

## Emotional Intelligence, Religiosity and Quality of Life Among University Students

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*The purpose of the present study was to measure the relationship between Emotional Intelligence, Religiosity, and Quality of life among university students. After the review of the literature following hypotheses were formulated. 1) There would be a significant relationship between Emotional Intelligence, Religiosity and Quality of Life among University students. 2) There would be a significant impact of Emotional Intelligence on Quality of Life among University students. 3) There would be a significant impact of Religiosity on Quality of Life among University students. In the current study total of 200 students were included, and the data was collected from the different government and private universities located in Faisalabad. To calculate the data psychological measures were used: 1) The Schutte Self Report Emotional Intelligence Test, 33 items developed by Schutte used to measure Emotional Intelligence. 2) The Religiosity and Spirituality Scale for Youth, 37 items developed by Brittany C. Hernandez were used to measure Religiosity level. 3) The World Health Organization Quality of Life Scale Brief developed by John Flanagan was used to measure Quality of life of university students. Results are analyzed through SPSS's latest version by using Descriptive statistics and inferential statistics. The results of the current study showed that there is significant relationship between all variables of the current study.*

## 1. Introduction

University is a demanding period marked by academic pressures, social adaptation, and identity exploration (Ahmad et al., 2024; Andrei, 2023). Mental health issues are a substantial obstacle for Pakistani university students. According to previous research, Pakistani students experience higher rates of mental health disorders, bullying, and suicide than students in other nations (Rehan et al., 2024; Al-Shaer et al., 2024). This is likely because Pakistani students face a variety of difficult circumstances, including relationship and academic stress, financial difficulties, political unrest, and unclear career goals. In navigating these challenges, students with strong emotional intelligence (EI) are better equipped to manage stress, build healthy relationships, and achieve academic success (Imran et al., 2023; Schutte et al., 2001). In addition to detecting, comprehending, and influencing the emotions of others, emotional intelligence involves being capable to identify, evaluate, and proactively employ one's own emotions (Mohammad et al., 2024; Salovey & Mayer, 1990).

A person's personality and life both depend heavily on their emotions. Emotional intelligence is crucial for both professional and personal survival. The most powerful psychological factors influencing a person's personality are their emotions (Imran & Akhtar, 2023; Fischer & Manstead, 2018). The idea of emotional intelligence (EI) has become widely accepted as a way to assess a person's abilities in the classroom, in the workplace, in their personal lives, and in overall success over the last 20 years (Imran et al., 2024). These days, it's widely acknowledged that emotional intelligence is a need for motivation, job satisfaction, making judgments under pressure, and other related following the Goleman theory, this idea gained traction and demonstrated the critical role that emotional intelligence plays role in success (Phulpoto et al., 2024; Goleman, 1995). Numerous studies have discovered a connection between people's mental health and emotional intelligence. While persons with lower emotional intelligence are more prone to develop psychopathology, those with higher emotional intelligence often lead happier lives (Imran et al., 2023; Petrides & Furnham, 2000).

Many people find that religion helps them comprehend and cope with difficult life circumstances. Research demonstrates that religious coping mechanisms can be very useful in reducing the stress brought on by challenging situations, particularly for more religious people who have less access to resources and social authority (Oad et al., 2023; Pargament et al., 1997). Four categories of religious coping strategies have been discovered identified by prior research: self-directing religious coping, which seeks control indirectly by asking God for assistance in solving problems; collaborative religious coping, which seeks control by working with God to solve problems; and deferring religious coping, which seeks control over a situation by laying the onus of problem-solving on God (Imran et al., 2023; Pargament & Hahn, 1986).

More recently, Fabricatore (2024) discovered that university students who talked to God about their obligations during trying times typically had better mental health outcomes. According to Schafer's (1997) research, college student's personal discomfort was found to be negatively correlated with a feeling of purpose and direction. Stressful circumstances (such as being unhappy

with one's weight, fitness level, or grade point average) can lead to positive or negative outcomes, depending on the individual (Khan et al., 2023; Rachmi et al., 2024; McCarthy, 2004). According to Andrews and Withey (1976) life satisfaction, self-esteem, health, and functioning are the four main pillars of quality of life. Students in general and university students in particular have received relatively little attention in health-related QOL and health-status studies thus far. In contrast, many researches have been done on the health-related behaviors of high school and college students, such as their eating, smoking, and drinking habits (Ahmed, Ahmed & Buriro, 2023; Anderson, 1987).

