysis

Model	<i>R</i>	<i>R</i> ²	ΔR^2	<i>Std. Error of Estimate</i>
1	.182	.033	.030	1.05281

a. Predictor: Constant (Faith in Allah)

Table 4a shows that Faith in Allah is significantly related with Life satisfaction ($R = .182$). The proportion variance of 3.3% variance in life satisfaction ($R^2 = .033$) was attributed to Faith in Allah, whereas the adjusted R value indicated 3% of proportion variance ($\Delta R^2 = .030$) in dependent variable due to independent variable. The observed estimated standard error is ($SE = 1.05281$).

Table 4b: Summary of Analysis of Variance (ANOVA)

Model	<i>Sum of Squares</i>	<i>Df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
1	13.614	1	13.614	12.282	.001
Regression					
Residual	397.921	359	1.108		
Total	411.535	360			

b. Predictor: Constant (Faith in Allah)

c. Dependent Variable: Life satisfaction

Results (Table: 4b) show the statistical significance of obtained findings ($F(1, 359) = 12.282, p = .001$) that is a linear relationship between dependent and predictor variables.

Table: 4(c) Summary of Coefficients

Model	Un-standardized Coefficients		Standardized Coefficients		<i>T</i>	<i>Sig</i>
	<i>B</i>	<i>Std. Error</i>	<i>Beta</i>			
1 Constant	1.952	.605			3.225	.001
Faith in Allah	.026	.007	.182		3.505	.001

a. Dependent Variable: Life satisfaction

It is shown by the current results (Table: 4c) that Faith in Allah is significantly and positively predicting life satisfaction in adults ($\beta = .182 (t(359) = 3.505, p = .001$).

DISCUSSION

Faith is a blessing for human being that strengthens the relationship with Creator. To achieve that kind of satisfactory life, Allah has shown us the road to peaceful heart. It implies that to obtain a healthy spirit, one must have a strong and special relationship with Allah Almighty Who does not leave alone men (and women) to grope in the dark, nor to wander in nothingness. According to Bahrami and Verdi (2013), behaviors such as trust in Allah, patience, prayer and pilgrimage lead to positive attitudes that further results in inner calmness. The more the inner calmness, the more a person will be satisfied from his/her life (Sage, 2011). The current study also endeavoured to investigate benefits of Faith in Allah. The objective was to examine Faith in Allah as predictor of Life satisfaction in adult. Present findings have been discussed below in the light of previous empirical evidences;

Faith in Allah and Life Satisfaction

Results of the present study have revealed Faith in Allah as a significant predictor of life satisfaction in adults (**Table: 4a, 4b & 4c**). Results are consistent with the previous study findings that depicted a strong positive relationship between religiosity and life satisfaction (Ismail & Desmukh, 2012). Persons find their hearts at rest when bowed down in worship to their Lord, and find their souls at peace when they submit entirely to their Creator. By having belief that Allah has full control over all that is happening in their lives, people become satisfied.

As also observed in the current study that when participants reported more faith in Allah (believing that whatever Allah has given to them is enough to lead a normal life, accepted His orders), they seemed to be more satisfied and happy with life. Religiosity predicts higher life satisfaction and people having faith are happier in their lives (Kozaryn, 2009). Faith in Allah fills the heart with comfort; sense of satisfaction and all the time keeps the person filled with hope. Faith in Allah provides the moral support to the person and thus, may enhance an individual's satisfaction of heart and soul (Farooqi & Tariq, 2012).

CONCLUSION

In the light of current findings, it is concluded that Faith in Allah plays a significant role in determining Life satisfaction of adults. While encountering the stressful life events or problems, the person, having trust in Allah Almighty accepts His Will that may results in inner coherence will leads toward satisfactory life. The more people strengthen their faith in Creator, the more they will be satisfied from their life.

IMPLICATIONS OF THE PRESENT STUDY

The current research findings have following implications:

During adult life, people are expected to use rationale approach towards life, implement life goals, and to have personal power. All these could be achieved when they are satisfied from their life. Faith in Allah makes them more rational thinker, enable to utilize resources blessed by Him in order to fulfill responsibilities and as well as energize them to have control over self.

When an individual feel intense fear in his soul and he finds himself alone, the only way that he can face with this feeling is to faith in Allah (Ivtzan et al., 2011). From the present findings, adults can also the lesson of strengthening their faith in Allah to stay healthy and peaceful life, active and to be ready to face life adversities.

ACKNOWLEDGEMENT

“In the name of Allah, the Most Merciful and Beneficent”

Researcher have great sense of gratefulness for the most beneficent and merciful Allah Almighty who blessed her courage and enduring patience to learn and accomplish her research work. All Praise countless salutation and respects are for the Prophet Hazrat Muhammad (PBUH) the city of knowledge who has guided the “Ummah” to seek knowledge, to grow and to seek knowledge from cradle to grave.

She feel great pleasure and honour to express her gratitude and appreciation to her supervisor Dr. Riffat Sadiq, Assistant Professor, Department of Applied Psychology, Govt. College Women University, Faisalabad, for her enthusiastic guidance, sympathetic attitude and enlighten supervision. She greatly appreciate all the time and support that she has given to me. She acknowledged the life time support of her family members.

REFERENCES

- [1] Abdullah, M. (2009). Getting noticeable change in life after the testimony. *The Brunei Times*.
- [2] Ahmed, S., & Amer, M. M. (2012). *Counseling Muslims: Hand book of mental health issues and interventions*. Retrieved from <http://www.routledge mentalhealth.com/counseling-muslims-9780415988605>.
- [3] Bahrami, A., & Verdi, Z. A. (2013). The manifestation of religiosity in mental health realization. *International Research Journal of Applied and Basic Sciences*, 4 (1), 45-52.
- [4] Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The satisfaction with life scale. *Journal of Personality Assessment*, 49, 71-75.
- [5] Farooqi, Y. N., & Tariq, Z. (2012). Relationship between faith in Allah and life satisfaction among the cardiac patients. *Science Journal of Psychology*.
- [6] Ismail, Z., & Desmukh, S. (2012). Religiosity and psychological well-being. *International Journal of Business and Social Science*, 3 (11).
- [7] Ivtzan, I., Chan, C.P.L., Gardner, H.E., & Prashar, K. (2011). Linking religion and spirituality with psychological well-being: examining self-actualisation, meaning in life, and personal growth initiative. *Journal of Religion Health*.
- [8] Koenig, H. G. (2012). Religion, spirituality, and health: The research and clinical implications. *International Scholarly Research Network*, 33.
- [9] Kozaryn, A. O. (2009). *Religiosity and life satisfaction*. The UK: Institute for Quantitative Social Science, Harvard University.
- [10] Lewis, A.D., Huebner, E.S., Malone, P.S., & Valois, R. F. (2011). Life satisfaction and student engagement in adolescents. *Journal of Youth Adolescence*, 40, 249-262.
- [11] Lim, C., & Putnam, R. D. (2010). Religion, social networks, and life satisfaction. *American Sociological Association*, 75(6), 914-933.
- [12] Maudoodi, A. (1960). *Towards understanding Islam (tr. Khurshid Ahmed)*. Lahore: Islamic Publications Ltd.
- [13] Perry, B. G. F. (1998). The relationship between faith and well-being. *Journal of Religion and Health*, 37(2), 125-136.
- [14] Sage, M. (2011). *Religiosity and depression: A ten-year follow-up of offspring at high and low risk for depression*. USA: Sage.
- [15] Veit, C.T., & Ware, J.E. (1983). The structure of psychological distress and well-being in general populations. *Journal of Consulting and Clinical Psychology*, 51, 730-742.