

Original Article:**The study of the relationship between religious orientations with emotional intelligence components among students of Shahid Beheshti University of Medical Sciences****Reza Tajabadi**

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*Corresponding Author: email address: tajabadi313@gmail.com (R. Tajabadi)**ABSTRACT**

Religious orientation is one of the factors influencing behavior and cognition. Considering the necessity of recognizing the factors affecting students' religious orientation, the present study has investigated the relationship between religious orientation and emotional intelligence components in students of Shahid Beheshti University of Medical Sciences. The design of this research is descriptive-correlational. The statistical population consisted of all medical students of Shahid Beheshti University of Medical Sciences. In this study, a sample size of 63 students were studying (girls = 32, boys = 31), who were selected through random sampling. In the present study, the confidentiality and all ethical principles are observed. Also, the authors of the article have not reported any conflicts of interest. The tool for collecting information was AL port Religious Orientation Questionnaire and Bar-An Emotional Intelligence Questionnaire. Data were analyzed using SPSS software and descriptive statistical methods (mean and standard deviation) and regression analysis. The findings of this study indicate that external and internal religious orientation has a significant effect on the components of emotional intelligence at 5% level. The value of this coefficient in this research is 0.19; in fact, students' religious orientation has 19% ability to predict the components of emotional intelligence. The results of this study showed that religious orientation can play an effective role in predicting students' emotional intelligence. Students with a high religious orientation are flexible, tolerant of stress with high rate of happiness. They have high responsibility in social situations.

Key words: emotional intelligence; religious orientations; Students**INTRODUCTION**

Students are one of the most important and dynamic segments of the society that are in the age range of 18 to 24 and when they enter the University, they face a variety of new experiences [1]. The incidence of public health disorders among students of advanced countries is 10 to 12 percent and is known as one of the major causes of dismissal, academic failure and dropouts of

students [2]. In the study of Yusufi et al. (2014), 40.2 percent of students of Medical Sciences lacked mental health [3]. Also in the study of Sorkh Kelayee et al. (2011), it was determined that 47.75 percent of students of medical sciences of Tehran suffer from mental disorders and depression [4]. The high prevalence of mental disorders in medical students who are intellectual resources and the future-makers of our country severely decreases their learning capability of

education and training efficiency and changes their mental health's situation [5]. Many students of medical sciences do not have adequate mental health due to being in stressful situations, double pressure of exams and homework, also dealing with various challenges, including a new environment, being far from the family and the feeling of loneliness [6]. The studies show that the medical students, who are in hospital environment and deal with issues and problems of other patients, face mental problems more than the other students [7]. In connection with the mental health of students, the phenomenon of "Emotional Intelligence" is one of the most important social concepts, which is considered by psychologists, sociologists and religious therapists. The concept of emotional intelligence was used by Mayer and Salovey (1990) for the first time was used [8]. And then it became as a single theory by Goleman (1995). Onbar believes that the emotional intelligence is a collection of individual skills and capacities that makes him cope with the social environment and personal interaction [9]. and it causes the proper and optimal functioning in these areas: self-awareness (understanding their own ability and expressing them), social awareness (the awareness towards others and understanding their capabilities and sympathy), the relationship management and self-management (the ability to adapt to changes and solving the personal and social problems) [10]. Researches show that out of total successes of life, 20% depends on the mental interest and 80% depends on the emotional intelligence [11]. According to some studies, it seems that emotional intelligence is one of the success factors in educational and professional environments and social relations which can help us predict success in various aspects of life [12]. Despite studies in the domain of emotional intelligence, few researches have considered the effective factors in the domain of emotional intelligence expansion. Religious trend or religious orientation is one of the components that is considered by religious psychologists in new researches as an influential factor in the development of emotional intelligence skills [13]. The religious orientation was conceptualized by Alport and Ross (1967) and is divided into inner and outer dimensions [14]. The intrinsic religious

