



Religious Orientation and Religious Internalization in Madrasa and College Students

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ABSTRACT

The research was aimed at examining the relationship between religious orientation (extrinsic, intrinsic and quest religious orientation) with religious internalization (Introjection religious internalization and identification religious internalization). A stratified convenient sample of 200 students was selected from different madrasas and colleges of Jhang and Faisalabad. For religious orientation adopted Urdu version of Religious Orientation Scale developed by Francis & Leslie (2007) and for religious internalization adopted Urdu version of Religious Internalization Scale developed by Ryan, Rigby, and King (1993) were used. The extrinsic religious orientation contributed significantly positive with introjection religious internalization and significantly negative with Identification Religious Internalization. Intrinsic religious orientation contributed significantly positive with Identification Religious Internalization and non-significantly negative with Introjection Religious Orientation. Quest Religious Orientation contributed significantly positive with Introjection Religious Internalization and non-significantly positive with identification religious internalization. These two groups namely the madrasa students and college students when compared on these dimensions it was found that college students have significantly higher scores on intrinsic religious orientation, extrinsic religious orientation, quest religious orientation, introjection religious internalization and non-significant differences on identification religious internalization. The findings of the current study are quite new in Pakistan and are important in understanding development of religiosity in the students of two competitive educational systems of madrasa and colleges.

KEYWORDS

Religious orientation, religious internalization, Madrasas students, Colleges students

INTRODUCTION

Religious faith has been helpful in exploring behaviors such as aggression and life satisfaction, and also the barriers which may cause hurdle for human well-being (Clarke, 2007). Religion is a sensitive subject. Empirical study of religion can make people anxious due to the importance with which it is often regarded (Batson, Schoenrade, & Ventis, 1993). Religion bring awareness and educate people to think about others and how to interact in society. For example, gender roles are defined differently in different religions. The majority of religions are apparent to hand over males with more power, which has led some to disagreement for the acceptance of a universal position for both genders. On the base of preferences exercised by an exacting society may not be most favorable for females (Bliss, 1993).

Religion is defined as cognition, behavior and affect which come out through the knowledge and perceived interaction with mystical entities which perform key role in human matters. The psychological phenomenon of religion can be studied in a variety of ways such as Hill & Hood (1999) mentioned three aspects. Firstly, the Beliefs regarding the presence of gods/or super natural forces and their connection in human life. Secondly, the commitment in activities such as regularity of prayers and the attendance of religious services are motivated by the knowledge of mystical powers and lastly, commitment for a specific religious belief system.

Many connections with physical and mental health, well-being and social behavior can be noticed due to influences of religion on self-control or self-regulation. Religion is an effective force and literature affirmed that religion enable person to focus and coordinate human efforts, to create respect and fright, to raise war and peace, to merge social groups, and to spur them in opposition of each other. Religion is a force that can influence the behaviors thoughts and attitudes of individuals. Indeed, variety of social, physical and behavioral outcomes are linked with religion are quite challenging and confusing to understand (McCullough, et.al 2000).

The individuals from different religious groups i.e. Muslims, Christians, Jews were investigated. Those who scored high on different tools of religiousness were not habitual for drinking and smoking (Hill, Ellison, & Musick, 2006). These behavioral correlates of religiousness are helpful for the explanation of reason that why religious persons live somewhat longer lives (Bogg & Roberts, 2004). Significant association with psychological well-being was reported. Smith, McCullough, and Poll (2003) found that religiousness is correlated with mild depressive

symptoms. Different Persons have different view and orientation about religion and religious activities.

RELIGIOUS ORIENTATION

Religion is considered as information, feelings, ideas, trials, and experiences of an individual. Religion is an insightful subject. Religion affect many part of individual believes, commonly personally and socially. Religion also gives meaning to individual's lives (Heatherton and Baumeister, 1991). It has been connected with a well-being sense, and also clear reason of correct and incorrect, and also holds up people when they have reached the levels of their resources (Zinnbauer, et.al 1997).The psychological perspective views religion in two different ways. First, it is the result of the attempt to explain the unsolved problem. However, as people become more educated and the unsolved becomes reasonable, there should be a following decrease in religious ideas. Krause (2006) finds that individuals with more doubts about their religious trust report more psychological issues. While these studies correspond to a significant step forward, they focus on specific demographic groups. Studies indicated that regularity of religious tune-up audience is the constantly related with personal welfare (Ferriss, 2002). In an indigenous investigation relationship between Religious Orientations and Aggression among Students of colleges and Madrassa was found (Hussain, Batool & Ameen, 2017). Cheerfulness and IQ was also examined among college and Madrassa students (Riaz, Batool and Hussain, 2017). Many psychological aspects are still unfolded among students who studied in these different study environments.

