Relation of religious attitude and hijab with happiness among married women

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ABSTRACT

The research was aimed to examine the relationship of religious attitude and hijab with happiness among married women. The research population consisted of all married women in the city of Sanandaj in the year 2014. The sample size of 100 people was selected via using simple random sampling method. Tools for measuring were Krishna raj and Balasubramanian Students' Religious Attitude Scale (RASUS), researcher made questionnaire on Attitude to Hijab and Questionnaire of Oxford's Happiness. The method was one of correlation that falls into applied researches. To analyze data, Pearson correlation coefficient and multivariate regression were used. Findings revealed that there was a significant and positive relationship between religious attitude and attitude to hijab with women's happiness.

Keywords: religious attitude, attitude to hijab, happiness
1. INTRODUCTION

Addressing spiritual aspects in psychology and medics is not a common part of academic curriculum; this issue is something our clients and patients expect us. Evidence indicates one can learn and teach spiritual behavior to provide for health and spiritual health. Spiritual psychotherapy, cognitive therapy with a spiritual approach, counseling with a spiritual approach, group therapy/family therapy with spiritual approach, book therapy by studying holy texts, treatment and healing, and spiritual assemblies and also spiritual lifestyle contribute significantly to the health of people. Spiritual training and treatment is the work of spiritual experts; however, treatment, counseling and training of healthy behavior with a spiritual approach is the duty of academic experts. Religious and spiritual phenomena include spiritual and religious lifestyle, belief in metaphysics and meta-sensory affairs, conducting a faith based and spiritual behavior, internal and external religious behaviors, religious or spiritual identity, religious commitments; also worship, forgiveness, God's remembrance, contemplation, presence in religious assemblies, faith in God, repentance, reciting the Koran, mercy, happiness and thanksgiving, fasting, God, death angels, spirit, peace mankind and humanitarian affairs, justice commitment, liability and other religious and spiritual behaviors do exist which are directly and indirectly related with health and illness. In the past two centuries these issues have had a considerable growth in medical sciences; a role ignored in regard to health issues (Bolhari, 2010).

Man is a curious creature, and to answer questions obsessing his mind, seeks to obtain answers. Religion as a doctrinal system seeks to offer an interpretation of the universe and people surrounding man is helped with facing suffering, hardships and problems. Ambiguity and uncertainty in facing these issues is thought of a danger resulting in the breakdown and loss of mental unification, which this in turn, leads to mental instability and internal in-organization as well as mental problems endangering peoples' mental health. Religion as a set of beliefs, do's and Don'ts and also values assigned is one of the most effective mental bases which provides life meaning for man moment by moment and thus saves him in various conditions of life. In this regard, religious teachings can be of the best help for him, because they (religious teachings) do not belong to a specific group of people and thus consist of directives which include all people of all ages and classes. The organization of educational process there was aimed at forming layer of village teachers not separated from their environment, so these schools functioned in villages. As you can see, the current teacher training enabled former students of religious schools to teach not only in religious schools but also on secular primary, secondary and higher educational institutions (Tverdokhlib, 2016).

According to Allame Tabataba'ea: "Man gets his mental capacity larger and profounder in case of adopting theism and action on religious laws; otherwise, he shall have an unpleasant sense and a dark life. Thus, it appears that people complying with religious programs and its orders will not be affected with mental illnesses. Though this conclusion is fully rational by Islamic thinkers, but it is not widely accepted, and some people argue that irreligious people are happier, more cheerful than religious people. Today, many psychologists and psychiatrists have found out that worship, praying, and having faith can eliminate worry, trepidation as well as frustration which are the origin of many illnesses. Religiosity has a long history, such that archeological and anthropological studies have shown that religion has been an indispensable part of human's life in all eras. To Frankel, the founder of logo therapy school of thought, deep and actual religious feeling exists in the depth of any
human's unconscious mind (Ahmadi, 2004). In this regard, Islam has offered more decent orders for the material and spiritual facets of human life, so that in the light of which man can take step in the direction of their life perfection and achieve his happiness in the world and in the hereafter. Then issue of women's covering (hijab) which has roots in all societies is one of the Islamic teachings. Thus, the ruling for women's hijab as a n obligation against the eye of the unlawful men is one of the rulings which is agreed upon by all Islamic scholars (Kalan\ntari, 2004). Modern psychology attempts not to effective its attention on mere mental problems, and thus seeks to emphasize on positive life aspects. For many years, the issue of happiness was ignored and unhappy dimensions of human life such as depression, anxiety and emotional disorders were emphasized; however, this imbalance has been recently modified and currently, numerous studies under the title of subjective well-being feeling are introduced (Furaham and Christofawer, 2007).

