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Religious Orientation, Hope and Death anxiety Among Madrassa and University Students

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Abstract

The purpose of this study was to explore the religious orientation, hope, and death anxiety among students of two different educational systems, the madrassa and the university. The convenient sampling with correlational research design was utilized to collect data (N = 300) whose ages range from 18 to 24, participated. Urdu translation of Religious Orientation Scale (khan at el., 2016), Death Anxiety scale (Ghayas, 2016) and Adult hope scale (Siddique & Hanif, 2021) were used for analyze the relationship among variables. The hypothesis of the study was that, there will have significant relationship among madrassa students. The correlation analysis showed that, intrinsic religious orientation negatively correlates with death anxiety (r = -.24*), but showed no significant association with hope (r = -.06), while extrinsic religiosity is positively associated with hope (r =.21**) and death anxiety (r =.61*) among university students. Further correlational results indicated that Madrasa students, also have a stronger negative association with intrinsic religious death anxiety (r = -.32*) but positively associated with hope (r =.21**). Further another hypothesis was that madrassa students mean will have higher on intrinsic religious orientation as compare to madrassa students. But comparative analysis find out that university students were have higher intrinsic religious orientation (M=15.7) as compare to madrassa students (M=11.85). The finding will be helpful for counselors, psychologist and other educational authorities to develop strong positive religious orientation and hope to manage death anxiety.

Keywords: Religious orientation, death anxiety, hope, university students, madrassa students

Introduction

Death is a torturous fact and living is a beautiful lie (Sharma & Sharwant, 2023).The fear that comes with facing death and realizing it is a psychological issue that affects all people equally. Concerns related to one's imminent death emerged from the source of negative feelings. According to the research, Hope is linked to reduced levels of clinical anxiety disorders and fewer symptoms of general anxiety (Benight & Bandura, 2004). The possible advantages of hope could be influenced by how death is perceived. The optimist may be more inclined to view death negatively by thinking that there is a better life beyond this one, as opposed to viewing it as the end of existence altogether. While it is useful to recognize that hope influences how death is viewed, it is unclear how different and more optimistic perspectives on death develop. It is important to concentrate on an optimistic religious basis at this precise moment. Almost every faith tradition's precepts promise the existence of God. A factor more than our present existence e (Lundberg, 2010). In order to understand why hope could be useful in helping people deal with impending death effectively, how religious preference, hope, and fear of dying relate to each other peoples from two distinct background populations (madrassa and university students) within the framework of stress and coping literature. The hopeful individual may be more inclined to see death religiously oriented that there will be a better afterlife than this one, as opposed to viewing death as the ultimate end of existence. Karl Marx said that faith in religious assistance as a solution to earthly difficulties might be encouraging. Individual conduct in pathological contexts is typically the focus of psychological research.

Religion

The Latin word religion, mean which understanding discipline. Cicero asserts that using religion to honor something sacred can involve reading aloud, repeating, or doing so repeatedly. The definition of religion is "a planned framework for activities as well as beliefs centered on spiritual experience" (J. Joshua, 2018).

Function of Religion: Within societies, religion is thought to serve three primary purposes. Islam states, first and foremost, that common standards, values, and beliefs should be established (DeSpelder & Strickland, 2005). Second, by offering a framework for both of kind of life in coping with questions related to life and death (DeSpelder & Strickland, 2005). Thirdly, research has shown that individuals can find emotional and psychological support from religion during difficult times (Richardson, Berman, & Piwowarski, 1983)

Types of Religious Orientation: Allport (1966) asserts that a person's religious Orientation is by how much they adhere to their religion. In The book "The Individual and His Religion" (1950), it concludes by pointing out that two people who are religiously engaged but for different reasons could have different deeper motivations. Those who are extrinsically religious use their religion, while those who are intrinsically religious live their lives based on their religion, Ross and Allport (1967) identified extrinsic (E) and intrinsic (I) religiousness when formulating the fundamental g motivation for religiousness (Batson & Ventis, 1982).

Intrinsic Religiosity. Extrinsic orientation is defined as immature faith that facilitates the accomplishment of self-serving objectives, whereas an advanced type of religion known as intrinsic orientation is one that acts as the primary motivator for a person's way of life (Tiliopoulos, Bikker, Coxon, & Hawkin, 2007).