People who have firm faith in religion and follow the basic principles of religion usually do not challenge power facts. These people bear the policy and actions that are set forth by the people who are regarded as authority facts. The religious people follow the rules and avoid doing wrong things like committing misdeed, or acting violently, which are downcast (Ellis, 1985).

Kirkpatrick and Shaver (1990) recommended that the child's increasing religious values and practices are influenced by those of the parents, and quality of parents-child relationship affected this transmission. But the child is firmly close to the parent, the child is extra likely to accept the parent's values of religious beliefs.

Allport and Ross (1967) declared that extrinsic personalities likely to practice their religion as tool, while intrinsic persons internalize their religion. Extrinsic perceive religion as origin of security and relief, distraction and sociability and, status and self-justification (Rodriguez & Henderson,

2010). A number of studies recommended that person viewpoint and commitment to religious actions are reliant on whether the individual has intrinsic or extrinsic aims and the worth attached to this aim (Strawbridge, Fetchenhauer, & Schlösser, 2013).

Religious beliefs are powerful factors in special growth and it can be said that religion is a factor for keeping and improving the growth of individuals and has a role in physical and mental health. Religious beliefs play big role in rising individual patience while facing mental problems. Religious beliefs play great role in enhancing individual tolerance when they face mental problems. All major religions have been connected to the appearance and growth of helpful qualities, by promoting the ethics and right values (Gutierrez, Goodwin, Kirkinis, & Mattis, 2014). King and Shafer, (2013) originate that superior levels of religiosity was connected with lower levels of personal grief, this could be because persons who remain present at religious gatherings gather more community and talk about their troubles and sometimes gets help, corporation and support which reduces the crash of aloneness and separation as well as reduce grief that might be occur due to the troubles (Foskett, Marriott, & Wilson-Rudd, 2004). The religious persons internalize religious values in different manners.

RELIGIOUS INTERNALIZATION

Internalization refers to a procedure to converts an externally approved rule or value into an internal entity. There are different styles regarding internalization which are more obvious than the other religious practices and beliefs. The meta-analysis regarding religious studies on the school achievement and its association of religiousness in American was found that religiousness and achievement have positive relationship. (Baier & Wright, 2001).

Many measures developed for religiousness are found to be associated with a variety of outcomes that are related to physical health, achievements, psychological well-being, and social benefit. Theorist have emphasized on different explanations regarding role of religion to prescribe health-compromising matters (Hill, Burdette, Ellison, & Musick, 2006), to address social support (Joiner, Perez, & Walker, 2002), to socialize children, to conform societal norms (Baier & Wright, 2001) and to endorse efficient coping strategies with stress (Ano & Vasconcelles, 2005; Pargament, 1997). If religion is related to self-regulation and self-control, then the links may go far in clarifying the relations with various necessary life aspects. Another way that religion might influence individuals objectives is by influencing how they become adopted or transformed into

significant values (Ryan and & Deci, 2000). Due to internalization, the regulations that individuals get from their religions become essential components which are used to form their behavior in the absence of environmental contingencies.

Two types of religious internalization have been proposed by Ryan, Rigby & King (1993). When someone internalizes goals through identification, the goals are fascinating and it feels that the goals are personally chosen and valued. Studies such as Ryan, Rigby & King (1993) and Neyrinck, et al (2006) indicated that internalization of more religious thoughts are related to more personality integration, self-esteem, and self-actualization and have low depression, anxiety, social dysfunction and somatization. Neyrinck, et al. (2006) found that self-report measure of identified religious internalization has relationship with well-being.

Internalization through introjection help individuals to escape guilt, anxiety, or a damage to esteem. Behaviors which are controlled through introjection are less volitional and have greater conflict. The goals which are internalized thorough introjection are only partially integrated, and the behaviors motivate by it are not self-determined. The internalization of religious goals via introjection are associated with less personality integration, low self-esteem, low self-actualization, and greater the scores on depression, anxiety, somatization, and social dysfunction (Ryan, Rigby & King 1993), Neyrinck et al. (2006) found positive relationship between identification and self-actualization, whereas introjection found negatively related with self-actualization.