University is a time of transition for young people as they learn new things, gain experiences, build their social networks, and acquire new skills. As they adjust to changes in their connections, community, and way of life, attending university can be a difficult experience for many students (Imran et al., 2023; Bayram & Bilgel, 2008). There are several obstacles to overcome when moving from adolescence to young adulthood, including having more autonomy over one's life and assuming more independent duties (Pant, 2023).

QOL is a person's total feeling of well-being, which encompasses all elements that influence their subjective satisfaction, including relationships to salient features, psychological condition, physical health, and social interactions (WHO, 2004). Because an HPL participant will continue to be healthy and effective without having to deal with illness or impairment, it adds to a positive quality of life (Hussain et al., 2023; Eriksson et al., 2010).

The purpose for investigating the topic of emotional intelligence, religiosity, and quality of life among university students is multifaceted or grounded in the urgent need to comprehend and improve the well-being of this demographic. University life presents students with an array of challenges including academic stress, social pressures, financial constraints, and personal identity development (Dyrbye et al., 2010). These challenges can significantly affect their emotional well-being and overall quality of life. As such, understanding how emotional intelligence and religiosity intersect with these challenges becomes imperative. Emotional intelligence has increasing attention in recent years due to its outcomes for personal and professional success (Kartika et al., 2023)

Investigating the interplay between emotional intelligence, religiosity, and quality of life among university students holds significant implications for both research and practice. Firstly, understanding how emotional intelligence influences the link between religiosity and quality of life can provide valuable insights into the mechanisms underlying individuals' well-being. For instance, individuals with higher emotional intelligence may be better equipped to derive meaning from religious beliefs and practices, thereby enhancing their overall quality of life.

Secondly, exploring these constructs within the context of university students can inform the development of targeted interventions aimed at promoting students' psychological well-being and academic success. By identifying factors that contribute to positive results, such as higher emotional intelligence and intrinsic religiosity, universities can implement strategies to foster these qualities among their student population. This, in turn, may lead to improvements in students'

mental health, academic performance, and overall satisfaction with university life.

### 1.1 Objectives of the Study

- To explore the association between Emotional Intelligence, Religiosity and Quality of Life among University students
- To analyze the impact of Emotional Intelligence on Quality of Life among University students
- To analyze the impact of Religiosity on Quality of Life among University students

## 2. Literature Review

The literature on emotional intelligence, religiosity, and quality of life among university students is rich and multifaceted, reflecting the growing interest in understanding the factors that shape students' well-being and academic success (Saad, et al., 2023). Mayer conducted research on attitude, zeal, and emotional intelligence. In his research, he discovered that, people who are able to regulate their emotions have a favorable impact and become even more effective as personalities, which increases their capacity to handle stress. The study also found that attitudes at work are positively impacted by emotional intelligence (Mayer & Salovey, 1997). In order to understand the faculty traits and emotional intelligence needed for success in a non-traditional classroom, Michael conducted research on both teachers and students. The findings demonstrated that pupils' academic success and emotional intelligence were meaningless. When it came to instructors, the less optimistic teachers had a tendency to be more emotionally intelligent, and the less emotionally intelligent teachers showed less optimism. This implies that optimism and emotional intelligence are clearly correlated ((Hafeez, Iqbal, & Imran, 2021; Michael, 2005). Students with high emotional intelligence demonstrated extremely high levels of general mood, stress management skills, interpersonal skills, and able to adapt abilities (Farooq, 2003). Studies on adults and adolescents have examined the association between psychiatric disorders and emotional intelligence (EI), as well as how these problems affect adjustment and the state of both physical and mental health. Saklofske found a favorable correlation between life satisfaction and between four models, or Emotional intelligence variables (Saklofske et al., 2003).

Religion has existed since the beginning of human history, with the first humans ever appearing on Earth (Zagzebski, 2007). Everywhere in the world, people's lives are dominated by their religious practices and beliefs (Koenig & Larson, 2001). Moreover, religion is seen as a multifaceted idea (Zinnbauer & Pargament, 2005). Substantial and functionalist approaches are the two key methods used in the definition of religion (Clack & Clack, 2008).

