

Spirituality and Self-efficacy: A Comparison between College and *Madāris* Students

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Abstract

The current study is aimed to investigate the differences between spirituality and self-efficacy in college and *madāris* students. Survey research design is used. Sample is selected through non-probability purposive sampling strategy. 100 students were recruited from government colleges of *Shāṭwāl* division and 100 from registered *madāris* of *Shāṭwāl* division. Multidimensional Measure of Islamic Spirituality and General Self-efficacy Scale were used to collect data. T-test analysis revealed statistically significant differences of spirituality and self-efficacy between college and *madāris* students. *Madāris* students showed higher level of spirituality and self-efficacy. The findings of the present study will help educationists to broad the scope of general education in order to strengthen the personalities of students in government colleges.

Keywords: Spirituality, Self-efficacy, students, college, *madāris*

1. Introduction

1.1. Spirituality in Islam

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The basic aim of Islamic teachings is to purify *Nafs*. *Tasawwuf* also focused on purity of *Nafs*. Usually, the Sufis have spoken of the threefold meaning of *Tasawwuf*: *Sharī'ah*, *Tarīqah* and *Haqīqah*. All the meanings involve purification firstly from the lower qualities and the turpitude of the soul, secondly, from the bondage of human qualities and eventually a purification and election on the level of attributes.² To *Ibn Rajab* the best of the acts is the integrity and purification of hearts and generosity of souls and good advice for the people. Everyone who reached the climax of high grades, reached through these characteristics, not through a lot of diligence in fasting and prayer.³ There are three levels of *Nafs*: (i) *Nafs Ammāra* is a part of personality acts under the influence of basic needs and wishes. It urged people to do sins. (ii) *Nafs Lawwāma* is a partially divided condition of human thought and emotional order, actions for achieving materialistic life objectives. (iii) *Nafs Mutma'innah* is a condition in which a person's feeling and emotions are fully convinced in connection with Allah. The emotions became obedient in his faith and noble actions emerged⁴. It has been identified that knowledge, fear and love of Allah, moral percepts, and *Ibādah* laid the foundation of spirituality. Knowledge has great importance in Islam as it is evident in *Ḥadīth* " to gain knowledge is incumbent on every Muslim man and woman" ⁵ Religious knowledge developed awareness related to Allah's attributes, commands

² Abū Nasr al-Sarrāj, *Kitāb al-Luma' fī al-Tasawwuf* (London: R.A. Nicholson, 1914) , 278.

³ Ibn Rajab al-Hanbalī, *Latā'f al-Ma'ārif* (Bairūt: Dār Ibn Kathīr, nd),96.

⁴ R. Dasti & Sitwat, "A Development of Multidimensional Measure of Islamic Spirituality." (*MMIS Journal of Muslim Mental Health*, 8(2)(2014): 47-67.

⁵ Ibn Māja, *Sunan* (Bairūt: Maktabah Ilmiyah,2002) Ḥadīth No.224,

and preventions that helped you to modify wishes according to Allah's will that lead towards renounce of worldly things.⁶ Love of Allah is based on the concept of *Bīm-o-rajā* (fear and hope). The hope rested upon Allah's mercy and fear is based on Allah's immense power and sovereignty.⁷ People who believed on Allah's immense mercy and love understood that hardship is from Allah and will return to Him. People who are consistent in their actions despite of adversities, for those Allah have promised reward. Moral percept is another important pillar of spirituality. Allah directs us in business, living style, dealings with family and relatives. In this way Allah shows the path that lead to evenhandedness in society.

1.2. Self-efficacy

Self-efficacy is a belief related to one's capabilities. It is the perceived capability to carry out series of actions to resolve the challenging situation⁸. Series of actions are generated from cognitions, emotions, social environment, and behavioral approaches. Low self-efficacy affected choosing plans and actions. Easy activities managed the personal beliefs and coping abilities. Some people faced difficulties in challenging situations resultantly they put efforts with a loose heart while on the other hand people whose self-efficacy is high are in better position to attain goals because of extraordinary efforts, experiences and consequences facing obstacles in their life situations. They produced a

⁶ S.A.A Mawdūdī, *Understanding Islamic civilization*, trans. Muhammad Khalil Farooqī (Lahore: Markazī Maktaba-e-Islāmī. 2004),72,

⁷ Hussain, D. "Spirituality, religion, and health: Reflections and issues." *Europe's Journal of Psychology*, (1996):132-139.