orientation has a high correlation with the source of internal control, self-motivation, academic performance and emotional sensitivity. In the outer religious orientation, the religious trends are regarded as a means to achieve social and personal purposes [15]. By reviewing the religious texts, Quranic Verses and Hadiths, we find that religious teachings create a kind of divine world view that impacts the attitudes and beliefs of people toward the affairs of life, excitements and feelings and promotes the optimism, trust in God, hope, sacrifice, generosity and forgiveness in human through changing and reforming the human thinking and recognition toward the world, [16]. Islam also reforms the thinking and understanding of people and creates healthy behaviors in the family, the relations between the individual and social environments [17]. Given the Koranic verses and Hadiths, we find that the components of emotional intelligence (the interpersonal relations, optimism, self-respect, self-control, flexibility, social responsibility and sympathy), are among the most fundamental criteria of mental health from the perspective of Islamic and religious texts. An overview of the previous studies shows that emotional intelligence of students is not in good condition that requires interventions in this field [18]. In the study of Benson et al. (2010) it was found that emotional intelligence of nursing students is in average and adverse level [19]. In Iran, the results of the study of Keshavarz et al. (2014) showed that emotional intelligence of medical students is in a very low level [20]. The religious behaviors and trends in students is considered as an important factor in the prevention of psychological problems [21]. So reading the scriptures, praying, going to religious sites and attending in religious ceremonies are religious practices that can increase the flexibility, optimism, happiness, controlling the impulses and eventually the emotional intelligence [22]. The relationship between religious orientations with the components of emotional intelligence has been considered in different researches. The study that Penrose et al. (2007) investigated the relationship between EI and psychological evaluation of stressful events. The results showed that

the emotional intelligence is connected with the feeling of capability in crisis and stressful situations, self-efficacy and positive assessment of the events of life [23]. In the study of Qaderi et al. (2015), the positive and significant relationship between EI and mental health was found, and it manifested that it is quite necessary to educate the emotional intelligence in students [24]. The study of Zaheer o Din et al.

(2010) revealed that the emotional intelligence of students was at low level, representing the importance and necessity of promoting the emotional intelligence among students in order to promote the mental health [25]. Since last studies show the lack of a coherent research on the effect of religious orientation in the components of emotional intelligence and again since in Iran such study is significantly lacking, the main purpose of this study is to investigate the relationship between religious orientations and the components of emotional intelligence in students of Medical Sciences of Shahid Beheshti University.

MATERIALS AND METHODS

The methodology of the present research is descriptive and kind of solidarity, which is investigating the predictor role of religious orientation in the components of emotional intelligence of students. The statistical community of this study is all students of Medical Sciences of Shahid Beheshti University who are studying in 94-95. The sampling method is random. In order to select the research samples, the Medical Sciences College of Shahid Beheshti University was selected as the target community. Case study consists of 63 people (32 female students and 31 males ones), who are medical students and are chosen randomly. The criteria for being within the sample group include: Being a medical student of Shahid beheshti University of Medical Sciences in the academic year of 94-95, the minimum age of 18

and maximum age of 30, giving the informed consent and having the willingness to participate in the research, not having any significant psychological disorders (depression, anxiety, dipole, etc.), and independence to drug and its consumption.

In order to implement the study, after visiting the Medical College and coordinating with the university administration, the questionnaire of religious orientation and the scale of emotional intelligence components was distributed among students. The distribution method of research scales was as follows: after classes, those students who were interested in participating in the research, initially received the necessary explanations about the goals of research and maintaining their personal information in order to abide by the professional ethics, and then completed the research scales.

The Check-List of demographic feature

This questionnaire contained personal information including age, sex, level of education, marital status, a history of physical and mental illnesses, alcohol consumption and other addictive substances.

The questionnaire of emotional intelligence

This questionnaire was built by Baron in 1980 and was normalized on the 3831 people from 6 countries. The questionnaire consisted of 117 questions and 15 scales, including the problem solving, joy, independence, tolerating the mental pressure, self-actualization, emotional self-awareness, realism, interpersonal relations, optimism, self-respect, self-control or controlling the impulsivity, flexibility, social responsibility, sympathy, and self-expression that are used in order to test the emotional intelligence [26]. The questions of this test are graded based on the 5-degree scale of Likert (1-5). The normalized results of this test showed that the test has an appropriate validity and reliability. After doing some changes, the questionnaire's questions were

reduced from 117 to 90 and the Cronbach's Alpha calculated for this test has been reported 93 % [27].

