

An Investigation of Islamic Well-Being and Mental Health

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Abstract The overall aim of this study was to develop the Islamic Well-Being Scale and examine the relationship between mental health and Islamic well-being. In this study, four sub-studies were performed to create the one-factor Islamic Well-Being Scale, perform a confirmatory factor analysis and validate the Islamic Well-Being Scale, differentially predict ill-being and well-being outcomes using the Islamic Well-Being Scale, and compare individuals with different Islamic belief levels using the Islamic Well-Being Scale. In total, 170 adults, 209 adults, 216 theological faculty students and 152 undergraduate educational faculty students participated in each sub-study. Several scales related to well-being and ill-being were used in this study. The Islamic Well-Being Scale was found to be valid and reliable. Islamic well-being was related to certain indicators of well-being and ill-being.

Keywords Islam · Well-Being · Ill-Being · Scale

Introduction

Psychologically healthy individuals function at the optimal level (Deci and Ryan 2000). Therefore, the concept of health should be considered. According to the World Health Organization, health refers not only to the absence of illness in an individual but also to physical, social and psychological well-being. Efforts to explain and increase well-being in the field of positive psychology aim to increase individual health levels (Eryilmaz 2014).

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Well-being studies examine individuals' well-being in terms of overall wellness (Myers et al. 2000), subjective well-being (Diener 1984), psychological well-being (Delle Fave and Bassi 2009; Ryff 1989; Ryff and Keyes 1995), subjective happiness (Lyubomirsky and Lepper 1999), etc. These psychological concepts address the question "How can a person be happy?"

Many factors affect happiness, including individual and environmental factors. The individual and environmental determinants believed to influence happiness are based primarily on empirical studies, and theoretical explanations have been proposed to explain individuals' degree of happiness (Hills and Argyle 2001; Lucas et al. 2003; Lyubomirsky 2001; Myers and Diener 1995). According to Veenhoven (2003), happiness should be evaluated in two important dimensions. From a moral perspective, to be happy is to obey the rules, to act in accordance with the ideals and to live in accordance with the moral principles. An understanding of happiness on the basis of religious beliefs also takes place in the context of moral-moralistic happiness.

There are many religious understandings in the world. One of these understandings is Islam. There are millions of people with Islamic beliefs, and more work needs to be done to understand the factors that affect their well-being (Abu-Raiya and Pargament 2011). The relationship between religion and happiness can be examined from two important perspectives. First, an individual perceives happiness based on his or her point of view. Second, happiness can be perceived from the perspective of the creator; religious texts are keys to this perspective. To understand the happiness and well-being of Muslim individuals, examining the Qur'an, which is the holy book of Islam, is necessary. The Qur'an contains descriptions of how people can be happy along with the foundations of Islam (Joshnloo 2013).

From the Islamic perspective, three important criteria of happiness are evident. First, all Muslims who claim to be Muslims must first believe in the basic principles of Islam (Eryilmaz 2015; Joshnloo 2013; Skinner 2010). Therefore, they must believe in Allah, the prophets, the angels, the Hereafter, fate and scripture (Qur'an, 4/136). In essence, the principles of faith in Islam enable individuals to feel self-confident because they believe in Allah's existence and power and remember and trust Him. According to the Qur'an, "Hearts find peace only by commemoration of God" (Qur'an, 13/28). Second, Islam means surrendering to the will of God (Haque 2004; Husain 1998). In Islam, followers must obey God's divine laws. These rules include evaluating Islamic rituals, ethics, individual and social problems and the solutions to these problems from the perspective of the creator. These divine laws explain how happiness can be reached on Earth and in the Hereafter (Nasr 2003). Indeed, the attainment of happiness on Earth and in the Hereafter by mankind is expressed in relation to the fulfillment of the divine laws as follows: "Whosoever doth the law of Allah, his bans, and his respect, his righteousness is on the right hand of this Lord" (Qur'an, 22/30). The term "Fad/Fardh" describes the rules that should be observed at least at a minimum level. Fulfilling these obligations is necessary for one to be happy on Earth and in the Hereafter (Sajedi 2008). According to the Qur'an, "Allah does not lose the reward of those who do good works" (Qur'an, 9/120–121). Third, individuals must be called to Allah's will to be happy both on Earth and in the Hereafter (Haque 2004; Joshnloo 2013). Therefore, Muslims must avoid the following seven major sins: human killing (Qur'an, 2/85, 178; 4/29, 92–93), adultery (Qur'an, 17/32, 4/15, 25; 24/2–10; 25/68–69; 33/30/65/1), drinking (Qur'an, 2/219; 5/90–91), breaking bonds with relatives (Qur'an, 4/1; 13/21–25), gambling (Qur'an, 2/219; 5/90–91) and bearing false witness against another (Qur'an, 4/135; 5/8; 25/75). To engage in such behavior is to be a party to corruptions that harm the Islamic religion (Qur'an, 4/117; 7/152; 10/32; 57/27).