Extrinsic Religiosity. An extrinsic religious orientation is when a person views religion as a way to fulfill their needs for self-justification, sociability, and security (Allport & Ross, 1967).

Hope

Hope is the belief that future events will unfold as planned and that desired goals will be met. It is obvious that everyone will die in the times ahead. Those who feel optimistic about their future would need to to worry less about their impending death. Particularly when it comes to hope and worry about dying, hardly much scientific research has been done (Sharma & Sharwant, 2023).

Components of Hope

According to synder theory hope consist of both cognitive and affective elements. This consist at least three componets Goal, agency and pathway thinking domains

Goals: We start with the presumption that human behavior is purpose-driven. As a result, goals serve as the goals of mental activity sequences and provide the theory's defining cognitive component (Snyder, 1994a, 1994c, 1998b; Snyder, Cheavens, & Sympson, 1997; Snyder, Sympson, Michael, & Cheavens, 2000; Stotland, 1959).

Pathways Thinking (Goal directed energy): Thinking in paths indicates that one believes they are capable of coming up with practical solutions to reach their objectives. "I'll find a way to get this done!" (Lapointe, Snyder, Crowson, & Early, 1998).

Agency Thinking. The self-referential ideas about beginning a journey and carrying it through are reflected in agentic thinking. According to our research, persons with high hopes tend to use agentic self-talk statements like "I can achieve this" but also "I am not going to be stopped" (Snyder et al., 1998). A person's belief that they can devise and recognize fresh strategies to accomplish their objectives is known as their pathway thought. Snyder (1991; Snyder, 2002).

Death Anxiety

Death anxiety is defined as a psychological condition, either conscious or unconscious, that develops in persons who see death as a danger(Kesebir,2014). According to Becker's (1973) existential theory of death, anxiety related to dying is a common fear that underlies many other types of anxiety and phobias. So, fear of dying is a crucial component of health anxiety and can also have an impact on other anxiety disorders (Furer & Walker, 2008).

Death Anxiety's Characteristics

Lehto and Stein (2009) used an evolutionary concept analysis to identify key features of death anxiety. Emotional characteristics: Religion plays a protective role against fear and influences people's perceptions of death (Neimeyer, Wittkowski, & Moser, 2004). The interplay of cognitive, emotional, and developmental factors results in varying perspectives on death among individuals (Lehto and Stein, 2009).

Developmentally attributes:The perception of death anxiety is influenced by the life journey, with age-related identity crises impacting one's understanding of death (Erikson, 1959).

Sociocultural attributes: These factors are significantly shaped by culture, acting as a shield against death anxiety (Becker, 1973). 2002).The way a person views death determines the degree of their death anxiety. Death fear will decrease if dying is viewed as a significant event (Tomer & Eliason, 1996).

Literature Review

The Review of Literature provides a systematic and thorough review of relevant background information from previous research. According to the research conducted by Sharma and Saharwat (2023), There is strong link between religious orientation, hope, and death anxiety. Religious beliefs can help to prevent death-related problems. They also show that among patients with hypertension and diabetic mellitus, hope is negatively correlated with Death anxiety is associated with decreased religiosity and hope.

Likewise, a study conducted by Ashafaq M.S. (2021) titled"A Comparison of the Religiosity and Character Strength among University and Madrassa System Students" of Punjab. The results showed that university students have strong character, but their level of religiosity and intrinsic and extrinsic religious orientation was moderate. Madrassa students also exhibit strong moral character and a high level of religiosity. The result revealed a significant difference between two different educational settings of Madrassa and universities on the level of student religiosity.

Awam and Hussain's (2021) study, According to "The Role of Religious Orientation and Internalization in College Students and Madrassa Students," there are some significant differences between college and madrassa students. Lower levels of quest, explicit and implicit religious views, and interjected religious orientation were found in Madrassa students' studies than in those of university students. The results showed that university students, who hold their religious ideas without challenge or thought, are less mature in their religious affairs than madrassa students. The study of Zahra and Muqtadir (2011) looked into "Religious orientation and locus of authority among university and madrassa students," and their findings showed that madrassa students are less inclined than university students to follow their faith for its own sake. Rather, they believe that events, circumstances, and other external elements have a greater chance of determining outcomes and are more intrigued by the social ramifications of their faith. Additionally, studies reveal that students in universities and madrassas are more concerned with the societal and individual advantages of their religious convictions and feel more in control of their lives.