Numerous studies have found a small but a beneficial connection between religiosity and life satisfaction. When it comes to quality-of-life indicators like income level, interpersonal ties, work satisfaction, married life, and health, Koreans who practice religion are frequently happier than non-practicing Koreans (Eungi Kim, 2003). Similarly, Fife (2005) found that among European Americans but not African Americans, there was a significant association between life satisfaction

and a high degree of religious commitment. Using large probability samples, Diener and Clifton (2002) found small but substantial connections between life happiness and religiosity.

Additionally, this relationship has two dimensions. Faith-related actions which foster social capital are linked with high life satisfaction, while those that do not are linked with low life satisfaction. Context also affects religiosity. Religious countries have happy citizens. Patel (2009) discovered strong and favorable connections between religious well-being, religiosity, and life satisfaction.

Over the past few decades, the problem of quality of life (QOL) has drawn more attention in the domains of psychology, social science, behavioral science, health, and management sciences (Oliveira, 2018). The World Health Organization (WHO) coordination group in Geneva conducted an international collaborative evaluation with the goal of defining quality of life (QOL) and offering a methodology for evaluating QOL globally.

According to one definition, QOL encompasses "individuals' opinions regarding their position in life in relation to their objectives, demands, norms, and worries, as well as the culture and value systems in which they live." It is a different concept that is greatly influenced by an individual's level of independence, mental health, physical condition, interaction with others, and relationship with major environmental factors (The WHOQOL Group, 1995).

On the other hand, college students with higher QOL are more likely to make use of the resources offered by the university, participate in extracurricular activities, achieve academic success, and enjoy their time at the university as a whole (Wrosch & Scheier, 2003). Furthermore, while the findings of Urquijo et al. (2016) and Koydemir and Schütz (2012) acknowledged the relationship between EI and well-being among graduate and college students, these researches were limited to university students in Western nations. However, not much empirical study has looked at relationships among Taiwanese college students thus far. Studying this topic among Taiwanese college students is especially important because various issues that have been linked to low quality of life like internet addiction and restless nights have been identified (Chang et al., 2016). Following are the research hypotheses.

***H1: There would be a significant relationship between Emotional Intelligence, Religiosity and Quality of Life among University students.***

***H2: There would be a significant impact of Emotional Intelligence on Quality of Life among University students.***

***H3: There would be a significant impact of Religiosity on Quality of Life among University students.***

### **3. Research Methodology**

#### **3.1 Research Design**

A correlation research methodology was used to carry out the inquiry for this study. Correlation research methodology defined as a methodology in which we identified the

relationship among variables. Convenient sampling is the sampling strategy which was used in this study. 200 understudies with M.Phil./MS and BS(hons) degrees from universities in Faisalabad were selected. Furthermore, 95 men and 105 women made up the two groups into which the study's data was split. The ages of the participants range from 18 to 34.

### **3.2 Inclusion Criteria**

- In this study, only college students were examined.
- The study participant's ages ranged from 18 to 34 years old.
- No limitations pertaining to a certain department existed. The researcher tended to visit each department of universities.
- The current study only looked at students in Pakistan; no international students were included.

### **3.3 Exclusion criteria**

- No one with insufficient education to comprehend the questions was included in the sample.
- The study did not allow participants who were younger than 18 or who were older than 34 years old to participate.
- In addition, study participants who showed signs of disinterest during the information-gathering phase were eliminated.
- Participants with physical or psychological difficulties were not allowed to participate in the study in order to prevent any unfavorable effects from emerging from any potential anomalies.
- Professors, other faculty members, and administrative staff were not included in this study.

### **3.4 Trust and Rapport with Participants**

Establishing communication and earning the trust of individuals affected before starting data collection was also found to be crucial. Making sense of the variables and investigating the motivations behind the current research, the analyst got to know the participants in the evaluation settings. Examiners were also assured by the analyst that the mental assessments would be kept private. The specialist made it a point to address any questions or concerns raised by each participant when the mental assessments were administered.

### **3.5 Ethical Consideration**

The Board of Study (BOS) and the Board of Advance Study and Research (BASR) granted authorization for the researcher to start working on the topic after the psychology faculty's research board approved it. The purpose of this study was preserve the dignity and worth of the informant. The investigator made sure the human rights of the research subjects were protected and that they were in good health. The objectives and privacy policies of the study were communicated to the participants. Informed consent from the respondents also obtained before data collection to assured the study goal and confidentiality of the information.