People can only be happy by believing, fulfilling their obligations and avoiding sin. According to El Azayem and Hedayat-Diba (1994), fulfilling the stated requirements of Islamic belief allows individuals to reach a balanced and healthy physical, mental, social and spiritual state. Serving the creator is the basis of a happy life (Haque 2004; Joshanloo 2013; Skinner 2010). In summary, the definition of Islamic well-being can be obtained from the literature, including both research findings and the Qur'an. Islamic well-being is related to believing, fulfilling obligations and protecting oneself from sin. Because faith involves a very general and more cognitive dimension, it can function as a means to obtain life satisfaction. Fulfilling the Fardh is similar to creating positive emotions, and protecting oneself from sin is similar to avoiding negative emotions.

Religion and spirituality are related to individual happiness (Hills and Argyle 2001; Tellegen et al. 1999; Ellison 1991; Francis and Robbins 2000; Wills 2009). Many studies have investigated religion and well-being (Paloutzian and Park 2005; Pargament and Abu-Raiya 2007; Spilka et al. 2003). Many of these studies focused on Christian populations (Abu-Raiya and Pargament 2011; Hills and Argyle 2001) and Muslim populations (Abdel-Khalek and Lester 2007; Abdel-Khalek and Naceur 2007; Abdel-Khalek and Thorson 2006; Alavi 2007; Baroun 2006; Eryilmaz 2014, 2015). However, studies examining happiness among adherents of Islam are lacking. Most studies have explored individual happiness in terms of Western concepts of well-being. Moreover, in these studies, the definition of happiness is humanistic rather than religious. From a humanistic perspective, happiness is a matter of what happens between birth and death. From a religious perspective, happiness extends to include periods before and after birth and death. Islam and well-being have only been examined theoretically or in review studies (Husain 1998; Joshanloo 2013; Nasr 2003; Sajedi 2008; Skinner 2010). Most scale development studies are based on Islamic religiosity. Abu-Raiya and Pargament (2011) reviewed 14 scale development studies in their literature review. However, no scale that directly measured Islamic well-being was identified in these studies. Abu-Raiya and Pargament (2011) state that studies on Islamic well-being should be conducted separately from studies of well-being in other cultures and should not consider Muslim life, worldviews and communication styles. Moreover, there are very few empirical studies on Islamic well-being because valid and reliable measurement tools are limited, making this an emerging field. Therefore, the present study aims to investigate the relationships between Islamic well-being and mental health.

Methods

The overall aim of this study was to develop the Islamic Well-Being Scale and examine the relationship between mental health and Islamic well-being. Abu-Raiya and Pargament (2011) stated that scale development studies based on the Islamic religion can eliminate many limitations found in different scales designed for different sampling groups. Thus, the first sub-goal of this study was to examine the reliability and validity of the Islamic Well-being Scale.

In the field of positive psychology, well-being-based studies have investigated individuals' well-being under dimensions such as subjective well-being (Diener 1984), psychological well-being (Delle Fave and Bassi 2009; Ryff 1989; Ryff and Keyes 1995) and happiness (Lyubomirsky and Lepper 1999). Revealing the differences between Islamic well-being and those of other well-being structures is necessary. The second sub-objective

of this study was to examine the relationship among Islamic well-being, subjective well-being, psychological well-being and happiness.

Some researchers (Abu-Raiya and Pargament 2011; El Azayem and Hedayat-Diba 1994; Haque 2004; Joshanloo 2013; Nasr 2003) have examined the relationship between Islam and mental health. In most of these studies, the relationship between Islam and mental health was addressed theoretically. The relationship between Islamic well-being and mental health should also be examined empirically. The third aim of this study was to examine the relationship between Islamic well-being and mental health.