Ellis and Wahab (2013) conducted a second, more current survey. After analyzing 84 papers, they were able to identify 108 effects. Of these, 40 demonstrated a negative correlation, 27 a positive correlation, 32 a non-significant correlation, and 9 support the curvilinearity. Only people who identified as moderately and strongly religious were included in 42% of the studies that discovered a negative correlation. According to Jong (2020), in a "comprehensive review on the religious correlates of death anxiety," there is not enough information now available to completely comprehend the relationship between religiosity and death anxiety. More study in specific cultural contexts is required. Muslims in Pakistan hold distinct religious beliefs from non-Muslims, and they also prepare for death in different ways and with different perspectives.

Rationale of the Study

Although being a Muslim and living in an Islamic state offer similar theological foundations and lifestyles, it's also important to consider how institutions shape adults' personalities. As we all know, traits like hope, fear of death, and religious orientation may be learned or unlearned. Studies have demonstrated the disparate effects of academic institutions (such as liberal and conservative churches) based on the content of their curricula, the weight they place on religious doctrine, and the mentalities that these institutions promote (Strickland & Shaffer, 1971).

In Pakistan, the bulk of the population is Muslim, and Islam is the most common religion. Insecurities ingrained in Indo-Pakistani Muslims' mentality provide the basis of their strong emotional attachment to religion. Another element that could change the significance of relationships attached to religion is the founding of Pakistan in the name of religion. This study aims to determine the primary driving force behind the usage of religion and hope (whether internal, external, or mediated by God) among university students and madrassa students in Punjab, Pakistan. As opposed to madrassas, which provided official religious education. Present research aims to bridge the knowledge gap about the requirement for indigenous studies to comprehend the pattern or direction of the association between death fear and religious orientation among university and madrassa students. There is currently no published research on it from Pakistan.

Theoretical Background

Terror Management Theory (TMT) is one theory that might connect religious orientation toward religion, hope, and death anxiety. The fear of dying, in particular, is one of the existential anxieties that people are driven to control in order to preserve their sense of self. Religious practices and beliefs frequently have a big impact on how these anxieties are handled. Individuals are innately afraid of dying, Reminders of mortality or existential contemplation can set off this fear. A foundation for comprehending and adjusting to mortality is often found in religion. Religious views frequently provide answers for the nature of death, the afterlife, and the purpose of life. In a religious context, hope is defined as having faith in something greater than death or a better future. Religious teachings frequently highlight hope by making claims about spiritual satisfaction, heavenly protection, or eternal existence.

Objectives

1. To investigate the relationship between religious orientation (intrinsic & extrinsic) hope and death anxiety among university students and madrassa students.
2. To assess the role of institution like madrassa and university in developing Religious orientation (intrinsic & extrinsic) and death anxiety.

Hypotheses

1. Religious orientation (intrinsic & extrinsic), hope and death anxiety have no significant relationship among university students.
2. Religious orientation (intrinsic & extrinsic), hope and death anxiety have significant relationship madrassa students.
3. Madrassa and university students have significant mean difference on the the level of intrinsic and extrinsic religious orientation.
4. University students have significant mean difference on the level of death anxiety than madrassa students

Methodology

Participants

The participants were selected to collect data from two different educational backgrounds of madrassa and University from two regions of Punjab (Multan and Khanewal). Purposive sampling leading to non-probability convenience n technique was utilized to recruit participants from each group. There were 300 people in the sample, 150 of whom were from madrasas and 150 of whom were from universities. The analysis will be contextualized by gathering participant demographic data, including age, gender, and educational attainment.

Inclusion and Exclusion Criteria

The age range for participants must be between 18 and 28 years old, and they must be enrolled in a madrasa or university for at least a year. The study excluded participants only if they enrolled in both institutions simultaneously. Only those participants were included who spent at least one year in an institution.

Research Design

A quantitative Correlational research design with purposive sampling leading to a convenient non probability sampling technique is employed to collect data from different Govt and private Universities and Madrassa students from the age range of (18-28) years. This design enabled the systematic comparison of these variables and facilitated the collection of numerical data, enabling statistical analysis to identify patterns and relationships between variables.

