



Impact of Subjective Vitality on Religious Self-Regulation: A Comparative Study of Islamic Studies and Other Disciplines

Rimsha Irshad

Lecturer, Department of Applied Psychology,
The Government Sadiq College Women University, Bahawalpur, Pakistan.

Arfa Babar

Visiting Lecturer, Department of Applied Psychology,
The Government Sadiq College Women University, Bahawalpur, Pakistan.

Sameera Salahuddin Qureshi

Visiting Lecturer, Department of Applied Psychology,
The Government Sadiq College Women University, Bahawalpur, Pakistan.

Abstract

The exploration of the impact of subjective vitality on religious self-regulation among women university students, particularly comparing those studying Islamic Studies with students from other disciplines, presents a significant area of research. This study aims to explore the relationship between subjective vitality and religious self-regulation among women university students, assessing both the correlation and the impact of vitality on self-regulation. Additionally, it seeks to compare these variables between students of Islamic Studies and those from other departments. This study recruited 180 students (80 from Islamic Studies and 100 from other departments) aged 18 to 25 from The Govt. Sadiq Women University, Bahawalpur, using a convenience sampling technique. Religious Self-Regulation was assessed with the 12-item SRQ-R, and Subjective Vitality was measured using the Subjective Vitality Scale. Ethical principles, including informed consent, confidentiality, and voluntary participation, were strictly adhered to. Participants completed the survey online and in person, with data collected during their final semesters. Analysis showed a significant correlation between subjective vitality and religious self-regulation among women university students. Current study also found that subjective vitality has a significant impact on the religious self-regulation. It was also found that level of religious self-regulation is more in students of Islamic Studies as compared to students of other departments. Future research should continue to qualitatively explore these relationships, particularly in culturally specific contexts, to better understand the nuances of religious self-regulation and its implications for mental health and well-being.

Keywords: *Subjective Vitality, Religious Self-Regulation, Islamic Studies, University Students*

Introduction and Background

This is a multi-dimensional topic that weaves together psychological, sociological, and religious dimensions concerning the impact of subjective vitality on religious self-regulation, especially in the context of Islamic studies and other disciplines. Subjective vitality is the feeling of being alive and full of energy. It has been proven to affect several dimensions of self-regulation, including religious self-regulation. It is, therefore, a particularly salient relationship in understanding how individuals navigate their religious practices and beliefs in conjunction with their overall well-being.

Particularly when compared with other fields—that is, studying Islamic Studies—the effect of subjective vitality on religious self-regulation among female university students is a topic that deserves significant research. This study is relevant to college life, where a variety of challenges that cause psychological harm frequently decrease students' performance.

Subjective vitality has also been bound to different psychological outcomes, including self-regulation and well-being. Studies reveal that self-regulation is the core foundation of academic and personal growth for university students (Alhadabi & Karpinski, 2019; Salleh et al., 2021; Wang et al., 2021). The subjective vitality concept of religious self-regulation calls for its application in determining its impact on the extent to which students can actually apply religious beliefs in everyday life and learning situations. For instance, research reveals that self-regulation positively influences psychological well-being. This aspect is important for female students due to the specific pressures they may face in balancing academic and religious obligations (Salleh et al., 2021; Wang et al., 2021).

The study of subjective vitality and its influence on religious self-regulation is closely related to Self-Determination Theory (SDT) given by Deci and Ryan (1985). SDT asserts that the fulfillment of basic psychological needs—autonomy, competence, and relatedness—promotes well-being and vitality. Many studies have proven that basic psychological need satisfaction has a great impact on subjective vitality, which then influences overall well-being (Sakan et al., 2020). This fact is also supported by Neufeld and Malin (2019).

Other researches also suggest that subjective vitality mediates the relationship between other psychological constructs, such as respect and happiness, according to Ugur et al. (2019). That is, the more the individual experiences subjective vitality, the more likely he or she will positively engage in religious practices and self-regulation. For instance, in school contexts, subjective vitality among students is associated with psychological flow and general well-being and may be particularly relevant in religious contexts where self-regulation is very important for maintaining adherence to practice and belief (Abdelfatah, 2023).

This relationship is, therefore, germane to studies in Islam given that the met needs for spirit and community may augment students' subjective vitality and facilitate self-regulatory activities based on religious tenets. The interconnectedness of subjective vitality with concepts like belongingness and loneliness will further support this notion that relations are vital toward

the development of a more efficacious sense of self, relevant to the operation of religious self-regulation (Arslan, 2020; Arslan, 2021).