Some theorists believe that happiness can be achieved through attention to spiritual values and objectives. Basic needs and love of God can thus be made possible. By formulating the question of whether or not there is a way to understand the best and most enduring happiness? Malherbe considers spiritual happiness as the one which is enduring and imperishable in all conditions (Yazdani and Azad, 2003). Happiness is a psychological concept which has various definitions and dimensions, in glossaries; happiness has been regarded as interchangeable with such terms as satisfaction, cheerfulness, exhilaration. In psychology, happiness has been categorized as a one of the positive emotions man experiences in his own life. Happiness increase awareness, creativity and individual activities; a happy man is a healthy, educated, extrovert, religious and optimistic person (Diner & Lucas, 2000). People enjoying the highest positive emotions, highest participation rate, and greatest meaning in life are the happiest and utilize higher level of life satisfaction. The Well-being theory does not accept that fact that positivist psychology is a "real thing"; rather it states that such a matter is a concept called "Well-being" which has in its own several measurable elements where each of which is a real thin and each of which gives meaning to well-being (Talebi Amrei1 & Farahani, 2016).

While analyzing happiness, theorists have referred to two cognitive and emotional components. The former component focuses on life satisfaction and the latter refers to such states as laughing, humor, and also balances between positive and negative states. According to theories and patterns offered about happiness, intra and inter individual components have been raised. Lyubomorsky et al (2005) consider happiness as a balance between positive and negative experiences during a time period. An empirical definition of happiness is referred to the domination of a positive effect on negative effect and general as life satisfaction; hence, it involves effective and perceptual aspects. In reality, experience of happiness and life satisfaction are thought of higher goals in life and feeling of grief and misery and dissatisfaction are mainly obstacles to fulfilling duties. Hijab denotes a curtain or shutters which is located between two things and hinders being seen, and also means a concierge which is located between people inside and those outside of a mansion. Evidence indicates that there is no special problem towards hijab in the pre-modern world; in other words, hijab was not raised as a social issue as it is. However, with the advent of modernity and fast changes that surrounded the world, no area remained unaffected. Islamic countries and Muslim Iran faced with these changes. Truly, it is through a series of breakdowns and transformation that one can create new bodies (Hapud, 2001). Relying on the view of scholar Gholipur states that the phenomenon of ill-hijab and the issue of women is one of the most
complicated issues to which the Islamic Republic of Iran is faced and possibly, the scope of this issue will broaden in the future. So, inattention and simplistic look to it will lead to reverse results (Gholipur, 2007). Ill-hijab is one of social ills which embodies in the layers of the society and is a symbol of social issues within the community (Setoode, 2001).

In the Islamic Iran and any other country, women account for around half the population; that we are placed in a critical period of time and human knowledge is increasing day by day and our Muslim women should work along with the civilization and the caravan of sciences, and by the time of necessity, they should have an active presence in scientific, social, political, and cultural and even economic areas. However, due to difference of hijab by women, it is perceived that one cannot see women in the active social areas. If woman is wearing Islamic hijab and have feeling of mental well-being, they can fulfill their own duties well (Shariati, 1996). Unlike the pivotal role off hijab in the society, quantitative researches have been performed in this area. In a research in the United States, hijab has been accepted as social and religious identity (Ahmadi et al, 2010) Positive religious attitudes render hope and happiness of life; happiness is among the most important predictors of mental helath (Andrews and Withey, 1993).