### **3.6 Measures**

#### **3.6.1 Demographic Form**

The demographic information included the following: gender, age, birth order, number of siblings, marital status, socioeconomic status, field of study, education level, residential area and family structure.

#### **3.6.2 The Schutte Self Report Emotional Intelligence Test (SSEIT)**

Applying self-report answers to items, Schutte et al. (1998) developed the Schutte Self-Report Emotional Intelligence Test (SSEIT), that evaluates emotional intelligence. A five-point rating system is used to allocate a score to each of the 33 items on the scale, with 1 showing strong opposition and 5 showing strong agreement. According to Schutte et al. (1998), the SSEIT's general emotional intelligence exam (EQ) consists of four components: emotion perception, emotion use, emotion management for oneself, and emotion management for others. The graded results of each of these components are added to determine the total score for an individual's general EQ.

#### **3.6.3 The Religiosity and Spirituality Scale for Youth (RaSSY)**

Brittany C. Hernandez of Louisiana State University and Agricultural and Mechanical College established the Religiosity and Spirituality Scale for Youth (raSSY-37 item) as a tool to determine young people's spirituality and religiosity. The total item of this scale was 37. The 37 items on the scale are rated from 0 for strongly disagreeing/not present to 3 for strongly agreeing/present. This scale was created using two factors. 22 components make up Factor I, "Faith-based Coping," which is about using religious knowledge, beliefs, and prayer to find solace, support, alleviation, or direction. The second component, Religious Social Support/Activities, consists of fifteen measures that assess engagement in additional religious activities in addition to religious social support.

#### **3.6.4 World Health Organization Quality of Life Scale Brief (WHOQOL-B)**

The Quality-of-Life Scale was developed in the 1970s by American psychologist John Flanagan (QOLS). A shortened version of the WHOQOL-BREF Field Trial Version has been created to offer a quality of life assessment. The four core dimensions of environment, social interactions, psychological health, and physical health are examined by the 26 items of the WHOQOL-BREF. A five-point rating system is used to score each of the measure's 26 aspects. This scale includes one item from each of the 24 features found in the WHOQOL-100 in order to offer a thorough and all-encompassing evaluation. A high score on this scale denotes a high standard of living.

### **3.7 Research Setting**

Every public and private educational facility in the Faisalabad region was first investigated. A table ranking university by priority was subsequently created. A few attempts were made to collect data in a more impartial and regulated manner. In these cases, it was decided that researcher

was keep a safe distance from any form of intrusion. Every time, the action of data collection was planned and arranged.

### 3.8 Research Procedure

After receiving clearance from the Board of Study (BOS), the topic was approved and the researcher was given permission to start working on it by the Board of Advance Study and Research (BASR). Following the acquisition of the required informed consent, participant was chosen through the previously mentioned sampling procedure, and a rapport-building relationship was built with them. They were briefed of the study's objectives and provided with written informed consent. Participants received details regarding their right to walk away from the investigation at any point time and about the respect granted to their privacy. The measures were administered utilizing the author recommended standardized instructions to guarantee uniformity in the administration. Written consent were reserved from participants and also delivered the brief knowledge about the aim of study.

### 3.9 Statistical Analysis

The data was analyzed using the Statistical Package for Social Sciences (SPSS, 21) following the measurement interpretation. Descriptive and inferential statistics have been determined for the overall sample. To evaluate the hypothesis, inferential statistics were used, such as regression analysis, Pearson correlation, and independent sample t-test. The value of Cronbach's Alpha was calculated for checking reliability of measures. The categorization of demographics was also calculated to calculate the frequency, percentage and cumulative frequency using SPSS.

## 4. Results

Two hundred participants were selected in order to perform the analysis and comprehend the link between the variables.

**Table No 1:** Demographic data of the participants (N=200)

Characteristics	Frequency	%	Cumulative Percentages
<b>Gender</b>			
Male	95	47.5	47.5
Female	105	52.5	100
<b>Age</b>			
18-24(Later Adolescence)	190	95.0	95.0
24-34(Early Adulthood)	10	5.0	100.0
<b>Education</b>			
Bachelor's Degree	188	94.0	94.0
Master Degree (M.Phil. +MS)	12	6.0	100.0
<b>Degree Program</b>			
Medical Sciences	61	30.0	30.5
Social Sciences	54	27.0	57.5
Computer Sciences	44	22.0	79.5
Engineering/Math/Business/Law	41	20.5	100.0





Data on emotional intelligence, religiosity, and quality of life were gathered from university students in the Faisalabad region using different scales. Using SPSS software, descriptive and inferential statistical tests was performed to analyze the outcomes. Different statistical tests were performed in order to ascertain the association.