Instruments

Religious Orientation Scale (khan et al., 2016)

Intrinsic and Extrinsic Religious Orientation Scale, which was modified for Urdu, was used to measure orientation (Gorsuch & McPherson, 1989). There are five response options on the 14-item self-report Likert scale, with 1 denoting "strongly disagree" and 5 denoting "strongly agree." They found that both intrinsic (α =.89) and extrinsic (α =.74) dimensions of the scale had strong psychometric properties.

Arabic Scale of Death Anxiety (Abdel- Khalek., 2004).

Assessment of death anxiety was conducted using the 23-item Arabic Death Anxiety Scale, which was adapted in Urdu (Ghayas, 2016). On this scale, the responses are given in a Likert-type format *(0 = No, 1 = A little, 2 = A fair amount, 3 = Much, and 4 = Very much).* All item. The translated and adapted scale's alpha reliability is.92. One week test-retest reliability was r =.90, and the original scale's alpha reliability ranged from.88 to.93. (Khalek, 2004).

Adult Hope Scale (Snyder et al., 1991).

Participants' levels of hope were assessed by using Urdu adapted adult hope scale (Saddique & Hanif, 2021). It reflects the cognitive and motivational components of hope. There are two sub scales in this scale: pathways (4 items) and agency (4 items), for a total of 12 items. *A Likert scale with eight points, from 1 (definitely false) to 8 (definitely true),* is used to rate the responses. Cronbach alpha ranged from.63 to.84 for the instrument (ADH) and its subscales (agency, pathways).

Procedure

The official permission was attain from the scales authors and formal institutions authorities. None of the difficulties were reported because all of the questionnaires were written in Urdu. Confidentiality, withdrawal, informed consent, and anonymity are assured according to the APA ethical codes.

Result

Table 1:   *Correlation of Religious Orientation (Intrinsic & Extrinsic), Hope and Death Anxiety among University Students (N= 150).*

Variables	n	M	SD	1	2	3	4
Intrinsic	150	15.73	5.22	-			
Extrinsic RO	150	17.34	4.61	-.151	-		
Death Anxiety	150	77.48	16.07	-.242**	.619*	-	
Hope	150	71.04	11.42	-.063	.210**	.066	-

Note:*p<0.05**p<0.01

Table Results showed intrinsic religious orientation has significant negative correlation (r =-.24**) with death anxiety but not showed any significant relation with hope. On other side the extrinsic religious orientation revealed significant relation with hope (r=.21**) and shown positive relationship with death anxiety (r=-.61*) among madrassa students. Death anxiety not showed relationship with hope among university students.

Table 2:   *Correlation of Religious Orientation (Intrinsic & Extrinsic), Hope and Death Anxiety among Madrassa Students (N= 150).*

Variables	n	M	SD	1	2	3	4
Intrinsic RO	150	11.80	4.89	-			
Extrinsic RO	150	17.36	3.50	-.158	-		
Death Anxiety	150	69.28	23.0	-.321**	.231**	-	
Hope	150	57.66	13.81	.219**	-.063	-.199*	-

*p<0.05,**p<0.0

The association between Religious Orientation, Hope, and Death Anxiety was expected to be strong among madrassa Students. The result showed that intrinsic religious orientation negatively correlated with death anxiety (r =-.32*) but positively correlated with hope (r=.21*). on other side, The Extrinsic Religious orientation only positively correlate with death anxiety(r=.23*), and showed non significant relation with hope among madrassa students. Death anxiety show significant negative relation with hope (r=-.19**).

Table 3:   *Summary of Independent Sample t-test to Find out two competitive Institutional differences on the Level of Religious Orientation, Hope and Death Anxiety among Madrassa and University Students.*

| Variabls | Madrassa Students(*n=150*) | | University Students(*n=150*) | | | | 95%CI | | |
	M	SD	M	SD	t (298)	p	UL	LL	Cohns'd
Intrinsic RO	11.85	4.88	15.7	5.22	-6.63	.000	-2.72	-5.02	0.76
Extrinsic RO	17.36	3.51	17.34	4.61	.056	.995	-.904	.958	0.04
Hope	57.66	13.8	71.04	11.4	-3.57	.000	-16.2	-16.2	1.05
Death anxiety	69.28	23.0	77.48	16.0	-9.14	.000	-12.7	-12.7	0.41

Note:p<0.01

Table 3 results show madrassa were reporting lower death anxiety *(M=69.28)* than university students *(M=77.48)* than madrassa students with a medium effect size(d=0.41). The further result revealed university students have high intrinsic Religious Orientation *(M=15.7)* as compared to madrassa students *(M=11.85)* with considerable effect size *(d=0.7)*. Also, university students have a higher level of hope *(M=71.04)* than Madrassa students (M=57.66) with a large effect size (1.05). The extrinsic religious orientation mean score was not significantly different (p=-.166) and the effect size was less than small(p= 0.04) among madrassa and university students. An independent test showed that the difference between the two conditions was significant(p=0.00**) and the size of the effect was large to medium.

