

## Religiosity, Life satisfaction and Self-Esteem among Young Adults

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### ABSTRACT

The study's major objectives were to determine if there is significant correlation in religiosity, life satisfaction and self-esteem in young adults, as well as the differences in religiosity among young adults based on gender and socioeconomic status. The sample consisted 173 young adults, with 85 men and 88 women chosen at random from Bangalore, India. According to the study's findings, life satisfaction and religiosity have a significant positive association. Religiosity and self-esteem do not significantly correlate. There is no significant correlation between life satisfaction and self-esteem. In terms of religiosity, men and women do not significantly differ. Furthermore, there is no significant difference in religiosity based on socioeconomic status.

**Keywords:** Religiosity, Life-satisfaction, and Self-esteem

### Religiosity

The phrases "religiousness" or "religiosity" reflect amount of importance of religion in individual's life (Ellor and McGregor, 2011). Because different academic discipline's view religiosity from various angles, it is a complex subject. For instance, a theologian would address religiosity from the perspective of faith (Groome & Corso, 1999). While sociologists would define religiosity as including, membership, church attendance, acceptance of beliefs, practicing one's faith, and doctrinal knowledge, psychologists would opt to concentrate on the dimensions of holiness, devotion, piousness (Cardwell, 1980). Instead of being a discrete quantity, religiosity is continuous (Beit-Hallahmi & Argyle, 1997). Every person will have some level of religiosity; it is not an issue of all or none. McDaniel and Burnett's 1990 definition of religiosity was "a belief in God accompanied by a commitment to follow principles believed to be set by God." Condition or state of being religious is another definition of religiosity (O'Brien & Palmer, 1993). According to Koenig (2004), religious practises and beliefs are linked to improved immunological function, reduced cancer mortality rates, less heart disease or better cardiac outcomes, lower blood cholesterol, and better overall health. They are also associated with fewer instances of substance abuse, suicide, anxiety, depression, and slower recovery from depression, as well as greater well-being, hope, optimism (less cigarette smoking, better sleep).

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### Life satisfaction

Diener stated in 1984 that "life satisfaction as a summary appraisal of the quality of one's life regardless of how it is achieved." Life satisfaction is overall assessment of an individual's quality of the life based on individual's own preferences (Shin & Johnson, 1978). Life satisfaction is essentially determined by how one feels about how their life compares to how they think it should be (Paolini, Yanez & Kelly, 2006). People's expectations rise when they think their lives should function in a specific way. They endure a decline in life satisfaction when their life falls short of their expectations. According to prior studies, maintaining positive levels of life satisfaction, which are essential for normal life adaptation, promotes good mental and physical health. Conversely, falling into poor levels of life satisfaction increases the likelihood of unfavourable life outcomes, such as physical or mental illness (Kitsantas, Gilligan & Kamata, 2003). One of the key indicators of measuring mental health is life satisfaction. The life satisfaction is linked to improved physical (Veenhoven, 1991) as well as mental (Beutell, 2006) health, lifespan, and some other favourable consequences. According to Kass et al. (1991), spiritual experiences positively connect with life satisfaction and also have a favorable impact on individual's sense of purpose in the life.

### Self esteem

Numerous academic fields, including sociology, psychology, philosophy, and nursing, have written about the idea of self-esteem in past. Self-esteem categorised in these fields as psychological, social, and behavioural construct (James, 1892; Rogers, 1951; Rosenberg, 1979).

James (1892), a psychologist and philosopher, was widely regarded as founder of self-esteem movement the reason is he recognized idea of self-esteem as unique psychological construct (Hewitt, 2005; Leary, Tambor, Terdal, & Downs, 1995; Seligman, 1996). Additionally, the psychologist Maslow (1987) included the self-esteem in his hierarchy of human needs. According to him, if a person's need for self-esteem is not addressed, they cannot grow and achieve self-actualization, which is at summit of hierarchy. According to him, a self-actualized human aspires "to become everything one is capable of becoming." (Maslow, 1987).

Self-esteem was considered as a social construct by sociologist Rosenberg (1979). He looked at self-esteem as the result of social forces and concentrated on the ways that social structural positions like ethnicity and race affect or connect to self-esteem.