The questionnaire of religious orientation:

This scale has been built by Alport and Russ in 1967 to measure the internal and external religious orientation. On this scale, phrases 1 to 12 measure the external religious orientation and

phrases 13 to 21 measure the internal religious orientation [28]. The questions of the test are graded in a four-degree Likert scale from one to four. This test has been translated and normalized by John Bozorgi in Iran in 1377 and its internal consistency has been 0.71 using Cronbach's Alpha [29].

FINDINGS

Table 1. Demographic variables

Demographic variables	Gender		Marital Status		Age		
	Female	Male	Married	Single	18 - 20	21 - 23	24 - 29
Abundance	32	31	4	59	20	33	10
percent	%51	% 49	% 6 / 3	%93 / 7	%31 / 7	%52 / 4	%15 / 9

In terms of demographic characteristics 31.7 percent of the research community had been in the age group of 18 to 20, 52.4 percent were from

21 to 23 and 15.9 % were from 24 to 29. 93.7 percent of the sample were unmarried and 6.3 percent were married.

Table 2. The descriptive findings of research variables

The statistical indicators of the scale	average
The emotional self-consciousness	46 / 24
Self-expression	21 / 97
Self-respect	19 / 01
Self-flourishing	20 / 37
Independence	21 / 71
Sympathy	23 / 08
The interpersonal relations	21 / 47
Social responsibility	21 / 80
Problem-solving	18 / 98
Test of reality	23 / 02
Flexibility	22 / 07
Stress tolerance	19 / 89
Impulse control	21 / 23
Joy	20 / 31
Optimism	22 / 54
The external religious orientation	46 / 24
The internal religious orientation	51 / 69
The general religious orientation	48 / 96

To investigate the question “whether the religious orientation can play an effective role

in predicting the emotional intelligence” a multiple linear regression method was used.

Table 3. The variance tolerance criterion and the variance inflation factor

The multiple collinear indices		
Predicted variables	Tolerance	VIF
The external religious orientation	0 / 95	1 / 04
The internal religious orientation	0 / 95	1 / 04

It was observed that all the numbers show lack of severe linear effect among the variables. In fact, the independent variables of the research are not a linear function of other variables and it has a necessary meaning and credit to predict other variables that we can consider the relationship between the variables using regression analysis. The indicators of tolerance variance and inflation variance are manifested in Table 4. The value of

tolerance index is between 0 and 1. For each independent variable, there is one value for this indicator; if this indicators value is close to 1, it shows that this variable has no collinear effect with the rest of the independent variables, and if it is close to zero the situation is reversed. Moreover, VIF index approves a lack of collinear effect between the independent variables which is a value less than 2.

Table 4. The regression results of religious orientation factors on the emotional intelligence

Model	Total squares	degrees of freedom	The average of squares	F	R	R ²	R ² _{adj}	the possibility
Regression	66 / 91	2	2396 / 32	8 / 10	0 / 46	0 / 21	0 / 19	0 / 001
Remaining	3 / 25	59	295 / 55	--	--	--	--	--
Total	2 / 58	61	--	--	--	--	--	--

As we can see in Table 4, the value of possibility is less than 0/05 and it shows that the regression model is meaningful, i.e., at least one of the predicted variables has a significant impact on the criterion variable. In this research, the value of R² equals 0.21, which means that the elements of the religious orientation are able to have 21 percent of predicted capabilities of the emotional intelligence and 79 percent remaining is related to

the forecast error. The value of the R²_{adj} index in this research has been 0.19; in other words, the components of the religious orientation have 19 percent of the ability to foresee the emotional intelligence. With regard to the meaningfulness of overall model, it should be studied which coefficients is not zero, or in other words, which variable or variables have significant impact on the model. For this purpose, t-test is used.