Table.1 which is presented the demographics of research participants, total of three hundred individuals (n=200). A thorough summary of the research participant’s demographics is provided in Table 1, which includes important details like gender, age and education level.

**Table No 2: Reliability Coefficient for the Research Measures (N=200)**

Research Measure	N	Cronbach’s Alpha Coefficient
Emotional Intelligence Scale	33	0.93
Religiosity Scale	37	0.92
Quality of Life Scale	26	0.86

**Note:** N= Number of scales items

Table.2, as displayed, exhibits the reliability of Emotional Intelligence scale, Religiosity scale and Quality of life scale. As per results showed in above table data was used for defining the reliability of measures. The reliability coefficient of Emotional Intelligence scale is 0.93 which is in the category of excellence. The reliability coefficient of Religiosity scale is 0.92 which is also in the category of excellence. The reliability coefficient of Quality of life is 0.86 which is good.

**Table No 3: Descriptive Statistics of the Study Variables (N=200)**

Variables	Mean	S. D	Skewness	Kurtosis
Emotional Intelligence	122.77	18.451	-.289	.160
Religiosity	79.06	15.448	-1.145	2.529
Quality of life	93.32	11.789	.014	.059

**Note:** M=Mean and SD=Standard Deviation

Table.3, as displayed exhibits the statistical characteristics of Emotional Intelligence, Religiosity and Quality of life of individuals. The mean, standard deviation, skewness, and kurtosis data are displayed in this table. In particular, the Emotional Intelligence Scale mean value shows an average of 122.7 with an 18.4 standard deviation.

**Table No 4: Pearson Correlation between Study Variables (N=200)**

	RS	(POE)	(MOE)	(MOE)	(UE)	(PH)	(PsyH)	(SR)	(E)
RS	1								
(POE)	.052	1							
(MOE)	.116	.724**	1						
(MOE)	.076	.628**	.609**	1					
(UE)	.172*	.709**	.746**	.609**	1				
(PH)	.167*	.271**	.252**	.294**	.249**	1			
(PsyH)	.327**	.125	.215**	.141*	.181*	.625**	1		
(SR)	.136	.144*	.177*	.130	.126	.324**	.442**	1	
(E)	.356**	.137	.176*	.153*	.194**	.539**	.599**	.357**	1

**Note:** RS=Religiosity Scale; POE=Perception of Emotion; MOE=Managing own Emotion; MOE=Managing other Emotion; UE=Utilizing Emotion; PH=Physical Health; PsyH=Psychological Health; SR=Social Relation; E=Environment

In addition, the average score on the religiosity scale was 79.06, with a standard deviation



of 15.448. Lastly, the Quality-of-Life variable shows a mean of 93.32 with an 11.78 standard deviation. The Skewness value of emotional intelligence is -.289, religiosity is -1.145 and quality of life is .014. The Kurtosis value of emotional intelligence is .160, religiosity is 2.529 and quality of life is .059.

The Pearson correlation coefficients between religion, quality of life, and emotional intelligence are displayed in a correlation matrix in Table.4. There is a noteworthy positive connection ( $p < 0.01$ ) between emotional intelligence, religion, and quality of life. The religiosity scale and perception of emotion have a substantial positive link at the ( $p < 0.01$ ), with positive correlation coefficients. The ability to control one's own emotions has a strong positive link with the religiosity scale and the perception of emotion at the ( $p < 0.01$ ), according to correlation coefficients. Correlation coefficients show a positive association between managing other emotion and the religiosity scale, perception of emotion, and managing one's own emotion at the ( $p < 0.01$ ) level. Using emotion has a significant positive association ( $p < 0.01$ ) with the religiosity scale, perception of emotion, controlling one's own emotion, and managing other emotions, all of which have positive correlation coefficients. Physical well-being is significantly positively correlated with the religiosity scale, emotion perception, emotion management, emotion utilization, and emotion management at the ( $p < 0.01$ ), according to correlation coefficients that show a positive association. The correlation coefficients show a favorable association between psychological health and the religiosity scale, perception of emotion, managing one's own emotion, managing other emotion, using emotion, and physical health at the ( $p < 0.01$ ) level. The correlation coefficients show a positive association between social relationships and the following variables: religiosity scale, perception of emotion, managing own emotion, managing other emotion, using emotion, physical health, and psychological health at the ( $p < 0.01$ ) level. Environment significantly positively correlates with the religiosity scale, perception of emotion, emotion management, emotion utilization, emotion management of others, physical and psychological health, and social relationships at the ( $p < 0.01$ ), with positive correlation coefficients.