Cultural also influences students' experience and expression of subjective vitality since it varies from one discipline to another. For example, according to studies, research shows that the relationship between autonomy support, psychological need satisfaction, and subjective vitality differs between Islamic studies students and secular discipline students with a huge difference in the dynamics (Taylor & Lonsdale, 2010). These cultural differences are therefore critical in the development of interventions to boost subjective vitality and, consequently, religious self-regulation among students.

Educators can design interventions to enhance students' academic performance and spiritual well-being through considering into account the link between subjective vitality and religious self-regulation. Realizing that students from different backgrounds may experience differing degrees of support and challenges with regard to their religious practices, this may be particularly significant in multicultural and multireligious educational environments (Martoyo et al., 2019; Nikfarjam et al., 2019).

By providing agreement about the function of subjective vitality in regulating religious characteristics in female university students, this study will help to inform university practices and support systems. Particularly for female university students, subjective vitality is critical for controlling the religious self.

Research Objectives

1. To examine the correlation between Subjective Vitality and Religious Self-Regulation among women university students.
2. To investigate the impact of Subjective Vitality on Religious Self-Regulation among women university students.
3. To compare Subjective Vitality and Religious Self-Regulation between students of Islamic Studies and Other Departments.

Research Hypotheses

1. It is hypothesized that there exists significant correlation between Subjective Vitality and Religious Self- Regulation among Women University Students
2. It is hypothesized that there is a significant impact of Subjective Vitality on the Religious Self- Regulation on among Women University Students
3. It is hypothesized that there exists significant differences of Subjective Vitality and Religious Self- Regulation among students of Islamic Studies and Other Departments

Methodology

Participants: The study recruited 180 young adults aged 18 to 25 from The Govt. Sadiq Women University, Bahawalpur. Participants included 80 students from the Islamic Studies department and 100 from other departments.

Research Design

A quantitative correlational research design was employed to explore the relationships among the variables.

Sampling Technique

The sample was selected using a convenience sampling technique. Participants provided informed consent and completed a demographic sheet that recorded their age, department, occupation, and birth order.

Instruments

Religious Self-Regulation

Religious Self-Regulation was measured using the Self-Regulation Questionnaire-Religious (SRQ-R) developed by Ryan, Rigby, and King (1993). This 12-item scale assesses the reasons individuals engage in religious behaviors.

Subjective Vitality

Subjective Vitality was assessed using the Subjective Vitality Scale by Ryan and Frederick (1997). The scale measures vitality as an aspect of eudemonic well-being, capturing both trait-level vitality (a stable characteristic of individuals) and state-level vitality (a situational experience). Higher scores on the scale indicate greater psychological well-being and energy, while lower scores are associated with negative mental states such as depression and anxiety.

Procedure

Permission to collect data was obtained from the administration in the university. The participants were approached on individual bases. Ethical principles were adhered to stringently as applied in ensuring voluntary participation, confidentiality, and the right to withdraw any time. Each participant was provided with an informed consent form detailing the nature of the study, purpose, and his or her role. Participants were encouraged to answer candidly and even allowed to ask questions. Data collection was at different times to meet the participants' schedules. When data collection is completed, responses will be analyzed with the help of SPSS. The study employed a very careful procedure to eliminate any inaccuracy and unreliability by proper cleaning of data and statistical analysis.

Results

Table 1

Correlation of Subjective Vitality and Religious Self- Regulation (n=180)

Measures	1	2
1. Subjective Vitality	-	
2. Religious Self- Regulation	1.48*	-

Note. Correlation is significant at the 0.04 level. Results indicate a significant correlation between subjective vitality and religious self- regulation among women university students.

Table 2

Linear Regression Model with religious self-regulation as Outcome Variable (n=180)

Predictor Variable	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Constant	12.42		22.54*	<.001
Subjective Vitality	0.12	.058	1.99*	.048

Note. The linear regression model indicates variance of 12% in Religious Self-Regulation due to Subjective Vitality, $F(3.98)$, $p < .048$, $R^2 = .022$, 95% CI. Table indicates that the subjective vitality has a significant impact on the religious self-regulation.

Table 3

T-Test Showing Mean Difference of Religious Self-Regulation and Subjective Vitality among Students of Islamic Studies and Other Disciplines

Variables	Islamic Studies		Other Departments		Cohen's <i>d</i>	
	(n=80)		(n=100)		<i>t</i> (180)	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Religious Self-Regulation	10.87	0.70	11.69	0.72	7.69*	0.711
Subjective Vitality	9.47	1.43	9.10	0.19	0.46	0.64

Note. Table indicates that religious self-regulation is more in students of Islamic Studies as compared to students of other departments whereas subjective vitality doesn't differ significantly in both comparison groups.