Table 5. Standard and non-standard coefficients, and t-statistics of the variables entered in the regression equation

Predicted variable	The regression coefficients		t-statistics	Likelihood value
	Non-standardized	standardized		
Constant value	66 / 91		7 / 40	0 / 001
The external religious orientation	3 / 25	0 / 32	2 / 72	0 / 008
The internal religious orientation	2 / 58	0 / 27	2 / 29	0 / 0 25

As the results in Table 5 shows, the components of external and internal religious orientation has 5 percent significance and positive impact on the emotional intelligence in the level; moreover,

positivity of this coefficient indicates that with the increase in the amount of these factors, the emotional intelligence also increases.

DISCUSSION

The present study was performed with the aim of investigating the relationship between the religious orientations with the components of emotional intelligence in students of Shahid Beheshti University of Medical Sciences. Findings showed that religious orientation has a significant impact on the components of emotional intelligence. In fact external and internal religious orientation had a meaningful impact on the components of emotional intelligence at the level of 5 percent. The coefficient value in the present study has been 0.19, and in fact the religious orientation of students can predict the components of emotional intelligence for about 19 percent. Some psychologists have named the emotional intelligence as the underlying factor in the human life and have expressed that the role of principles and religious beliefs and moral orders is effective in increasing it [30]. Many researches have shown the important role of emotional intelligence in the physical and psychological health [31]. Pelitry has shown the relationship between EI and life satisfaction in his study titled “the relationship between EI and defense mechanisms of Ego” [32]. In another research, it has also been shown that the ability of emotional intelligence can help the health of individuals through a proper management of thoughts and emotions in stressful situations; those who suffer from chronic stress and solitude or sad feelings do not have enough emotional intelligence to deal with stressful conditions, and they face physical diseases more than others. In fact, there is a positive relationship between emotional intelligence and happy life [33]. In addition, in another research conducted by Sarny, it became evident that there is a relationship between emotional intelligence and better performance, tolerance in stressful conditions, and acquiring a happy life [34]. Findings also indicated that the emotional intelligence has a strong relationship

with social interactions and it is not only as a protection factor, but as an effective one [35]. The researches have shown that high emotional intelligence is connected to high quality of life and joy, an increase in the ability, problem solving and proper management of the crisis and excitement [36]. In addition, in the present study, the religious orientation could predict the emotional intelligence components indicating the importance of the religious teachings in the Mental Health of students. results are in the same line with the findings of Rostami (2004), who concluded there is a significant relationship between religious orientation with the components of emotional intelligence [37]. and also the findings of Khurasani et al [38]. Habib et al (2012), Huda et al (2011), and Kooar et al (2012) who investigated the relationship between the religious situations and the emotional intelligence [39-41].

CONCLUSIONS

In a research performed by Ellen Peak, with the aim to study religion and emotional intelligence understood among Christians, he has concluded that there is a positive relationship between internal religious orientation and emotional intelligence and this relationship exists especially under the components of the emotional perception as cognitive and emotional empathy [42]. Moreover, in a study by Liu, performed with the aim of the relationship between personal religious orientation and emotional intelligence, he concluded that there is a positive and significant relationship between internal religious orientation and emotional intelligence, and yet, there is a negative relation between the external religious orientation and the emotional intelligence [43]. Beauvais and colleagues in studying the emotional intelligence and spiritual welfare concluded that there is a connection between the emotional management and spiritual welfare and also between the emotional

management and well-being [44]. Granchar believes that religious practices play an important role in the creation of a moral revolution and a situation in which emotional intelligence is used, needs the moral range. So we cannot encourage people to use their ability without a series of moral orders: in the absence of moral laws, one cannot use emotional intelligence to achieve the high goals [45]. In a great number of studies conducted in this field, the connection of health components with religious orientation has been considered, but the relationship between religious orientation and emotional intelligence has less been considered. Hence, the present study has considered this aspect and according to the results obtained from the present study, it can be said that the religious orientation can be regarded as an alternative to increase the emotional intelligence of students.

RESEARCH LIMITATIONS

The present study has used the measurement tools of self-reporting that increases the possibility of failure and decreases the accuracy of the measurement.

APPRECIATION

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