Rjabi’s research results (2010) with the title of Respecting higher hijab in students and its effects on happiness illustrated that 21/1% of students at Azad, Payame Noor Universities as well as Mohaghegh Ardabili University used to respect hijab, while 67% had relative hijab and 11/9% were ill hijab.

Research results by Ahmadi et al (2010) under the title of Relationship of hijab and familial, individual and social vulnerabilities among 15-29 year old girls across Iran indicated that belief in hijab was significantly related with reduced vulnerability for as much as 0/80% at the 0.0001 level. Also, respecting hijab was shown to be significantly related with demographic variables (age, education familial relationship and control on the part of parents) at the 0.01 level. The results of this research were consistent with the researches done by Francis et al (1998) under the title of Relationship between religious attitude and happiness in adolescents with the help of Oxford's Happiness Scale who, reported there as a weak but significant relationship between happiness and religious attitude. The research results by Stabbs (1978) suggested that a positive relationship was existing between tendency to religion and feeling of satisfaction, such that people with higher religious tendency were found to be more happier with life and showed more exhilaration and cheerfulness (Quoted by Bahrami Ehsan & Tashk, 2004).

Yazdani and Azad's research results (2003) with the title of Relationship between religious attitude, copign styles and happiness among high school girls and boys in the city of Isfahan in the year 2002-2003 indicated that there was a positive and significant relationship between religious attitude and happiness. Research results by Kazemian Moghadam and Mehrabizade Honarmand (2010), with the heading of Relationship between religious attitude and mental happiness with happiness in boy and girl students at the Islamic Azad University, Behbahan branch, suggested that there was a positive and significant relationship between religious attitude and happiness among then students of this university. Findings by Khaje Noori and Hashemi (2012), with the heading of tendency to hijab and different life styles among women in the city of Shiraz, illustrated that there was a positive and significant relationship between religious identity and religious life style with a dependent variable. Also, the findings suggested that religious identity can predict 22/8% of changes related with tendency to hijab.
Research by Bhui and Khatibi (2008) among Bangladeshi girls showed: the girls who prefer to wear traditional and religious clothes over western clothes are less likely to be affected with mental problems in the future life, and this issue will have long term effects on their happiness and well-being. Findings by Lee et al (1991) suggested that religious orientation was one of the effective and strong predicting variables in predicting the criterion variable (happiness). Given the fact Iranian society is a religious society and since positive and negative religious attitudes affect marital satisfaction in general and women's happiness in specific, it is imperative to address and examine religious attitudes in women. Since respecting hijab is influenced by religious attitudes and is a cultural phenomenon, thus, it looks important to understand married women's tendency to the issue of hijab and to investigate its relationship with other variables as education level, age, etc. As a result, the research was aimed to examine the relationship of religious attitude and hijab with happiness among married women.

2. METHODOLOGY

The statistical population of this research consisted of all married women in the city of Sanandaj in 2014. In this research, the number of 100 married women in the city of Sanandaj was selected through random simple sampling method, and the relevant questionnaires were distributed among them. The methodology was of a correlative one. In such researches, the researcher seeks to examine the possible relationship and correlation size among mentioned variables in the research. Hence, the goal is not to discover a causal relationship, rather it is to explain the relationship for its significance.

2.1. Tools

Oxford's happiness questionnaire: This questionnaire has 29 items. Each question has 4 choices to which 1-3 is assigned. Therefore, the maximum overall test score is 87 while the minimum score is 0. Argyl (2001) prepared the Oxford's happiness questionnaire with the aim of identifying and measuring happiness. Alipur and Noorbala (1999) translated the version and standardized it for the Iranian society. In the study, they measured the validity and reliability of the questionnaire via investigating 101 B.A. at the University of Shahed and Allame Tabataba’ea. An examination into the internal consistency of the scale suggested that all of its 29 items were having higher correlation with the overall score. The Cronbach's alpha was 0.93 and the reliability was 0.92 by way of split half method. The nominal validity was asked from ten experts and all of them confirmed the scale's capacity to measure happiness (Hashemi et al, 2013).