Discussion

The impact of subjective vitality on religious self-regulation among women university students is a very important research area with great implications for educational practices and the spiritual and psychological well-being of students. Current study consisted of three hypotheses.

First hypothesis of the study was accepted that a significant correlation exists between subjective vitality and religious self-regulation. The analysis demonstrates that subjective vitality positively correlates with religious self-regulation. This would mean that those students who report a higher level of energy and life are more likely to control their behaviors and decisions according to religious values. Such a finding points to the role of vitality as an internal resource that can strengthen an individual's ability to make purposeful and value-driven behaviors. Studies reveal that religiousness can have an important impact on self-regulation, which further relates to health-related behaviors and ways of coping. Similar findings are reported that higher levels of religiousness are associated with better health-related behaviors through improved self-regulation, suggesting that individuals who identify strongly with their religion may exhibit greater self-control in various aspects of their lives, including adherence to religious practices (Holmes & Kim-Spoon, 2015). Equally, the ability of religiosity to trigger self-regulation was also empirically proven and found that individuals who religiously regulate themselves become better managers of their behavior under challenging circumstances. Thus, enhancing their religious beliefs in accordance with their management skills (Watterson & Giesler, 2012).

In this study, the subjective vitality also had an essential impact on religious self-regulation. It showed the predictive aspect of subjective vitality in regulating the religious self-regulation. That indicates higher levels of vitality may boost individuals' ability in terms of achieving alignments within their actions regarding religious principles at face value, although the observed relationship may possibly reflect that individuals are better equipped cognitively as well as psychologically to reflect inwards on any inappropriate behaviors if they have ample levels of the subjective vitality element. For instance, mindfulness can enhance subjective vitality through regulatory processes, suggesting that individuals who engage in mindfulness practices may experience increased energy and motivation, which can positively influence their religious self-regulation (Hohnemann, 2024). This aligns with another finding that religious coping strategies can enhance resilience and coping self-efficacy, thereby contributing to overall well-being and vitality (Dolcos et al., 2021).

It was also observed that the level of religious self-regulation is more in students of Islamic Studies as compared to students of other departments. In the context of Islamic studies, Agustina (2024) work on self- illustrates how religious obligations necessitate a high degree of self-regulation, as individuals strive to fulfill their spiritual duties while managing daily life challenges. This cultural point of view is essential in establishing how subjective vitality interacts with religious self-regulation in specific contexts, such as Pakistan, where Islamic teachings have a central position in the direction of individual behavior and societal norms.

Moreover, the interaction of religious coping with subjective vitality points out that the positive religious coping strategies are positively related to stress levels and to self-esteem as indicators of increased subjective vitality (Mahamid & Bdier, 2021). This would imply that those who integrate their religious beliefs into their coping strategies better might experience more vitality, which supports religious self-regulation. The finding that students of Islamic Studies have higher levels of religious self-regulation than students from other departments suggests a contextual or environmental influence. Students of Islamic Studies would be more exposed to religious content, discussions, and practices that may strengthen their commitment to religious self-regulation. Other disciplines may not expose students to such content or practices, which means that students may have relatively lower levels of religious self-regulation. Understanding the differences in religious self-regulation between students of Islamic Studies and other disciplines can also guide the development of tailored support services that are specific to the needs of these groups (Gilat, 2020).

Religious education can also be integrated into the broader curriculum, which may help students feel more connected to a community and thus enhance their sense of belonging, which is very important for overall well-being. Studies have revealed that religious self-regulation can serve as a protective factor against negative outcomes such as anxiety and depression, especially among women (Davis & Renzetti, 2021; Smeets et al., 2014). Subjective vitality-enhancing programs, for example, mindfulness and positive coping, could be provided in educational systems to help their students in religion and personal growth (Dolcos et al., 2021; Mahamid & Bdier, 2021). Faith leaders and community groups can also work on these

observations to develop the resilience and well-being building interventions which might reduce prevailing problems like stress and anxiety present in modern times (Mahamid & Bdier, 2021). The students are also allowed to learn collectively by engaging in group discussions, peer mentoring and the like so that they could be empowered and share their own experiences and belief systems (Kassab et al., 2015).

Reflective practice is also made a part of the curriculum and through journaling or guided discussion on personal belief and values for developing greater awareness in a self-regulating manner (Hashem, 2021; Wang et al., 2021). Similarly, the introduction of mindfulness and self-compassion practices into learning environments may be expected to increase students' subjective vitality, thus fostering deeper involvement with their religious faiths (Smeets et al., 2014). Studies have demonstrated that mindfulness and self-compassion can also help control emotions and experience stress less, which are two important conditions to balance schoolwork with religious activities (Smeets et al., 2014; Simanjuntak, 2018).

