

EMOTIONAL INTELLIGENCE, RELIGIOSITY, SUBJECTIVE HAPPINESS AND SELF-EFFICACY AMONG UNIVERSITY STUDENTS

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ABSTRACT

The purpose of this research is to study the effects emotional intelligence, on religiosity, subjective happiness and self-efficacy among university students. The main objective is to reveal how an individual's Emotional Intelligence (EI), Subjective happiness and self-efficacy affect by his/her spirituality level. A sample of 200 university students (n=200) includes 100 Males (n=100) and 100 females (n=100) is taken in the study from different universities of Faisalabad aged between 18-40 years old. This study will collect the data from the students with lower, middle and upper socioeconomic status. Data will be collected through purposive and convenient sampling technique, analyzed by SPSS. The Religiosity scale by Stefan Huber, and Odilo W. Huber, Emotional Intelligence Scale by Nicola Schutte, Generalized Self-Efficacy Scale by Schwarzer, Subjective, Happiness Scale by Lyubomirsky will be used to collect the data and evaluate the results.

Keywords: Religiosity, Emotional Intelligence, Subjective Happiness, Self-Efficacy

INTRODUCTION

Salovey & Mayer (1990) Emotional intelligence comes under the umbrella of social abilities that consists the ability to observe one inter or interpersonal' feelings, to differentiate between them, or to utilize this fact to direct an individual thinking and actions capacity of a person to monitor both his personal emotions and the feelings of others for differentiating between those emotions, and to use this information to produce positive consequences in his relationships with both himself and other people is what we mean when we talk of emotional intelligence (Goleman, 1995).

Aptitude for Passion as the Boundary with Regard to Observing Our Personal Sentimentality and Other People, for Convincing Ourselves, and for Overseeing Enthusiastic Well-Being in Both Ourselves and Our Associations, written work occasionally connects the term "emotional intelligence" with the trait-oriented definition

proposed by, which states that emotional intelligence entails "knowing emotions, administering sentiments, rousing oneself emotionally, recognizing emotions in others, and dealing with associations." People who are honest and trustworthy have a greater chance of forming and maintaining associations that are beneficial (Golman, 1997).

Thorndike and Gardner organized for the participation of the most knowledgeable people now working in the field of passionate vision. Each hypothetical viewpoint assumes a passionate understanding from one of two perspectives: either the measurements or the mixed model. In the context of measurement frameworks, passionate knowledge is viewed as an impeccable benevolent of psychological ability and, thus, as a pure understanding. Incredible as it may seem, mixed models of enthusiastic knowledge link psychological

boundary with character attributes, meant for positive considering and flourishing (Mayer, 1999).

Goleman (1999) traditional structures are examples of how different types of ardent information might be created. The first, maintenance, is the skill of being able to evaluate a person's feelings and observe how they influence them while making use of hunches to direct results. The following level of personal management includes keeping tabs on a person's emotions and fundamental drives, as well as adapting to newly emerging circumstances. The subsequent category, public attention, combines the capabilities of recognizing, analyzing, and responding to the feelings of people in the outside world with an awareness of the connections between those feelings. As a final point, connection administration, which is the fourth kind, involves the capacity to lead strife while also being able to convince, upset, and mark the external world (Goleman, 1998).

Emotional intelligence (EI) is grounded in Thorndike's mid twentieth century thought of social intelligence characterized as the capacity to work effectively in relational circumstances, likewise portrayed option types of insight, including the relational and intrapersonal insights. In spite of the fact that enthusiasm for feeling started with Thorndike and Gardner, it was not until 1989 that Salovey and Mayer begat the term emotional intelligence. In psychology self-efficacy is a way for helping clients to dealing with breast cancer. The goal of the current re-conceptualization was to create the studies on self-efficacy of female with breast cancer, to decide important reasons up setting the awareness of self-efficacy in breast cancer likely to intricate the importance of self-efficacy in the breast cancer (Gardner, 1983).

Objectives

- To find out the relationship of religiosity on subjective Happiness, Emotional Intelligence, and SE among the pupils.
- To explore that how much level of religiosity makes you happy and improve your self-efficacy.

Hypotheses

1. There would be a positive co-relation between religiosity, subjective Happiness, Emotional Intelligence, and SE among the students.

2. There would be an important relationship between religiosity, subjective Happiness, Emotional Intelligence & SE among the students.

Methodology

Research Design

The technique of purposive and convenient sampling will be used in the current study. Purposive technique of sampling is a non-probability sampling way and it happens when fundamentals choose for the sample are preferred by the decision of the investigator.

Instruments

Demographical Information Form (DIF)

Gender of the participants, age, gender, birth order, family system, college, class/semester, socio-economic status and educational level were the demographic variables that assessed.