Instruments

Four different studies were conducted to understand the relationship between Islamic well-being and mental health. Different and similar scales were used in the four different studies. The scales used in all studies are listed below. The following formula was used to measure subjective well-being in this study:

$$\text{Subjective Well-Being} = (\text{Positive Affect} + \text{Life Satisfaction}) \\ - \text{Negative Affect}$$

Positive–Negative Affect Scale

The Positive–Negative Affect Scale was developed by Watson et al. (1988) and adapted by Gençöz (2000) for a Turkish population. The scale includes 10 positive and 10 negative affect. The “positive affect” sub-dimension has an internal consistency of 0.83, and the “negative affect” sub-dimension has an internal consistency of 0.86.

Satisfaction with Life Scale

The Satisfaction with Life Scale was developed by Diener et al. (1985). The scale was adapted for a Turkish population by Yetim (1993). Yetim (1993) reported that the internal consistency of the scale was 0.76, and the test–retest reliability coefficient was 0.85.

Oxford Happiness Scale

The Oxford Happiness Scale was developed by Hills and Argyle (2001). This scale consists of eight items. The scale was adapted to a Turkish population by Doğan and Çötök (2011). The internal consistency coefficient of the scale was 0.74, and the test–retest reliability coefficient was 0.85.

Psychological Well-Being Scale

The Psychological Well-Being Scale was developed by Diener et al. (2009). This scale consists of eight items. The scale was adapted to a Turkish population by Telef (2013). The internal consistency coefficient calculated for the scale in the adaptation study was 0.80.

Beck Depression Inventory

The Beck Depression Inventory is a self-assessment measure that includes 21 items. The items are evaluated on a graded scale ranging from zero to three according to the severity

of the depression. The score range is 0–63. The reliability and validity of the Beck Depression Scale were evaluated by Hisli (1989), and the internal consistency coefficient was 0.90.

Domain General Perceived Control Scale

The Domain General Perceived Control Scale was developed by Eryılmaz (2007). This scale is a four-point Likert-type scale. The Cronbach's alpha coefficient was 0.71. The test–retest reliability was 0.76.

Self-Esteem Scale

The Self-Esteem Scale was developed by Tafarodi and Swann (2001) and includes 16 items. Self-esteem is evaluated in two dimensions known as “self-love” and “self-efficacy.” This scale was adapted for a Turkish population by Dogan (2011). The internal consistency of the “self-love” and “self-efficacy” sub-scales was 0.83 and 0.74, respectively.

Brief Symptom Inventory

The Brief Symptom Inventory, which was developed by Derogatis (1992), is a 53-item scale designed to capture psychiatric problems in various medical situations. The sub-dimensions of this scale include negative self, depression, somatization, hostility and anxiety. This scale was adapted for a Turkish population by Şahin et al. (2002). The Cronbach's alpha internal consistency coefficient obtained from the total points of the scale in three separate studies ranged from 0.55 to 0.86, and that obtained for the sub-scales ranged from 0.96 to 0.95.

Islamic Religiosity Scale

The Islamic Religiosity Scale was developed by Uysal (1995). This scale contains the following two sub-dimensions: Faith and Worship. The internal consistency coefficient for the whole scale was 0.80.

Meaning of Life Scale

The Meaning of Life Scale was developed by Steger et al. (2006). The scale assesses the search for and presence of meaning in life. It was adapted for a Turkish population by Akin and Tas (2015). The internal consistency coefficient of the search for meaning sub-scale was 0.77, and that of the presence of meaning sub-scale was 0.83 in the adaptation study. The test–retest reliability coefficients obtained over a 4-week period were 0.89 for the search for meaning sub-scale and 0.92 for the presence of meaning sub-scale.

Study 1: Creating a One-Factor Islamic Well-Being Scale

The purpose of this study was to create and validate a measure that examines Islamic well-being. The scales were evaluated by conducting face-to-face individual interviews. In this study, the Oxford Happiness Scale, Positive–Negative Affect Scale, Satisfaction with Life Scale, Psychological Well-Being Scale and Beck Depression Scale were evaluated in conjunction with the Islamic Well-Being Scale.

Methods

Participants

The participants included 170 adults (82 males and 88 females, mean age = 38.58 years, age range = 24–73 years). These adults lived in the Central Anatolia region of Turkey and maintained an Islamic faith (Sunni Muslims). In total, 78 of the participants perceived themselves as having a modest faith level in Islam, and 92 of the participants perceived themselves as having the highest level of faith in Islam. In this study, 50 individuals were single, 117 individuals were married and 3 individuals were divorced. In total, 75 individuals held undergraduate degrees, 45 individuals held high school degrees, 15 individuals had a primary school level of education, 13 individuals held master's degrees, 9 individuals had a middle school level of education, and 9 individuals held doctorate degrees. To determine the test–retest reliability of the scale, 40 adults (20 females and 20 males between 27 and 58 years of age) were assessed using the Islamic Well-Being Scale over a 2-week period.