Self-esteem has also been highlighted by sociometer hypothesis in Psychology, that was advanced by Mark Leary and his associates in the year 1995. According to sociometer hypothesis, one sociometer of interpersonal interactions is self-esteem. To put it another way, a person's internal sociometer, which measures social approval or rejection inside the social group, determines their level of self-esteem (Leary & Downs, 1995).

In the literature, self-esteem was also referred to as a behavioural construct. Rogers (1951), an advocate of humanistic psychology, postulated that many individual's issues or undesired behaviours had their roots in feelings of worthlessness or unlovability.

## REVIEW OF LITERATURE

Perceived Religious Discrimination, life Satisfaction and religiosity was research undertaken by Vang et al (2018) to evaluate the impact of religiosity, perceived religious discrimination

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and what is their interaction on life satisfaction. Out of a total sample size of 27,695 respondents, 21,890 respondents who claimed belong to specific religious group made up analytical sample. Findings demonstrate that religious discrimination has a significant and comparable negative impact on life satisfaction. Greater degrees of the religiosity appear to reduce the negative effects of encountering religious prejudice and are linked to higher levels of life satisfaction.

Patel et al., (2009) examined differences in religious and existential well-being, life satisfaction, and religiosity in university students across, religion, race, gender. The 235 students made up the study's convenience sample. The white students (n = 43) scored higher on life satisfaction than black students (n = 59) and Indian students (n = 133), who were found to be more religious. The Muslim (n = 24) and Christian (n = 29) students in the Indian sub-sample had higher levels of religiosity than the Hindu (n = 80) students. The religious well-being scores of the Christian (Indian) pupils were much higher than those of the Hindu (Indian) kids. The relationships between religiosity, religious, life satisfaction well-being were significant.

Okulicz-Kozaryn (2010) studied the connection between life satisfaction and religiosity in 79 countries using data from the World Values Survey. According to this study, there is a bimodal link between life satisfaction and religiosity. Religious individuals incline to either express extreme satisfaction or extreme dissatisfaction with the life. Life satisfaction and religiosity have a two-dimensional relationship. High life satisfaction is predicted by form of religiosity that foster social capital, and vice versa. Religion aids in satiating the so-called "need to belong" that exists in everybody. The context affects religiosity as well. In religious countries, religious people are happier.

The primary objective of the study conducted by Szcześniak et al (2021) was to examine self-deprecation and self-promotion as possible mediators between life satisfaction and self-esteem. There were 328 young adults in the study. The association between life satisfaction and self-esteem found to be strong and positive. Degree of self-esteem had a positive association with the self-promotion and a negative association with the self-deprecation. Similar to this, life satisfaction was favorably associated with self-promotion and negatively correlated with self-depreciation. Additionally, self-esteem and life satisfaction were mediated by both self-promotion as well as self-deprecation.

Study on religiosity, subjective wellbeing, self-esteem, and anxiety among Kuwaiti Muslim adolescents was done by Abdel-Khalek (2011). This study set out to investigate the relationships among adolescents' anxiety, self-esteem, subjective well-being (SWB), and religiosity. The sample was 499 Muslim Kuwaiti teenagers. According to the findings, religiosity is linked to low levels of anxiety, high self-esteem, and subjective well-being.

## **METHODOLOGY**

### ***Research design***

The present research utilized Correlational research design with Quantitative approach to fulfil the need of study.

### ***Research question***

The following research questions were answered through the current research,

- Is there any significant relationship between religiosity and life satisfaction among young adults?

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- Is there any significant relationship between religiosity and self-esteem among young adults?
- Is there any significant relationship between life satisfaction and self-esteem among young adults?
- Is there any significant difference in religiosity based on gender among young adults?
- Is there any significant difference in religiosity based on socio-economic status among young adults?
- Is there any significant influence of Religiosity on Life-satisfaction among young adults?