RATIONALE OF THE STUDY

Religion plays a vital role in everyone's life and similarly the achievements one gets in one's life also help a lot in living a prosperous and contented life. Religion is very important for spiritual wellbeing of an individual. As it provides the inner satisfaction of many spiritual needs which cannot be fulfilled by any worldly material possessions and thus many inner needs and satisfactions are achieved by religious means. In current study it has been tried to explore that how various types of religious orientations (Allport & Ross, 1967) predict religious internalization. It is very important to investigate the orientation of students. In an indigenous investigation relationship of religious orientation and aggression has been reported (Hussain, Batool & Ameen, 2017). Madrassa students study in different environments and it is very important to find the differences between madrassa students and students who study in other colleges. In this line

previously cheerfulness and intelligence among the students of different institutions has been explored (Riaz, Batool & Husain, 2017). This study was aimed to explore religious orientation and religious internalization. It will reveal valuable findings about the role of religious orientation in the process of religious internalization in the students. This study will also explore the differences between madrasa and college students on study variables. It will help in understanding the psychosocial mechanisms of religiosity in the two educational environments. The study is likely to provide valuable insight to the parents, teachers, educationist, policy makers and students about the role of religion in our lives and will guide them in redesigning the educational environment to positively benefit from religiosity.

HYPOTHESIS

1. Extrinsic religious orientation is likely to positively predict Introjected religious regulation internalization
 2. Extrinsic religious orientation is likely to negatively predict identified religious regulation internalization
 3. Intrinsic religious orientation is likely to positively predict identified religious regulation internalization
 4. Intrinsic religious orientation is likely to negatively predict Introjected religious regulation internalization
 5. quest religious orientation is likely to positively predict Introjected religious regulation internalization
 6. quest religious orientation is likely to negatively predict identified religious regulation internalization
 7. College and madrasa students are different on extrinsic, intrinsic, quest, Introjected religious internalization and identified religious internalization.
- Instrumentation

RESEARCH METHODOLOGY

Participants

The sample was consisted of 200 undergraduate students who identified themselves as Muslims, including 100 madrasa students and 100 college students. The age ranged from 18 to 24 years and

was taken from various colleges and madrasas of district Jhang and Faisalabad through convenient sampling.

Instrumentation

Following instruments have been used in this study:

1. Religious Self –Regulation Questionnaire (SRQ-R)

This is scale by Ryan, Rigby, and King (1993) which gives information on religious internalization. Scale concerns the reasons why a person engages in religious behaviors. The scale was translated and adopted by the researchers. The scale was translated by five bilingual experts and the best translation was finalized by three reviewers from the faculty of applied psychology. The reviewers carefully adopted various concepts and terminology according to our culture and religious orientation. There are two subscales: Introjected Regulation and Identified Regulation. The scale has 12 items with 7-point likert scale from ‘not at all true’, 1, 2, ‘somewhat true’, 3, 4, 5, ‘very true’, 6, 7. The reliability of the translated version was established by calculating Cronbach's alpha and was found as .83 and .79 for Introjected Regulation and Identified Regulation respectively. The validity of the translated version was established by comparing the mean scores on English and Urdu versions of two sub-scales and was found as .85 and .81 respectively.

2. Religious orientation

The 27 items “New indices of Religious Orientation” developed by Francis & Leslie (2007) and translated and adapted by Hussain and Amin (2016). The responses include 5-point Likert scale: agree strongly, agree, not certain, disagree, and disagree strongly.

The scale includes 3 subscales (1) Intrinsic orientation (2) Extrinsic orientation and (3) Quest orientation. All sub scales have 9 items each.

PROCEDURE

The study was conducted as per ethical standards of APA. The study followed a correlational survey research design and the sample was approached personally through purposive sampling. Participants were approached by visiting different Madrassas. Prior permission from the authorities were taken. Informed consent, confidentiality and privacy were assured to all the

participants before administer the research questionnaires. Instruction to properly fill the questionnaire was also given to respondents and they were requested for genuine responses. Total 350 questionnaires were distributed, however, only 200 were included in the study as 150 were found to be incomplete during data screening. Average time for completion of questionnaire was recorded to be 25 minutes. After data collection and screening, final data of 200 respondents was entered in SPSS-24 and analyzed for hypotheses testing by computing descriptive, correlation, and regression analyses.