⁸ Quinn, P. *Philosophy of Religion A-Z.*(Finland: Edinburgh University press. 2005) , 206,

better endeavor. Decision making and adapting an appropriate behavior is a thought pattern already developed in the perception enabled a person to cope with the crisis. Beliefs and sensitivity are directly interrelated with an individual's high and low self-efficacy that resulted in high or poor performance.⁹

Religious support has strong influence in academic achievement, performance, and success.¹⁰ Man and universe are helpers of each other. Persons perceive ideas beyond the limits of wisdom with the help of spirituality. These ideas are then shaped in different branches of knowledge and schools of thought. The realm of earth as divided the human beings in different natures of their reflection as they absorb knowledge attributes and practices. Spiritual reflections unite people in a group which may be in an area or in the whole world.¹¹ Naturally the scheme of study and adapting a point of view is the processes which unite and support the different school of thought. ¹² Spirituality and nature reflect the different ideas in the human beings as we can say how people choice their field, job, skill, working stamina, life style, virtue, loyalty, materialistic life style, simple life style, social and non-social attitudes,

⁹ L. Pervin & O. John (Ed.), *Handbook of personality* (New York: Guilford Publications, 1999), 154.

¹⁰ M. G Constantine, S. M., Hage, M. M Kindaichi, & R. M. Bryant, "Social justice and multicultural issues: Implications for the practice and training of counselors and counseling psychologists." *Journal of Counseling & Development*, (2007):24-29,

¹¹ James M. Nelson, *Psychology, Religion, and Spirituality* (UK: MPG Book, Ltd. 2003), 117.

¹² Conner, O., Cobb, J., & Conner, R.C. "Religiosity, stress and psychological distress; no evidence for an association among undergraduates." *Personality and Individual Differences*, (2002):34,

helping and caring characters, selfish and greedy characters. All the high-quality characters are rich in spirituality and self-reflection.

2. Significance of the study

It is an important task to understand the impacts of education in developing personality of students in college and madrasa as both are following different syllabus and methodologies. Keeping in view the both styles of education the study will explore the relationship of spirituality and self-efficacy in the character building according to the vision of educational objectives in Pakistan highlighted in different national educational policies.

3. Objectives of the study

- To compare the spirituality of college and madrasa students
- To compare the self-efficacy of college and madrasa students

4. Hypotheses

- There is no significant difference of spirituality between college and *madāris* students.
- There is no significant difference of self-efficacy between college and *madāris* students.

5. Research Design

The current study is quantitative in nature. For this purpose, survey method was used to collect data.

5.1.Sampling Strategy

Participants were selected through random sampling process.

5.2.Population

Total of 200 of participants (N=200) were included in the study. One group included college students (n=100) and second group included *madāris* students (n=100). Public Sector College established by the

Government of Punjab followed the syllabus of affiliated boards and Universities. All students were day scholar. 100 students were recruited from five different public sector colleges of *Sāhīwāl* Division. For college group, participants were recruited at degree level from the arts group through random sampling. The participants' age ranged between 15-24 years ($M= 18.45$, $SD= 1.57$). *Madāris* are established through self-help and donations. They are registered by the Government of Punjab at district level. They work under the supervision of committee consisting of honorable citizens from all over the Pakistan. *Madāris* are affiliated with subject to their sect organizational board. All the students of *madāris* were living in hostels. They were studying under a complete discipline established by their institute. 100 students were recruited from five different registered *madāris* of *Sāhīwāl* division. For *madāris* group, participants' age ranged between 14-26 years ($M= 18.94$, $SD= 2.49$). For *Madrassa*, only those students were signed up who were enrolled in class's equivalent to intermediate and bachelors.

5.3. Inclusion criteria/Delimitations

- Student's age ranged between 14-26 years.
- Students who were studying at degree level in arts group.
- Students who were studying at *Daraja Āliya*.

5.4. Instruments

Multidimensional Measure of Islamic Spirituality: It was developed by Dasti and Sitwat. It consisted of 75 items. The scale is divided into eight subscales named: self-discipline, quest and search for divinity, anger and expansive behavior, self-aggrandizement, feeling of connectedness with Allah, meanness-generosity, tolerance-intolerance, and Islamic rituals. The

Chronbach's Alpha value of subscales ranged from .68 to .84. The *Chronbach's Alpha* for current study was found to be .91.