Discussion

Two questions were addressed in the current study with reference to the Madrassa and university student samples. First, how do religious orientation, death anxiety, and hope relate to each other on these two samples? Secondly, what is the impact of institutions such as madrassas and universities on people's religious beliefs, hope, and fear of death? .According to Table 1 findings, there was negative correlation found between intrinsic religious orientation and death anxiety but there was not any statistically relationship with hope. The results are consistent with the earlier research by Ellis and Wahab (2013), which found that 40 studies supported the idea that religiosity and death anxiety have an inverse relationship. Additionally extrinsic religious orientation, death anxiety and hope were found to be strongly positively correlated on the University Student sample, (P<.01). These findings are in line with earlier studies, which were supported by studies by Garza Michel, 2019; Hood et al., 2005; Genia, 1996). The result show in table 3 and 4explain regression analysis, the religious orientation (intrinsic and extrinsic) and hope significantly impact level of death anxiety. This finding aline reconciled with the finding of Sharma and Sharwant(2013). study explain Religiosity and hope significantly impact the level of death anxiety. The result depicted in table 4 the comparative test on madrassa and university students on religious orientation hope and death anxiety. Additionally, a comparison of

university and madrassa students was done using the Religious Orientation sub scale. Given that the mean score of university students on intrinsic religious orientation is greater than that of Madrassa students This finding align with previous researches (Zehra & Muqtadir, 2011). The result revealed on the level of extrinsic religious orientation in madrassa and university students mean are not significantly different (p<.23). Madrassa and university students mean on extrinsic religious orientation are not significantly different (Ashfaq, 2021; Awam & Hussain 2021). On other side Death anxiety are greater in university students then madrassa students.This finding consistent with researches (Sania Sadaf et al., 2021; Awam and Hussain, 2021). The level of hope are greater in university students than madrassa students because university students have more intrinsic religious orientation than madrassa students. finding intrinsic religious orientation associated with positive emotions (Allport, 1967)

Conclusion

The research aimed to ascertain the attitudes of university and madrasa students regarding their religious beliefs hope, and fear of death. The findings showed that there were significant variations between the two groups. Students at universities demonstrated higher levels of intrinsic and extrinsic religious orientation and hope but higher lower level of death anxiety when compared to students at madrasas. However, among madrasa students, there was correlation between religious orientation, hope, and fear of dying. Overall, the findings demonstrate that a notable disparity exists in some aspects of religious orientation between madrassa and university students. This is because their upbringing living in the same community exposes children to similar thought systems from an early age, which cannot be fully ignored when they arrive in Universities.

Limitations and Suggestions

- The sample size of the study is insufficient to yield meaningful results, so dividing it into smaller, more manageable portions will not aid in the results' broader application.
- Because of the correlational design of the study, it is not possible to prove a causal relationship between death anxiety, hope, and religious orientation other research methods could be used for draw generalize conclusion
- Findings may not generalize to other populations or contexts because the study exclusively looks at Madrasa and university students. These variables relationship could be study on other populations like old age, adults and others professionals.

Implications

- The current study is useful in raising awareness of the religious phenomenon and its unnoticed correlates. This study brings attention to the ways in which students develop and absorb religious expectations and ideas.
- The relatively new results of this study in Pakistan are important for understanding the religious development of students in two competing madrasa and college educational systems.
- This discovery is advantageous for psychologists, organizations that support mental and religious well-being, psychologists, administrators of organizations, and academics of religion.
- The study highlights the importance of collaboration between mental health professionals, educators, and religious leaders to develop effective interventions and promote mental health among students.

The study provides a foundation for future research exploring the complex relationships between religious orientations, hope, and death anxiety.

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