**Table No 5: Regression using Emotional Intelligence and Religiosity as a predictor of Quality of Life in University students (N=200)**

Variable	B	Beta	SE	P	F	R2
RS	0.249	0.326	0.050	0.00	21.690	.180
EI	0.152	0.237	0.042	0.00		

**Note:** SE=standard error of the estimates; F=ANOVA value; p=significance level; RS= Religiosity Scale; EI=Emotional Intelligence scale, p= Significance value

Table.5 shows the effect of emotional intelligence and religiosity on quality of life. The result of linear regression confirmed that Emotional intelligence ( $B=0.152$ ,  $Beta=0.237$ ,  $p=0.00$ ) and Religiosity ( $B=0.249$ ,  $Beta=0.326$ ,  $p=0.00$ ) are significant predictors of Quality of life. The findings revealed emotional intelligence and religiosity positively predict quality of life. It was discovered that the overall regression model ( $F=21.690$ ) was found to be significant.



**Table No 6: A Comparison in the variables of Religiosity, Emotional Intelligence and Quality of Life (N=200) on the basis of Gender Differences**

Variables	Male		Female		T	P	95%		Cohen's d
	N=95		N=105				UL	LL	
	M	SD	M	SD					
RS	76.60	17.40	81.20	13.13	-2.08	.039	-.238	-8.79	0.293
EI	122.44	19.47	123.07	17.57	-.240	.811	4.54	-5.81	0.035
QOL	93.46	11.84	93.18	11.79	.169	.866	3.58	-3.01	0.023

**Note:** M=mean, SD=Standard deviation, t=t-test, P=Significant value, UL=Upper limit, LL=Lower limit

The gender-based mean differences were displayed in Table.6. Results showed that religiosity had non-significant mean differences ( $t(198) = -2.08, p > 0.01$ ). With a Cohen's d value of 0.293 ( $<0.50$ ), the effect size was minimal. With  $t(198) = -0.240, p > 0.01$ , the results showed non-significant mean differences in emotional intelligence. With a Cohen's d value of 0.035 ( $<0.50$ ), the effect size was minimal. The results showed that the quality of life mean differences were not statistically significant ( $t(198) = 0.169, p > 0.01$ ). With a Cohen's d value of 0.023 ( $<0.50$ ), the effect size was minimal. Results showed that female gender higher scores on religiosity ( $M = 81.20, SD = 13.13$ ) as compared to male gender ( $M = 76.60, SD = 17.40$ ). Results revealed that female gender higher scores on emotional intelligence ( $M = 123.07, SD = 17.57$ ) as compared to male gender ( $M = 122.44, SD = 19.47$ ). Results showed that male and female same scores on quality of life.

#### 4.1 Discussion

The aim of the current study is to identify how university students' emotional intelligence, religiosity, and quality of life relate to one another. Investigating the goals and hypotheses of the study was the primary goal of the corresponding investigation. Regarding the hypothesis, it was proposed that among university students, there is a substantial correlation between emotional intelligence, religiosity and quality of life. The findings of the current study demonstrated a strong correlation between the three study variables, which is in line with the findings of other empirical investigations. For example, Mayer & Salovey's (1999) research highlighted how emotional intelligence aligns with conventional intelligence standards, laying the groundwork for understanding the impact of emotional intelligence on various aspects of life. Furthermore, a study by Petrides and Furnham (2003) highlighted the gender component of emotional intelligence research by demonstrating a substantial difference in trait emotional intelligence between males and girls. Additionally, by analyzing how pro-social knowledge mediates the effects of agreeableness and Emotional Intelligence on prosocial behavior, Martin-Raugh & Motowidlo (2016) studied the link between emotional intelligence (EI) and social activities that improve general well-being. This is consistent with research by Sánchez-Ruiz (2013) which showed how trait emotional intelligence affects behavior and academic performance and suggests broader implications for life outcomes.