RESULTS

Table 1: *Correlation among Study Variables*

	1	2	3	4	5
Extrinsic		.19**	.33**	.31**	-.43**
Intrinsic			.09	-.08	.19**
Quest				.22**	-.08
Introjected					-.13
Identified					

* $p < .05$, ** $p < .01$, *** $p < .001$

The results of correlation analysis indicate that extrinsic religious orientation is positively related with Introjected internalization and negatively related with identified internalization. Similarly, intrinsic religious orientation is negatively but non-significantly related with Introjected internalization and significantly and positively related with identified internalization. Quest has significant relationship with Introjected internalization.

Table 2: *Comparison of Madrasa and college Students on Extrinsic Religious Orientation, Intrinsic Religious Orientation, Quest Religious Orientation, Introjected Internalization and Identification Internalization by Independent Samples t-test (N=200)*

Variable	Students

	madrasa (n=100)		college (n=100)		<i>t</i> (198)	<i>P</i>	95% <i>CI</i>		<i>Cohen's d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>LL</i>	<i>UL</i>	
<i>Extrinsic Religious orientation</i>	14.69	3.24	17.31	4.09	-5.04	.001	-	-	.71
							3.65	1.58	
<i>Intrinsic Religious orientation</i>	15.22	2.85	17.17	4.57	-3.62	.001	-	-	.51
							3.01	3.01	
<i>Quest Religious orientation</i>	16.85	5.47	22.32	5.03	-7.3	.001	-	-	1.04
							2.16	4.00	
<i>Introjection religious internalization</i>	28.02	7.57	34.36	5.03	-5.32	.001	-	-	.98
							8.68	3.99	
<i>Identification religious internalization</i>	36.53	2.11	36.67	10.05	-1.36	.89	-	1.89	.01
							2.17		

p*<.05, *p*<.01, ****p*<.001

T-test for independent samples was run to compare the students of Madrasa and colleges Extrinsic Religious orientation, Intrinsic Religious orientation, Quest Religious orientation, Introjected internalization and identification internalization. The results of t-test revealed that students of Madrasa and colleges are significantly different on Extrinsic Religious orientation, intrinsic religious orientation, Quest religious internalization and Introjected internalization. The analysis of mean suggests that students of colleges are higher on Extrinsic Religious orientation, intrinsic religious orientation, Quest religious orientation and Introjected internalization as compared to the students of Madrasa. The value of Cohen's *d* indicates a strong effect of independent variable for introjections religious internalization and extrinsic religious orientation and moderate for intrinsic religious orientation.

The students of the Madrasa and the colleges have no significant differences on identification religious internalization.

Table 3: *Summary of Standard Regression Analysis: Effect of Extrinsic Religious Orientation, Intrinsic Religious Orientation, Quest Religious Orientation on Introjected Internalization*

variables	95% CI			<i>t</i>	<i>P</i>
	<i>B</i>	<i>SE</i>	<i>Beta</i>		
Constant	23.83	1.83		13.03	.001
extrinsic	.36	.09	.29	4.02	.001
intrinsic	-.12	.06	-.15	-2.23	.027
quest	.14	.07	.14	1.95	.052
<i>R</i> ²	.13				
<i>F</i>	9.80				
ΔR^2	.13				
<i>R</i>	.36				

* $p < .05$, ** $p < .01$, *** $p < .001$

Table 4 presents the results of standard multiple regressions in which Extrinsic Religious Orientation, Intrinsic Religious Orientation, and Quest Religious Orientation were entered as predictor variables and Introjected Internalization was entered as outcome variable. The results indicate that predictors collectively contributed a variance of 36% in outcome variable. Extrinsic, intrinsic and quest explained a significant variance of 29%, 15% and 14% respectively.

Table 4: *Summary of Standard Regression Analysis: Effect of Extrinsic Religious Orientation, Intrinsic Religious Orientation, Quest Religious Orientation on Identified Internalization*

variables	95% CI				
	<i>B</i>	<i>SE</i>	<i>Beta</i>	<i>t</i>	<i>P</i>
Constant	39.86	1.59		24.95	.001
extrinsic	-.58	.07	-.49	-7.57	.001
intrinsic	.21	.05	.27	4.41	.001
quest	.05	.06	.05	.77	.437
<i>R</i> ²	.26				
<i>F</i>	23.22				
	.26				
<i>R</i>	.51				

* $p < .05$, ** $p < .01$, *** $p < .001$

Table 4 presents the results of standard multiple regressions in which Extrinsic Religious Orientation, Intrinsic Religious Orientation, and Quest Religious Orientation were entered as predictor variables and Identified Internalization was entered as outcome variable. The results indicate that predictors collectively contributed a variance of 51% in outcome variable. Extrinsic, and intrinsic explained a significant variance of 49% and 27% respectively. Quest remained a non-significant predictor.