Islamic Well-Being Scale Items The Qur'an was analyzed by three experts who had received theological education at the doctoral level to establish the items of the Islamic Well-being Scale. The analysis unit included cues and direct orders. Based on this analysis, terms addressing assumptions, beliefs and avoidance of sin were used to examine their relationship with well-being. Based on these examinations, we identified two expressions that indirectly and directly expressed assumptions, beliefs and avoidance of sins and examined their relationship to well-being. In this study, verses that directly addressed assumptions, beliefs and avoidance of sin were included in the evaluation. According to the analysis, 19 biblical orders contained commandments on Allah, prophets, angels and the Hereafter (Qur'an, 2/13, 41; 2/91; 3/79, 84; 3/193; 4/47, 136, 170, 171; 5/111; 7/158; 9/86; 22/54; 42/15; 46/31; 57/7, 28; 64/8). For instance, verse 4/136 of the Qur'an states the following: "O you who believe! Believe in God, His messenger, His prophet, and the temple he has sent down beforehand. Whoever denies Allah, His angels, His books, His messengers, and the Day of the Hereafter, has departed from the right path." According to the analysis, 40 direct biblical orders were related to avoiding sin (Qur'an, 2/85, 178, 21; 4/1, 5, 25, 29, 32, 92, 93, 117, 135; 5/8, 90, 91; 6/151; 7/152; 10/32; 13/21, 22, 23, 24, 25; 17/31, 32, 33; 24/2–10; 25/68, 69, 75; 33/30; 57/27; 65/1). For instance, verse 5/32 of the Qur'an states the following: "Whoever killed someone who did not kill anyone, or who did not make a mess on the earth, seems to have killed all people." According to the analysis, 37 instructions were given as direct orders regarding the obligations of prayer, fasting, pilgrimage and zakat (Qur'an, 2/43, 45, 83, 110, 153, 183, 185, 187, 196, 238; 4/77, 177; 5/2; 7/29; 10/87; 11/114; 14/31; 17/78; 20/130, 132; 22/27, 29, 77; 24/56; 29/45, 56; 30/31;

58/13; 62/9; 73/20; 76/26; 98/5). For instance, verse 2/43 of the Qur'an states the following: "Make prayer, give zakat, and bow down with those who are in front of Allah."

Then, qualitative interviews were conducted with 30 individuals aged 25–60 years to create the items contained in the Islamic Well-being Scale. The interviews were conducted in the form of a focus group. The question "What is Islamic well-being to you?" was asked openly during the interview. A sentence-based content analysis technique was applied to the answers provided. According to the views of all participants, the following definitions were identified: faith, fulfilling assumptions, avoiding sin and being happy and satisfied with participating in these activities. Three example definitions are provided below.

P1. "It is the comfort of the heart and the conscience of the individual to fill one's heart with the imposition of the orders and prohibitions of Islam in all areas of life."

P2. "After a Muslim believes according to and fulfills the commandments of Allah, he is pleased with it. If one thinks that he fulfills what he has to in the triangle of faith, worship and avoidance of sin, Islam thinks that it is peaceful and happy."

P3. "The feeling of joy is felt after fulfilling the requirements of the Islamic religion. As the individual believes and abides by the commands of religion and avoids his prohibitions, he is pleased to see himself in an important position in terms of religion."

Based on the common themes described above, a nine-point, four-point graded pre-trial scale form was created. This form was reviewed in terms of form, meaning and expression by three specialists with Ph.D. degrees in the fields of educational psychology and measurement and evaluation. Then, the study was performed using this form.

Results

Initial Analyses of the Scale Construction: Exploratory Factor Analyses

Before the analysis, the Kaiser–Meyer–Olkin (KMO) coefficient and the Bartlett's test of sphericity values were examined. According to the results, the KMO value was 0.911 ($p < 0.01$), and Bartlett's test of sphericity was $1121.063 = (p < 0.01)$. The sample size was sufficient and met the assumption of multivariate normality. Then, exploratory factor analyses (maximum-likelihood extraction/promax rotation) were applied to the items.