Furthermore, Wang et al. (2021) study on pro-social behavior and emotional intelligence (EI) among university students provided insight into the relationship between EI and behaviors that enhance people's quality of life. All of these studies highlight how crucial emotional intelligence is in determining people's social connections and overall well-being, especially for university students. Study hypotheses suggested that among university students, emotional intelligence, religiosity and quality of life would be significantly correlated. The results point to a strong correlation between university student's emotional intelligence, religion and a number of quality of life indicators, such as subjective well-being, academic success, and life satisfaction. The intensity and direction of this link, however, may vary depending on the particular elements of religion being measured. It is evidenced by several studies. Abdel-Khalek and Lester (2012) found a significant relationship between religiosity, subjective well-being, anxiety, and depression among college students from Kuwait and the USA. Similar findings were made by Abdel-Khalek and Lester (2018) among Egyptian and British university students, who discovered a favorable correlation between religion and subjective well-being.

The second hypothesis of this study investigates the important influence that Emotional Intelligence has impact on University Student's Quality of Life. The examined literature emphasizes how important emotional intelligence (EI) is in determining an individual's emotional health, social interactions, and general life satisfaction. It also shows how EI affects quality of life significantly among university students. Numerous studies have examined the connection between university student's emotional intelligence (EI) and quality of life (QOL), and the results show that EI has a major impact on a number of different areas of student's wellbeing. The study by Mayer, Caruso, and Salovey (1999), which highlighted the importance of emotional intelligence in interpersonal relationships and real-world situations, laid the groundwork for understanding the relationship between emotional intelligence and quality of life. Furthermore, research by Palmer & Stough (2002) examined the connection between life satisfaction and emotional intelligence and showed that Emotional Intelligence has a favorable impact on people's general well-being.

Third hypothesis of the study explores there would be a significant impact of Religiosity on Quality of Life among University students. The findings of present study also indicated significant relationship between variables which is confirmed by previous studies. Numerous studies have looked into how university student's religious beliefs affect their quality of life. One study examined the connections between Muslim student's religiosity, quality of life, and good mental health (Tajul Ariffin et al., 2022). It showed how religious activities can have a favorable impact on psychological health and life satisfaction. Wang and Distelberg's (2019) study on the impact of social and religious factors on resilience and quality of life showed the predictive roles of gender, connections, and faith in determining college students' quality of life. Additionally, a longitudinal study conducted by Giordano et al. (2015) explained the connection between spirituality, substance abuse, and religious coping among college students. The results showed that lower marijuana use was associated with higher levels of religious and adaptive coping, suggesting that religiosity may have a protective effect on health-related behaviors. Furthermore, Unterrainer et al. (2010) discovered a positive link between personality qualities and religiosity, highlighting

the need of taking religiosity and personality aspects into account when attempting to comprehend an individual's coping mechanisms and overall well-being.

## 5. Conclusion

Based on the results of the analysis and discussion, it can be concluded that: 1) The Emotional intelligence and religiosity has impact on Quality of life among university students. 2) All the factors of emotional intelligence closely correlated with religiosity. The aspect that has the most dominant influence on emotional intelligence is self-regulation. The study's highlight the importance of considering Emotional Intelligence, Religiosity, and Quality of Life in understanding the well-being and mental health of university students. The findings suggest that developing Emotional Intelligence and fostering a supportive religious environment can contribute to a better Quality of Life among university students. A research has demonstrated that university students are susceptible to psychological problems. In navigating these challenges, students with strong emotional intelligence (EI) are better equipped to manage stress, build healthy relationships, and achieve academic success.

### 5.1 Recommendations

1. Increase Sample Size and Diversity.
2. Conducting longitudinal studies would allow for the examination of changes in Emotional Intelligence, Religiosity, and Quality of Life over time among university students.
3. Researchers could implement strategies to mitigate self-report bias, such as ensuring confidentiality, providing clear instructions, and using multiple methods of data collection like online method in which participants not feel that they are being observed
4. There should be counseling sessions available in universities for students with mental health issues. This is very crucial for student's mental health.

### 5.2 Limitations

1. One limitation could be the sample size and diversity of the participants. The outcome of the study may not be as broadly applicable to the sample of university students as they may be if the sample size was small or the demographics of the study were not diverse.
2. Longitudinal research would offer more solid proof of the variations over time in these areas between males and girls attending universities.

Due to the self-reported assessment scales of emotional intelligence, religion, and quality of life used in this study, bias may be present.

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