Religious attitude Scale: It was developed by Krishnaaraj and Balasubramanian at the university of Alagappa. Its aim was to measure students' attitude to religion. It has 34 questions with a five degree Likert range as follows: strongly agree, agree, unclear, disagree, and strongly disagree. The scoring method in the positive questions is done as: strongly agree 5, agree 4, unclear 3, disagree 2 and strongly disagree 1. In regard to negative questions, the scoring is reverse such that strongly agree 1, agree 2, unclear, 3, disagree 4, and strongly disagree 5. The reliability of then retest was 0.743 and then internal consistency was 0.857.
The Test’s score correlation was reported 0/65 via Vernon Lindsey developed in 1960 (Karami, 2010).

**Researcher made hijab questionnaire:** A 16 question questionnaire was used to examine married women's worries in the city of Divandare about the phenomenon of hijab. The questionnaire’s reliability was 0/81 via Cronbach's alpha and its validity was confirmed by psychologists. Except for questions 6, 13, 15 whose scoring is from 4to 0, in the rest of scores, the scoring starts from 0 to 4.

### 3. FINDINGS

#### Table 1. Correlation between religious attitude and attitude to hijab with happiness.

<table>
<thead>
<tr>
<th>Variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious attitude</td>
<td>1</td>
<td>0/573</td>
<td>0/477</td>
</tr>
<tr>
<td>hijab</td>
<td>0/573</td>
<td>1</td>
<td>0/521</td>
</tr>
<tr>
<td>Happiness</td>
<td>0/477</td>
<td>0/521</td>
<td>1</td>
</tr>
</tbody>
</table>

N = 100

Given the Table (1), it can be said that there was a positive and significant relationship between religious attitude and attitude to hijab with hijab. As each of the variable rises, the other variable will also rise, and with reduction of each of the variables, the other variable will also decline.

**Hypothesis 1:** religious attitude predicts attitude to hijab

#### Table 2. Summary of regression model.

<table>
<thead>
<tr>
<th>Model's summary</th>
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<tbody>
<tr>
<td>Model</td>
</tr>
<tr>
<td>-------</td>
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<tr>
<td>1</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), religious attitude

In Table (2), correlation coefficient value $\beta$ among variables was 0/573, suggesting there is a relatively strong correlation between independent variable and defendant variable. However, the value of adjusted determination coefficient (R2) which is 0/321, indicates that 32/1% of all changes in the tendency to hijab among married women in the city were mentioned as depending on the independent variable. In other words, the independent variable of religious attitude predicts close to zero of the variance of the variable attitude to hijab.
Table 3. ANOVA

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>718.647</td>
<td>1</td>
<td>718.647</td>
<td>47.782</td>
<td>.000b</td>
</tr>
<tr>
<td>Residual</td>
<td>1473.943</td>
<td>98</td>
<td>15.040</td>
<td></td>
<td></td>
</tr>
<tr>
<td>overall</td>
<td>2192.590</td>
<td>99</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: hijab

b. Predictors: (Constant), religious attitude

Table 4. Coefficients.

<table>
<thead>
<tr>
<th>Model</th>
<th>Non-standard coefficients</th>
<th>Standard coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Standard error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1 (constant)</td>
<td>52.049</td>
<td>1.886</td>
<td></td>
<td>27.596</td>
</tr>
<tr>
<td>Religious attitude</td>
<td>-.106</td>
<td>.015</td>
<td>-.573</td>
<td>-6.912</td>
</tr>
</tbody>
</table>

Given Table (3) and (4) according to the significance of F test value (47.782) to the error level smaller than 0.01, we can state that research regression model was combined of an independent variable and a dependent variable and the former can predict all changes to hijab.

Hypothesis 2: religious attitude predicts happiness

Table 5. Summary of the model.