Emotional Intelligence Scale by Nicola Schutte (SSEIT)

Dr. Nicola Schutte came up with this scale in 1998. It is a way to measure normal emotional intelligence (EI) using four sub-divisions: recognizing emotions, using feelings, balancing emotions that are important to one self and managing emotion that are important to others. There are 33 items on the SSEIT. It is a self-report with answers on a scale from 1 (very much disagrees) to 5 (very much agree). Every sub-test division is graded, and then those grades are included together to get the participant's total score (Ciarrochi, Chan, & Bajgar, 2001).

Schwarzer's Generalized Self-Efficacy Scale

Schwarzer was the one who formed this scale. A self-assessment measure of self-efficacy, this scale is presented here. It comes with ten different things. Cronbach's alphas between 0.76 and 0.90 are considered reliable for the GSE's internal consistency. There is a connection among the General Self-Efficacy Scale and emotions, optimism, and work satisfaction. There were shown to be negative coefficients associated with anxiety, sadness, stress, and burnout in addition to health issues. On the GSE, your total score can vary anywhere from 10 to 40, and a higher score indicates that you have a stronger level of self-efficacy.

Lyubomirsky's Subjective Happiness Scale

This scale is developed by Lyubomirsky, S. and Tucker, K. L. also concluded as General Happiness questionnaire. It is a 4-item scale formulated to measure subjective happiness. Each of questions is finalized by selecting one of 7 options that concluded a given sentence fragment. The options vary for each of the four questions.

Spiritual Needs Questionnaire (SPNQ) ITS NOT SCORING WRITE SCORING

The Spiritual Needs Questionnaire, also known as the SPNQ, instrument has been translated into a large number of languages, and it is widely used as a valid and reliable instrument to assess a wide variety of patients' spiritual requirements, including those of the elderly, adolescents, and healthy adults. It addresses these requirements through its four primary components: religious requirements, existential requirements, requirements for inner peace, and outcome/generational requirements. The most important findings are

analyzed and summarized in this section. Spirituality and religiosity are crucial resources for coping for a large number of people who are living with the effects of chronic diseases. Patients, however, frequently report that their psychosocial and spiritual needs are not being satisfied. Patients who are nearing the end of their lives, as well as those who have been unwell for a long time and have a chronic condition, both benefit from the provision of care for their secondary requirements. It is possible to define four main dimensions of spiritual requirements, which can be linked to underlying psychological, emotional, existential, and religious demands. These core dimensions include connection, peace, meaning/purpose, and transcendence.

Statistical Analysis

Psychometric properties of instruments that are proposed to use in the main study, scales measured through reliability, frequencies, correlations and then its significant levels.

Table 1

Demographic Variables of Self efficacy, emotional intelligence, religiosity and subjective happiness among students

Variables	Categories	F	%
Age	18-22	180	53
	22-26	120	47
Gender	male	150	56
	female	150	43
Marital/status	Married	80	53
	unmarried	220	45
Living status	rural	110	47
	urban	290	52
Class strength	1-10	16	8
	1-20	64	17
	1-30	28	12
	1-40	90	35
	1-50	100	28
Program study	4 years	57	9
	1.5	72	26
	2.5	99	39
	M.Phil.	72	26
Study year	1st year	33	41
	2nd year	56	59
	3rd year	71	51
	4th year	79	59
	Above 4th year	61	59

Sample comprised with male n=150 (50%) and n=150 (50%) female students. Study year 1st =33

(N=41) 2nd year 56 (n=59) 3rd year n=71 (51%) 4th year 79 (n=59) and above 4th year n=59.

Table 2

Emotional Intelligence as predictor of Religiosity among university Students

Predictor	R ²	ΔR ²	F	Sig
EI	.89	.44	33.540	.061

*p<.001

Emotional Intelligence as predictor of religiosity predicts significantly students of college and university going. It is also described that the f value

determined the relationship between variable and population.

Table 3

Subjective Happiness as predictor of Religiosity among University Student

Predictor	R ²	ΔR ²	F	Sig
Subjective Happiness	.65	.43	22.540	.000*

*p<.001

In this table subjective happiness as a predictor of religiosity concluded that it is significant and positively correlated with student

Table 4

General Efficacy as predictor of Religiosity among University Student

Predictor	R ²	ΔR ²	F	Sig
GSE	-.009	2.44	.540	.091

*p<.001

General Efficacy as predictor of religiosity predicts significantly students among college and university

going. It is also described that the f value determined the relationship between variable and population.