Conclusion

This research specifically identifies the need for balancing academic and religious commitments towards the support of students' spiritual and psychological well-being. The subject of subjective vitality and religious self-regulation has been a multilateral issue intertwined with psychological, sociological, and religious aspects. This interrelation is especially salient in understanding the way individuals approach their religious practice and belief in conjunction with their overall wellbeing.

Practical Implications of Research

This research has multiple practical implications. It can be applied to the area of education as well as in policy-making in terms of designing curricula to foster well-being and spiritual involvement among students. Teaching pedagogies can also be used with a variety of approaches to enhance the impact of subjective vitality on religious self-regulation.

Limitations of the Research

This study is carried out only with the Government Sadiq College Women University, Bahawalpur, Pakistan. Participants were only those females who were under a specific age range.

Suggestions for Future Researcher

Different religious coping methods and their interaction with subjective vitality and self-regulation across fields should be found in future research regarding this topic. Qualitative studies could further offer deeper insights into the lived experiences of individuals in terms of how they negotiate their religious commitments with their sense of vitality and well-being. Finally, expanding the research to include diverse populations within Pakistan would enhance the generalizability of findings and contribute to a more comprehensive understanding of the interplay between religion, vitality, and self-regulation.

References

- 1 Abdelfatah, A. (2023). Subjective well-being level as a predictor of university students' psychological engagement in blended learning. *Cypriot Journal of Educational Sciences*, 18(1), 228–241. <https://doi.org/10.18844/cjes.v18i1.8488>
- 2 Agustina, L. (2024). Analysis of self-regulation in the Rencong Telang Islamic society: Perspective of social cognitive theory. *Empathy Jurnal Fakultas Psikologi*, 6(2), 184. <https://doi.org/10.12928/empathy.v6i2.27256>
- 3 Alhadabi, A. and Karpinski, A. (2019). Grit, self-efficacy, achievement orientation goals, and academic performance in university students. *International Journal of Adolescence and Youth*, 25(1), 519-535. <https://doi.org/10.1080/02673843.2019.1679202>
- 4 Arslan, G. (2020). Loneliness, college belongingness, subjective vitality, and psychological adjustment during the coronavirus pandemic: Development of the college belongingness questionnaire. <https://doi.org/10.31234/osf.io/j7tf2>
- 5 Arslan, G. (2021). Loneliness, college belongingness, subjective vitality, and psychological adjustment during the coronavirus pandemic: Development of the college belongingness questionnaire. *Journal of Positive School Psychology*, 5(1), 17–31. <https://doi.org/10.47602/jpsp.v5i1.240>
- 6 Davis, R., & Renzetti, C. (2021). Is religious self-regulation a risk or protective factor for men's intimate partner violence perpetration? *Journal of Interpersonal Violence*, 37(11–12), NP9981–NP10006. <https://doi.org/10.1177/0886260520985497>
- 7 Deci, E. L., & Ryan, R. M. (1985). *Intrinsic motivation and self-determination in human behavior*. Springer Science+Business Media. <https://doi.org/10.1007/978-1-4899-2271-7>
- 8 Dolcos, F., Hohl, K., Hu, Y., & Dolcos, S. (2021). Religiosity and resilience: Cognitive reappraisal and coping self-efficacy mediate the link between religious coping and well-being. *Journal of Religion and Health*, 60(4), 2892–2905. <https://doi.org/10.1007/s10943-020-01160-y>
- 9 Gilat, A. (2020). An empirical model: Jewish and Muslim women students in Israel gaining empowerment through higher education. *The Educational Review USA*, 4(12), 233–243. <https://doi.org/10.26855/er.2020.12.004>
- 10 Hashem, E. (2021). Self-regulation and its relationship to social intelligence among College of Education female students at Prince Sattam University. *European Journal of Educational Research*, 10(2), 865–878. <https://doi.org/10.12973/eu-jer.10.2.865>
- 11 Hohnemann, C. (2024). An energizing microintervention: How mindfulness fosters subjective vitality through regulatory processes and flow experience at work. *Journal of Occupational Health Psychology*, 29(1), 45–56. <https://doi.org/10.1037/ocp0000369>