### *Objective*

- To find if there is a significant relationship between religiosity and life satisfaction among young adults.
- To find if there is a significant relationship between religiosity and self-esteem among young adults.
- To find if there is a significant relationship between life satisfaction and self-esteem among young adults.
- To find if there is a significant difference in religiosity based on gender among young adults
- To find if there is a significant difference in religiosity based on socio-economic status among young adults.
- To find if there is a significant influence of religiosity on life-satisfaction among young adults.

### *Hypotheses*

H0<sub>1</sub> There is no significant relationship between religiosity and life satisfaction among young adults.

H0<sub>2</sub> There is no significant relationship between religiosity and self-esteem among young adults.

H0<sub>3</sub> There is no significant relationship between life satisfaction and self-esteem among young adults.

H0<sub>4</sub> There is no significant difference in religiosity based on gender among young adults

H0<sub>5</sub> There is no significant difference in religiosity based on socio-economic status among young adults.

H0<sub>6</sub> There is no significant influence of Religiosity on Life-satisfaction among young adult.

### *Sample and Sampling Technique*

For the current study, a sample of 173 young adults (85 male and 88 female) of ages ranges from 18 to 26 was drawn from Bangalore, India. The study's technique was quantitative. Correlational research methods were employed. The non-probability convenient sampling method was used. The Religious Commitment Inventory-10 (RCI-10), the Satisfaction with Life Scale (SWLS), and the Rosenberg Self-Esteem Scale were three questionnaires utilized to collect the data. Respondents completed the surveys using a Google form.

### *Tools used for the study*

1. **The Religious Commitment Inventory-10 (RCI-10):** The Religious Commitment Inventory-10 (RCI-10) (Worthington et al., 2003) comprises of ten items, such as "It is important to me to spend periods of time in private religious thought and

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reflection," that assessed on a scale with endpoints of one for not at all true of me and five for totally true of me. Worthington et al (2003) showed that test-retest reliability was between 0.83 and 0.87 and that internal consistency ranged between 0.88 and 0.93.

- 2. Satisfaction with life scale (SWLS):** The SWLS (Diener et al., 1985) assesses global life satisfaction. This test consists five items, each is scored on a Likert-type scale from 1 to 7, with 7 being the strongest disagreement. Examples are the statements, "In most ways, my life is close to my ideal" and "I am satisfied with my life." The SWLS score, which runs from 5 to 35, is derived from the sum of the replies. Low scores of 5 to 9 reveal that the responder is "very unsatisfied" with life, whereas high scores of 31 to 35 show the responder is "extremely satisfied" with life. The SWLS has an excellent two-month test-retest reliability of.82 and coefficient alpha of.87 (Diener et al., 1985).
- 3. Rosenberg self-esteem scale:** Morris Rosenberg created the self-esteem measure in 1965. This is a popular self-report test for determining someone's level of self-esteem. The internal consistency and dependability of the scale range between 0.77 - 0.88. Test-retest reliability for Rosenberg's scale ranges between 0.82 - 0.85. The ten-item Likert scale has responses that range from strongly disagree to strongly agree on a four-point scale.

### *Procedure of the study*

A few preparations were undertaken for data collecting after the measures were chosen. For the collection of data, google forms were created and circulated. The form consisted of research details, informed consent, demographic details, questionnaires. The form had a total of 25 questions which took 10-15 minutes to respond. Following data collection, IBM SPSS software will be used to analyze the data.

### *Statistical techniques*

The application Statistical package for the Social Science (SPSS) then utilized once data obtained then transfer into excel sheet. To determine how data is distributed throughout the study, descriptive statistics were utilized. Descriptive statistics is used to identify spread of data in the research. As data was not normally distributed so Spearman Correlation is used to find out the relationship between the variables, Mann Whitney U test is used to see the gender difference, Kruskal Wallis test is used to see the difference in religiosity based on socio-economic status, and regression utilized to find the influence of religiosity on life satisfaction.