<table>
<thead>
<tr>
<th>Model's summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model</td>
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<tr>
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<tr>
<td>1</td>
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</tbody>
</table>

a. Predictors: (Constant), religious attitude
Given Tables 5, 6 and (7), it can be said that Correlation coefficient value (R) was 0.072 among variables, indicating there is a weak correlation between independent and dependent variables. However, adjusted determination coefficient value (R2) equaling -0.005 suggested that the independent variable of religious attitude is unable to predict variable of happiness. To answer hypotheses 3, 4 and 5, this research makes use of Pearson R Test.

4. CONCLUSIONS

The research was aimed to examine the relationship of religious attitude and hijab with happiness. According to the present research findings; one can conclude that there is a positive and significant relationship between religious attitude and attitude to hijab with happiness among married women in the city of Isfahan. The findings are thus consisted with those of Yazdani and Azad (2003), Kazemina Moghadam and Mehrabizade Honarmand (2010),
Rajabi (2010), Ahmadi et al (2010), Khaje Noori et al (2012), Stobbs (1978), Lee et al (1991), Francis et al (1998) and Bhui and Khatib (2008). Happiness affects health and a cheerful mood activates the body system. In addition to this, the impacts of happiness on mental health is associated with cognitive processes including kind of looking to life and looking differently to oneself (Argyl, 2001). Happy mood and temperament raises hope level considerably such that people can cope with stressful events in life better. The results also suggested that happiness is directly related with peoples' personality and morale. An individual who has a happy morale thinks positively while doing daily activities and can better find solutions compared to others. Happiness takes place when man has a more pleasant feeling about himself and his own surrounding. For Meyers and Diner, any individual's satisfaction and consent is directly related with his own attitude, and this means that the more people are satisfied with events around them, the happier they are.

Diner considers happiness as a kind of individual's evaluation of his own and his life and it includes satisfaction with life, positive emotions and moods, lack of depression and anxiety. This is while in most societies people do not known how to be happy and to express satisfaction. Thus, not being happy results in increasing effects of stressful stimulants in the person's psyche (Hadayatī et al, 2013). Overall, there are various theorists who consider reaching happiness and fortunate in then light of attention to spiritual values and goal, fundamental needs, being meaningful and purposefulness in life as well as love and religious interest in God (Ryan & Deci, 2005). Historical studies show that worship and prayers have been raised as an existing reality in the universe from the creation of mankind. People have always used them to attain perfection. The Koran involves detailed discussions about mental health and discusses the proper development of mankind. Today, psychologists have found out that worship and prayers and having solid faith eliminate trepidation, worry and frustration. In this relationship, the role of religion, as a prevention factor, can be summarized to the following cases (Roberts, 2005).

1. Religious and ethnic values are related and correlated with mental health; because both encourage desirable social behaviors in a culture (e.g. hijab and covering);
2. Most forms of religion are consistent with person's growth. For example, progress, stability, avoiding harmful life styles and coherence of family structure and self-actualization;
3. Religion encourages developmental patterns which are basically to the benefits of people and are spread during life;
4. Continuation of faith and religion in life affirms life to be useful, and adaptable;
5. Orientedness and purposefulness of life are effective in stability, strength and navigation of mankind.

As in all religions, resort to God via prayers and holy verses is common, in Islam too there is this faith that spirituality, remembering divine verses and Koranic verses comfort hearts and they are effective in healing cures. It has to be said that getting healed is associated with divine wisdom and providence and human's degree of purity. In fact, religious attitude and even hijab results in the comfort of hearts, enhances planning for reaching and meeting goals and creates positive attitude in ind, and strengthens hopefulness, well-being, happiness optimism and self-efficacy, thus increasing happiness. All of these components and general happiness can result in increasing mental health, life health and consequently, empowerment.
of married women in all areas as human resources. Needless to say that religious attitude and attitude to the issue of hijab can increase happiness among married women and direct them to a certain goal. The findings of this research can be applicable for clinical psychologists, counseling environmental psychologists, students, students' affairs deputyship, universities, student deputyship of the ministry of sciences, researches and technology.

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(Received 24 March 2017; accepted 18 April 2017)