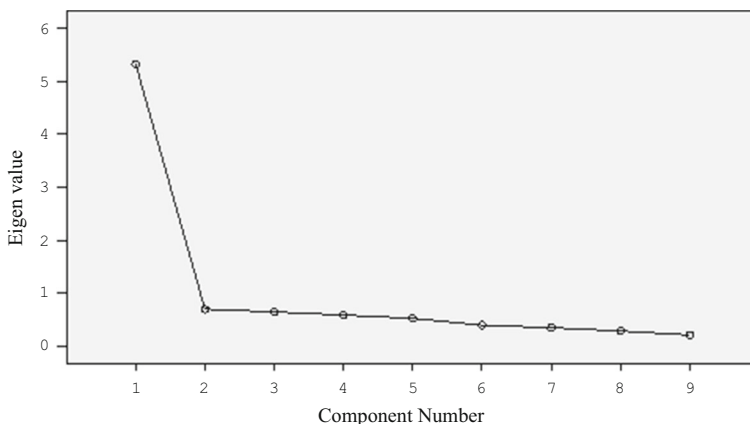


Fig. 1 Scree plot

According to the scree plot examination, a one-factor (Fig. 1) solution revealed the simplest structure and greatest interpretability. Nine items (Table 1) produced one factor with an eigenvalue greater than 5 (5.865), accounting for 65.169% of the variance.

Reliability

The internal reliability was used to determine the reliability of the scale. In addition, the test–retest reliability was assessed over 2 weeks using 40 adult participants and was found to be 0.89. The Cronbach’s alpha value of the scale was 0.93.

Islamic Well-Being and Meaning of Life: External Validity and Possible Antecedents of Islamic Well-Being

According to the Pearson correlation results, there was a significant relationship between present meaning and Islamic well-being ($r = 0.33$; $p < 0.01$). No significant relationships were observed between search for meaning and Islamic well-being. When Islamic well-being was regressed on the meaning of life, presence of meaning, but not search for meaning, became a significant predictor ($\beta = 0.33$).

Differential Prediction of Well-Being Outcomes Using the Islamic Well-Being Scale

To assess the discriminant validity of the one-factor IWB, the well-being outcomes (subjective well-being = (life satisfaction + positive affection) – negative affection; Oxford happiness, depression and psychological well-being) were regressed on the single factor in a series of four regressions to test a priori expectations of differential prediction (Table 2).

First, the Oxford Happiness Scale was examined, and the Islamic Well-Being Scale was hypothesized to be its predictor ($\beta = 0.31$). Second, the predictability of subjective well-being by the Islamic Well-Being Scale was evaluated ($\beta = 0.30$). Next, the predictability of psychological well-being by the Islamic Well-Being Scale was evaluated ($\beta = 0.26$). Finally, the predictability of depression by the Islamic Well-Being Scale was evaluated ($\beta = -0.18$).

Table 1 Items and loadings

Items	Loading
1. I endeavor to make religious assumptions in my daily life	0.883
2. I am happy to do what I need to do to protect myself from sin in my daily life	0.836
3. I exhibit behaviors (read the Qur’an or Tafsir, worship) that enhance my faith in my daily life	0.827
4. I do what I need to do to protect myself from sin in my daily life	0.819
5. I am happy to make an effort to meet the requirements of religion/Fardh in my daily life	0.816
6. It is my most important purpose to fulfill the requirements of religion/Fardh in my daily life	0.799
7. I think how I can increase my faith in my daily life	0.785
8. I think how I will be protected from sin in my daily life	0.761
9. I am happy to make an effort to increase my faith in my daily life	0.727

Table 2 Regressions predicting the well-being indicators in the Islamic Well-Being Scale

	Well-being indicators beta			
	Regression 1: Oxford happiness	Regression 2: Subjective well-being	Regression 3: Psychological well-being	Regression 4: Depression
Islamic Well-Being	0.31**	0.30**	0.26**	- 0.18*

* $p < 0.05$; ** $p < 0.01$

Study 2: Confirmatory Factor Analysis and Validity of the Islamic Well-Being Scale

The purpose of this study was to examine the Islamic Well-Being Scale using a confirmatory factor analysis and investigate the validity of the Islamic Well-Being Scale.

Methods

Participants

The participants included 209 adults (109 males and 100 females, mean age = 34.09 - years, age range = 23–74 years). The adult participants lived within the Central Anatolia region of Turkey and maintained Sunni faith in Islam. Of the participants, 152 participants perceived themselves as having a modest level of faith in Islam, 48 participants perceived themselves as having the highest level of faith in Islam, and 9 participants perceived themselves as having the lowest level of faith in Islam. In total, 88 individuals were single, 118 individuals were married and 3 individuals were divorced. In this study, 109 individuals held undergraduate degrees; 11 individuals held high school degrees, 44 individuals had a primary school level of education; 6 individuals held master's degrees, and 39 individuals had a middle school level of education.