New General Self efficacy scale: It was used to investigate level of motivation, performance, in different life situation. This scale has 25 items designed to judge the level of self-efficacy in broad range of complicated and normal situation in routine of life. Items are rated on a four point scale from 1 (strongly disagree) to 4 (strongly agree). Through statistical analysis, the internal consistency (*chronback alpha value*) was found as follows. The questionnaire consisted of 25 items. The general self-efficacy scale constructed by Dr. Ralf Schwarzer which consisted of 10 items (1-10). The tool was further modified by the researcher by adding 15 more items to encompass the scope of research. Pilot testing has been carried out on twenty madrasa students and 20 college students. Findings indicated internal consistency from items 11-25. It was done through statistical analysis of reliability. Results indicated chronback alpha value of .85 from item 11-25.

5.5.Procedure

First of all permission from authors of scales was taken through electronic mail. Then list of colleges and madrasa was prepared. Researcher has visited each institute and followed the required procedure. He got permission from administration for data collection. After that, researcher explained the nature of study to students, and expected time for the completion of forms. Then they were requested to fill the form in predetermined sequence.

5.6.Data Analysis and Interpretation

Then independent sample t-test was carried out to determine the differences between spirituality and self-efficacy of college and madāris students. Following table compares the spirituality and self-efficacy of college and madāris students:

Table1**Comparison of Spirituality of College and Madāris Students**

	College (n=100)		Madaris (n=100)		t	df 198	P
	M	SD	M	SD			
1. Self discipline	37.78	8.42	42.38	7.38	-4.10		.00
2. Quest and search for divinity	47.98	8.46	50.77	6.76	-2.57		.01
3. Anger and expansive behaviors	33.30	6.57	36.28	5.89	-3.36		.00
4. Self-aggrandizement	25.54	7.66	30.32	7.01	-4.59		.00
5. Feelings of connectedness with Allah	53.07	7.96	57.18	3.50	-4.69		.00
6. Meanness-Generosity	35.88	6.30	36.87	6.05	-1.14		.25
7. Tolerance- intolerance	21.59	5.22	26.35	4.95	-6.60		.00
8. Islamic practices	14.56	3.12	18.55	1.84	-10.98		.00

Note. * = $p < .05$. ** = $p < .001$.

Over all Comparison of Spirituality of College and Madāris Students**(Total difference)**

	No. of students	M	SD	T	Degree of freedom	P
College	100	3.59	.42	-7.96	198	.00

Madaris	100	3.99	.36
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Results revealed statistically significant difference in self-discipline, quest and search for divinity, anger and expansive behaviors, self-aggrandizement, feelings of connectedness with Allah, tolerance-intolerance and Islamic practices between collage and madāris students. It means that madāris students showed to be more disciplined, have quest to know Allah, and better able to control angry and expansive behaviors. It also revealed that madāris students tend to have low self-aggrandizement and high feelings of connectedness with Allah in comparison with college students.

Table 2**Comparison of Self efficacy of College and Madāris Students**

	No. of students	M	SD	T	Degree of freedom	P
College	100	2.92	.41	-3.97	198	.00
Madris	100	3.15	.39			

Results showed that in comparison with college students madāris students showed high self-efficacy. It means that they have more confidence over their abilities to deal with difficulties.

6. Results and Discussion

Result revealed that madāris students were reported to have high spirituality and self-efficacy in comparison with college students. These results are supported by previous researches as Martin explained that religious beliefs gave meaning which influences our actions, motivations,

behaviors, expected results and our confidence to face challenging situations with courage. As the life of madāris students are fully engaged in religious activities and knowledge full environment. It is also an important point that the students of religious institute are mostly resident in their institutions and took twenty four hours attention of the administration. On the other hand, college students participated in college education only for five to seven hours with the program of 5-7 periods daily managed by the education administration. Students of general education are scattered minded due the impacts of society, media, economic background, and general hustle and bustle of life. Most of the madāris students undergo the process of Hifz-ul-Quran. The Holy Quran is a biggest source of spirituality and self-efficacy. Holy preaching's of Quran deeply strengthened the psychological and philosophical dimensions of personality.¹³ Carson also elaborated that people who in difficult situations turned towards God involved in prayers have more strength to tolerate the complex circumstances.¹⁴ Madāris students deeply followed the characteristics of their mentors. Religious mentors often raised the level of spirituality and self-efficacy of their students by explaining the historic characters, patience and persistence in facing difficulties. On the other hand, college educational system mostly developed the professional attitudes.

¹³ R. Dasti, "Development of a Multidimensional Measure of Islamic Spirituality." (Thesis, Center for Clinical Psychology, Punjab University, Lahore.2005),56.

¹⁴ E. Carson, S. King and L. Papatraianou, "Resilience among social workers: the role of informal learning in the workplace" *Practice* (2011), 267-278