Table 5

Self-Efficacy as predictor of Religiosity among University Student

Model			Unstandardized coefficient		Standardized Coefficient		Sig.
			B	Std. error	Beta	T	
1.	Constant	.129	10.34	1.88	.665	.69	.027
	SE	.66	1.87	.98		15.65	.004

Dependent variable Subjective happiness
 Table showed that the linear regression analysis to test if self-efficacy predicts religiosity among

university Students. The analysis found that self-efficacy predicts religiosity

Table 6

Correlation of Religiosity Emotional Intelligence Subjective Happiness and Self Efficacy among University Students

	1	2	3	4
EI	.	.074*		
SH	.	.	.003*	
GSE215**
SP

**Correlation is significant at the 0.01 level (2 tailed)

The analysis reveals that Self efficacy, Religiosity, Subjective well-being and Emotional Intelligence is

significant and have positively correlated with students.

Table7

Descriptive statistics and t-test statistics Religiosity, Emotional Intelligence, General Self Efficacy and Subjective Happiness of male (n=150) and female (n=150) among university students

	Gender	M	SD	T	P	Cohen's-d
SH	Male	34.48	11.89	23.42	.000	1.23
	Female					
GSE	Male	45.65	20.32	40.39	.000	1.21
	Female					
EI	Male			24.43	.000	1.09
	Female	43.67	20.65			

SH= Subjective Happiness, GSE= General Self Efficacy, EI= Emotionally Intelligence.

Among university students belong to males and females.

This table showed that Religiosity, Emotional Intelligence, Self Efficacy and Subjective Happiness

Table 8

Descriptive statistics and t-test statistics Religiosity, Emotional Intelligence, General Self Efficacy and Subjective Happiness (18-22 and 22-26) age among university students

	Age	M	SD	T	P	Cohen's-d
SH	18-22	1.47	.50	41.54	.000	1.03
	22-26	1.21				1.7
GSE	18-22	1.32				
	22-26	1.23	.45	23.43	.000	1.6
SE	18-22	1.34	.46			
	22-26	1.45				
EI	18-22	1.45	.56	32.45	.000	1.03
	22-26	1.48				

SH= Subjective Happiness, GSE= General Self Efficacy, SE= Self Efficacy, EI= Emotionally Intelligence

This table showed that Religiosity, Emotional Intelligence, Self Efficacy and Subjective H

Table 4.10

Descriptive statistics and t-test statistics Religiosity, Emotional Intelligence, General Happiness and Subjective Happiness among Rural (n=0) and Urban (n=100) university students

	Residence	M	SD	T	P	Cohen's-d
SH	Rural	1.52	.67	43.07	.000	1.09
	Urban	1.32	.56	40.39		
GSE	Rural	1.12	.45	21.23	.000	1.65
	Urban	1.23	.54	24.54		
SE	Rural	1.11	.65	22.12	.000	1.24
	Urban	1.22	.55	34.23		
EI	Rural	1.22	.53	33.21	.000	1.84
	Urban	1.32	.49	27.12		

SH= Subjective Happiness, GSE= General Self-Efficacy, EI= Emotionally Intelligence
 This table showed that the Religiosity, Emotional Intelligence, General Self Efficacy and Subjective

Happiness among university students belongs to urban and rural areas happiness among university students effects from age also.

Table 9

Descriptive statistics and t-test statistics Religiosity, Emotional Intelligence, General Self Efficacy and Subjective Happiness of married and un-married among university students

		M	SD	T	P	Cohen's-d
SP	Married	12.59	6.89	25.29	.000	1.12
	Unmarried					
GSE	Married	31.32	11.01	32.43	.000	1.21
	Unmarried					
SE	Married	12.23	5.87	23.53	.000	1.42
	Unmarried					
EI	Married	10.21	9.23	43.23	.000	1.65
	Unmarried					

SH= Subjective Happiness, GSE= General Self Efficacy, SE= Self Efficacy, EI= Emotionally Intelligence.

This table showed that Religiosity, Emotional Intelligence, Self Efficacy and Subjective Happiness belong to married and unmarried status also among university students.

Table 10

Descriptive statistics and t-test statistics Religiosity, Emotional Intelligence, General Happiness and Subjective Happiness among Rural (n=0) and Urban (n=100) university students

	Residence	M	SD	T	P	Cohen's-d
SH	Rural	1.52	.67	43.07	.000	1.09
	Urban	1.32	.56	40.39		
GSE	Rural	1.12	.45	21.23	.000	1.65
	Urban	1.23	.54	24.54		
SE	Rural	1.11	.65	22.12	.000	1.24
	Urban	1.22	.55	34.23		
EI	Rural	1.22	.53	33.21		1.84
	Urban	1.32	.49	27.12	.000	

SH= Subjective Happiness, GSE= General Self-Efficacy, EI= Emotionally Intelligence

This table showed that the Religiosity, Emotional Intelligence, General Self Efficacy and Subjective Happiness among university students belong to urban and rural areas.