DISCUSSION

This research was undertaken to investigate whether the extrinsic religious orientation, intrinsic religious orientation, and quest religious orientation predict the introjection religious internalization or identification religious internalization. Moreover how much contribution is made by extrinsic religious orientation, extrinsic religious orientation and quest religious orientation in construction of the introjection religious internalization and identification religious internalization?

In current study it was also tried to explore the differences of the population of students which are growing in entirely different environments namely the college students and the madrasa students. There is one important aspect regarding religious persons that weather they act upon religion due to internal factors or external factors. Firstly Allport and Ross (1967) introduced this aspect and

made a questionnaire for assessing the internal and external factor behind the religious persons. These factors are grouped into two categories intrinsic and extrinsic orientation. Moreover quest dimension was added to this scale for exploring whether the religious person have curiosity and put questions on religion which was named as Quest religious orientation. Several revisions have been made in this instrument until now. The latest revision and purification is made by Francis, Leslie (2007) and the questionnaire named as “New indices of Religious orientation”. The adopted version Muslims is used in current research.

The other main concept regarding the religious persons is based on self-determination theory and introduced by Deci and Ryan, (1991). This concept deals the question that how someone internalize the religious values. Religious activities and beliefs represent an interesting aspect in which internalization is examined because it vary culture to culture and often play a vital role for participation in religious rituals and activates. The term internalization refers to the way by which someone adopt the cultural beliefs and practices and then endorsed in the absence of any direct external constraints or contingencies (Tyan, Connell &Deci1985). A tool was developed by Ryan, Rigby and King (1993) in which it was tried to know that how persons internalizes the religion. The two dimensions was tried to explore namely the introjection religious internalization and the identification religious internalization. The persons having the introjection religious internalization act on religion due to acceptability in society and have external factors as a motive behind the religious activities. While the in identification religious internalization the religious persons act on religious activities due to their inner factors and satisfaction.

Logically there should be a relationship between the intrinsic religious orientation and identification religious internalization and also there should be a relationship in extrinsic religious orientation and introjection religious internalization as Ryan, Rigby & King (1993) mentioned. The current study supported the logic and it was found that extrinsic religious orientation has significant positive relationship with introjection religious internalization and negative relationship with identification religious internalization. There is also a positive correlation between the intrinsic religious orientation and the identification religious internalization. These finding are in the same lines as Ryan, Rigby & King (1993) reported.

The quest religious orientation also has a significant positive correlation with introjection religious internalization. These findings are contrary with the finding of Ryan, Rigby and King (1993). It

might be due to the population because in previous study it was estimated on Christian sample and in current study it is estimated on Muslims sample. Due to current terrorism and rigid values it can be supposed that new generation and the students acts on religion due to external factors for acceptability in society and also have queries that why we perform the prescribed activities.

The students of madrasa and the college when are compared on intrinsic religious orientation, extrinsic religious orientation, quest religious orientation, introjection religious internalization and identification religious internalization, it is found that both group have significant differences for all variables except identification religious internalization.

In Pakistani culture, no study has been reported in which these two groups are compared on these variables. The results indicate that the students of Madrasa have been found lower on extrinsic religious orientation, intrinsic religious orientation, quest religious orientation and Introjected religious internalization as compared to the college students. This is an indication of the strong understanding of religious affairs by the students of general education. Long lasting Afghan war has critical effect on the thought and practices of college students with respect to the religion. They are more mature in spiritual and religious affairs as compared to the students of Madrasa who are following the religion blindly without rational approach. The current results have unfolded a new dimension of religion in Pakistani society.

IMPLICATION

The study has unique implication. The current study is helpful in developing awareness for understanding the phenomenon of religiously and its hidden correlates. This study creates awareness that how students develops and internalize the religious concepts and demands. The findings of the current study are quite new in Pakistan and are important in understanding development of religiosity in the students of two competitive educational systems of madrasa and colleges

LIMITATIONS AND SUGGESTIONS

This study has certain limitations as the sample is drawn from a specific area of Pakistan and the whole currently at large scale was not included. The students of madras remained reserve in responding the tools due to overall environment of the Pakistan. For greater scope and

generalizability, it is suggested that the study should be conducted in more related correlates so that the overall phenomenon of religious internalization and its impact on the normal life can be understood.

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