## **RESULT AND DISCUSSION**

The following results are depicted as well as discussed:

*Table 1 Descriptive Statistics and Correlation for Study Variables*

Variables	M	SD	1	2	3
Religiosity	24.61	9.749	-		
Life-satisfaction	24.87	5.375	.153*	-	
Self-esteem	15.68	1.898	.132	.065	

\* $p < .05$

The association between religiosity and life satisfaction in young adults is seen in Table 1. The results of the Spearman correlation test, which was used to determine if there was significant association between life satisfaction and religiosity in young adults, produced the

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spearman correlation coefficient 'r' as 0.153, which is significant at 0.01 level. According to a table analysis, life satisfaction and religiosity have a significant positive relationship. The null hypothesis is therefore disproved, and there is a statistically significant association between young adults' religiosity and life satisfaction. This result is constant with earlier studies that found a significant positive correlation between the two variables. (e.g., Greene & Yoon 2004; Patel et al., 2009; Vang et al., 2018).

According to Vaillant (2008), spirituality is all about experiencing good feelings like hope, joy, love, trust, forgiving, gratitude, and compassion. Religion, in his opinion, serves as "the portal" that allows for the conscious reflection of pleasant feelings. It is important to pay more attention to connection between religion, happy feelings, and life happiness.

According to a table analysis, no significant association between religiosity and self-esteem. The null hypothesis is therefore accepted, and among young adults there is no statistically significant connection between religiosity and self-esteem. This is in contrast to a previous study (Szczeniak et al., 2021) which found a significant positive connection between self-esteem and religiosity.

It is clear from the above table that self-esteem and life satisfaction do not significantly correlate with one another. Since there is no statistically significant relationship between self-esteem and life satisfaction among young adults, the null hypothesis is accepted. This is contrary to a previous study (Patel et al., 2018), which found a significant positive association between life-satisfaction and self-esteem.

**Table 2 Gender Difference in Religiosity**

Variables	Male (N=85)		Female (N=88)		Z
	M	SD	M	SD	
Religiosity	24.31	8.901	24.93	10.545	-.071

*p*>.05

Table 2 represent the difference in religiosity based on gender. The above table shows that the mean value obtained for religiosity among females is 24.93, males is 24.31. The value shows males had an equal level of religiosity as females. The z-value for religiosity is -.071 which is not significant at 0.05 level. Thus, there is no significant difference between males and females on religiosity which contradict previous studies (Abdel-Khalek & Singh, 2019; Patel et al., 2009) which state that women scored higher religiosity than males.

**Table 3 Difference in Religiosity Based on Socio-economic Status**

Variables	Upper class (6)		upper middle class (108)		Lower middle class (59)		$\chi^2$
	M	SD	M	SD	M	SD	
Religiosity	25.17	10.722	25.06	9.818	26.24	9.63	.45

*p*>.05

Table 3 shows the difference in religiosity based on socio-economic status. There are three categories of socio-economic status that are upper class, upper middle class, and lower middle class. The mean of all three categories is almost same. There is no significant difference in religiosity in upper, upper middle and lower middle class.

**Table 4 Influence of Religiosity on Life-satisfaction**

Independent variable	R <sup>2</sup>	B	SE	B	t
Religiosity	.03	.09	.04	.17	2.38*

\* $P < .05$

Table 4 shows the influence of religiosity on life-satisfaction. It is evident from table that there is significant influence of religiosity on life-satisfaction. There is 3% variance in life-satisfaction influenced by religiosity. B value indicate that there is .09 change in life-satisfaction on every one-unit change in religiosity. The standard error is .04. Beta value shows that there will be .17 change in standard deviation of life-satisfaction on every one-unit change in religiosity.

## CONCLUSION

The following closing remarks were made in light of the study's findings:

- There is a significant positive relation between religiosity and life-satisfaction.
- There is no significant relation between religiosity and self-esteem.
- There is no significant relation between life satisfaction and self-esteem.
- There is no significant difference in religiosity in males and females.
- There is no significant difference in religiosity based on socio-economic status.
- There is a significant influence of religiosity on life-satisfaction.

## Implications

The results of this research have strengthened the body of literature in this same area by confirming existence of a positive association between religion and life satisfaction. And the necessity of further research on same variables on a larger population to enable generalization.

## Suggestions for future researches

- The same study may be used in the future to a larger sample.
- Future research may broaden the study to include young adults from different states.

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### **Conflict of Interest**

The author(s) declared no conflict of interest.

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