Table 11

Descriptive statistics and t-test statistics Religiosity, Emotional Intelligence, General Happiness and Subjective Happiness of Study year (n=150) among university students

	Study year	M	SD	T	P	Cohen's-d
SP	1 st year	3.39	3.39	40.49	.000	1.32
	2 nd year					
	3 rd year					
	4 th year					
GSE	1 st year	2.56	3.56	23.43	.000	1.34
	2 nd year					
	3 rd year					
	4 th year					
SE	1 st year	3.56	2.45	35.34	.000	1.76
	2 nd year					

	3 rd year					
	4 th year					
	1 st year					
EI	2 nd year					
	3 rd year	2.32	2.12	23.32	.000	1.54
	4 th year					

SH=subjective happiness, SE= self-efficacy, EI= emotional intelligence

This table showed that Religiosity, Emotional Intelligence, Self Efficacy and Subjective Happiness Among university students belong to males and females.

Discussion

The current research was intended to explore the relationship between emotional intelligence, gratitude, self-efficacy and aggression among university students. This study will explore how Emotional Intellectual (EI) and gratitude effect self-efficient and level of aggression among adults. A sample of 200 (n=200) university students including 100 Males (n=100) and 100 females (n=100) will be taken in the study from different universities of Faisalabad aged between 18-40 years old. In this study we will collect the data from the students with the help of demographic variable (socioeconomic status). Data will be collected through purposive and convenient sampling technique, analyzed b SPSS Manual. The Development of Emotional Intelligence Scale, The Gratitude Questionnaire by McCullough, General self-Efficient Scale GSE by Ralf Schwarzer and Bus-Perry Questionnaire will be used for this purpose.

For present study, it hypothesized that “There would be a important correlation among Emotional Intelligence, Gratitude level, aggression and self-efficacy among university students”. It was declared ad proved that among university students there is a strong link among emotional intelligence, gratitude, aggression, and self-efficient. Students who are emotionally intelligent have higher gratitude level. They have more self-efficacy and less aggression. Students with an increased rank of Emotional Intellectual tend to have higher level of self-efficacy and they work harder, keep going when things get hard, choose their activities with more care, and keep more realistic and flexible beliefs

about themselves. Students with low Emotional Intelligence tend to have low self-efficacy and they are less persistent and put in less effort. They also avoid tasks that are uncertain or hard, are not intentional, and have attributions that are not realistic or helpful (Ashton & Webb, 1986).

On the other hand it was also hypothesized that “There would be important difference among Emotional Intelligence, Gratitude level, aggression and self-efficacy among university students”. Our results prove this hypothesis. Some studies find that men and women have very different levels of emotional intelligence, while others find the opposite. Popular writing seems to say that men and women have very different ways of being emotionally intelligent. Most people think that women and girls are more caring and sensitive to their feelings than men and boys. Goleman (2011), on the other hand, disagrees with the idea that women are smarter than men when it comes to emotional intelligence and that the opposite is true. Baron says that there are no differences between men and women in terms of emotional intelligence as a whole. However, there may be differences in some emotional skills (BarOn, 1997).

Our third hypothesis stats that, “Emotional Intelligence would predict gratitude level, aggression and self-efficacy among university students”. According to table 4.2, in emotional intelligence .34% aggression play its role. In table 4.3, it predicts .21 gratitude in emotional intelligence and in table 4.4, it predicts .22 self-efficacy level in emotional intelligence. Irfan Fayaz's Comparative Study (2019) found a link between emotional intelligence, aggression and gratitude in teenagers. It shows how important the differences are between teenage boys and girls when it comes to emotional intelligence, aggression and gratitude. Emotional clarity, which is a part of emotional intelligence, is different between teenage boys and girls at the 0.01 level of significance (t = 3.519, p0.01). On emotional repair, which is a part of emotional intelligence, teen boys

and girls also differ at the 0.01 level of significance ($t = 2.104$, $p < 0.05$). Emotional attention, which is another part of emotional intelligence, has a t value that shows there is no important difference among teenage masculine and feminine. Teenage boys are more emotionally smart and optimistic than teenage girls. Parents and schools should teach children about emotional intelligence, gratitude, and hope, and make sure they put these ideas into practice (Irfan F., 2019).

Conclusion

According to this research relationship among variables was explored. It further explores the gender differences for variables. The mean score of Spirituality of participants show no difference. Spirituality have positive relationship with Happiness, Self-Efficacy and EI that illustrate that students with high Spirituality are more likely to behave in a more efficient way and they are more happy and have higher EI level.

Recommendations

Further recommendations of this research are:

1. This study would help the people to know the effects of Spirituality and would improve the knowledge of people that are interested to know about it.
2. This study has provided the information about the Spirituality and how it effect on Happiness, EI and self-efficacy level of the students.

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