- 12 Holmes, C., & Kim-Spoon, J. (2015). Positive and negative associations between adolescents' religiousness and health behaviors via self-regulation. *Religion, Brain & Behavior*, 6(3), 188–206. <https://doi.org/10.1080/2153599x.2015.1029513>
- 13 Kassab, S., Al-Shafei, A., Salem, A., & Otoom, S. (2015). Relationships between the quality of blended learning experience, self-regulated learning, and academic achievement of medical students: A path analysis. *Advances in Medical Education and Practice*, 27, 407–420. <https://doi.org/10.2147/amep.s75830>
- 14 Mahamid, F., & Bdier, D. (2021). The association between positive religious coping, perceived stress, and depressive symptoms during the spread of coronavirus (COVID-19) among a sample of adults in Palestine: A cross-sectional study. *Journal of Religion and Health*, 60(1), 34–49. <https://doi.org/10.1007/s10943-020-01121-5>
- 15 Martoyo, I., Aditya, Y., Sani, R., & Pramono, R. (2019). Religious and spiritual struggle among Indonesian students: Who struggles more, males or females? *Proceedings of the International Conference on Indonesian Applied Psychology (ICIAP 2018)*, 206–213. <https://doi.org/10.2991/iciap-18.2019.28>
- 16 Neufeld, A., & Malin, G. (2019). Exploring the relationship between medical student basic psychological need satisfaction, resilience, and well-being: A quantitative study. *BMC Medical Education*, 19(1), Article 1847. <https://doi.org/10.1186/s12909-019-1847-9>
- 17 Nikfarjam, M., Salehi, E., & Ahmadi, A. (2019). The relationship of religious attitude with self-control and self-discrepancy in students. *Journal of Shahrekord University of Medical Sciences*, 21(3), 144–148. <https://doi.org/10.34172/jsums.2019.25>
- 18 Ryan, R. M., & Frederick, C. M. (1997). On energy, personality, and health: Subjective vitality as a dynamic reflection of well-being. *Journal of Personality*, 65(3), 529–565. <https://doi.org/10.1111/j.1467-6494.1997.tb00326.x>
- 19 Ryan, R. M., Rigby, C. S., & King, K. F. (1993). Two types of religious internalization and their relations to religious orientations and mental health. *Journal of Personality and Social Psychology*, 65(3), 586–596. <https://doi.org/10.1037/0022-3514.65.3.586>
- 20 Šakan, D., Žuljević, D., & Rokvić, N. (2020). The role of basic psychological needs in well-being during the COVID-19 outbreak: A self-determination theory perspective. *Frontiers in Public Health*, 8, Article 583181. <https://doi.org/10.3389/fpubh.2020.583181>
- 21 Salleh, R., Ismail, N., & Idrus, F. (2021). The relationship between self-regulation, self-efficacy, and psychological well-being among the Salahaddin University undergraduate students in Kurdistan. *International Journal of Islamic Educational Psychology*, 2(2), 105–126. <https://doi.org/10.18196/ijiep.v2i2.12572>
- 22 Simanjuntak, E. (2018). First year challenge: The role of self-regulated learning to prevent internet addiction among first-year university students. *Proceedings of the*

- International Conference on Applied Psychology and Humanities (ACPCH 2017)*, 27–33. <https://doi.org/10.2991/acpch-17.2018.5>
- 23 Smeets, E., Neff, K., Alberts, H., & Peters, M. (2014). Meeting suffering with kindness: Effects of a brief self-compassion intervention for female college students. *Journal of Clinical Psychology*, 70(9), 794–807. <https://doi.org/10.1002/jclp.22076>
- 24 Taylor, I., & Lonsdale, C. (2010). Cultural differences in the relationships among autonomy support, psychological need satisfaction, subjective vitality, and effort in British and Chinese physical education. *Journal of Sport and Exercise Psychology*, 32(5), 655–673. <https://doi.org/10.1123/jsep.32.5.655>
- 25 Uğur, E., Kaya, Ç. & Özçelik, B. (2019). Subjective vitality mediates the relationship between respect toward partner and subjective happiness in teachers. *Universal Journal of Educational Research*, 7(1), 126–132. <https://doi.org/10.13189/ujer.2019.070117>
- 26 Wang, H., Yang, J., & Li, P. (2021). How and when goal-oriented self-regulation improves college students' well-being: A weekly diary study. *Current Psychology*, 41(11), 7532–7543. <https://doi.org/10.1007/s12144-020-01288-w>
- 27 Watterson, K., & Giesler, R. (2012). Religiosity and self-control: When the going gets tough, the religious get self-regulating. *Psychology of Religion and Spirituality*, 4(3), 193–205. <https://doi.org/10.1037/a0027644>