Measures

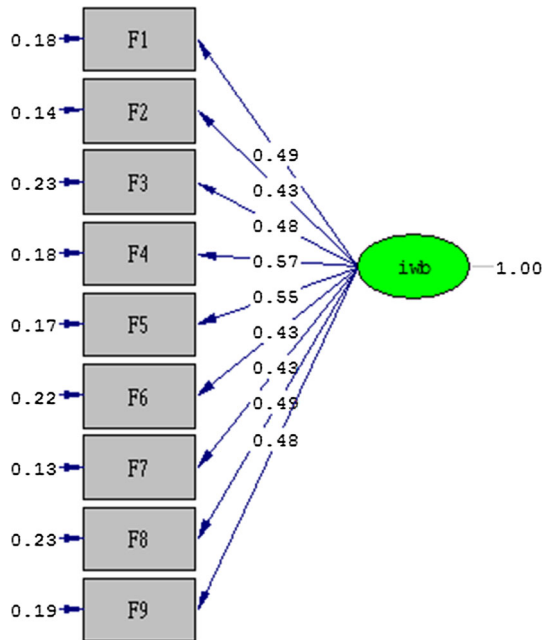
In this study, the Oxford Happiness Scale, Positive–Negative Affect Scale, Satisfaction with Life Scale, Domain General Perceived Control Scale and Self-Esteem Scale were used in conjunction with the Islamic Well-Being Scale.

Results

Confirmatory Factor Analyses and Validity of Scale Construction

The confirmatory factor analyses were performed using the one-factor model. The model was tested using the maximum-likelihood estimation in LISREL Version 8.54. As expected, the model fit the data well. $\chi^2(27, 209) = 53.64$; $p < 0.01$. The fit indices were identified as NFI = 0.98, NNFI = 0.98, CFI = 0.99, IFI = 0.99, RFI = 0.97, GFI = 0.95 and AGFI = 0.91. These indices and RMSEA = 0.069 indicated a fair to good fit (Fig. 2).

Fig. 2 Results of the confirmatory factor analyses



External Validity of Islamic Well-Being

The validity of the scale was examined using the Islamic Religiosity Scale. The belief dimension of the Islamic Religiosity Scale had a weak but positive ($r = 0.157, p < 0.05$) association with the Islamic Well-Being Scale; the dimension of worship was moderately and positively ($r = 0.445; p < 0.01$) associated with the Islamic Well-Being Scale. Furthermore, the regression analysis revealed that the total score of the Islamic Religiosity Scale significantly predicted Islamic well-being ($\beta = 0.38$).

Differential Prediction of Well-Being Outcomes Using the Islamic Well-Being Scale

To assess the discriminant validity of the one-factor IWB, the well-being outcomes (subjective well-being = (life satisfaction + positive affection) – negative affection; oxford happiness, perceived control and self-esteem) were regressed on the one-factor

Table 3 Regressions predicting the well-being indicators in the Islamic Well-Being Scale

	Well-being indicators beta			
	Regression 1: Oxford happiness	Regression 2: Subjective well-being	Regression 3: Perceived control	Regression 4: Self-esteem
Islamic Well-Being	0.41**	0.39**	0.30**	0.43**

* $p < 0.05$; ** $p < 0.01$

scale in a series of four regressions to test the a priori expectations of differential predictions (Table 3).

First, the Oxford Happiness Scale was examined, and the Islamic Well-Being Scale was hypothesized to be its predictor ($\beta = 0.41$). Second, the predictability of subjective well-being by the Islamic Well-Being Scale was assessed ($\beta = 0.39$). Next, the predictability of perceived control by the Islamic Well-Being Scale was evaluated ($\beta = 0.30$). Finally, the predictability of self-esteem by the Islamic Well-Being Scale was assessed ($\beta = 0.43$).

Study 3: Differential Prediction of Ill-Being and Well-Being Outcomes Using the Islamic Well-Being Scale in Theological Faculty Students

The purpose of this study was to examine the Islamic Well-Being Scale as it relates to ill-being and well-being outcomes in theological faculty students.

Participants

The participants included 216 theological faculty students (109 males and 137 females, mean age = 21.96 years, age range = 17–26 years). The students lived in the Central Anatolia region of Turkey. In total, 98 participants perceived themselves as having a modest level of faith in Islam, and 118 individuals perceived themselves as having the highest level of faith in Islam. In total, 206 individuals were single, and 10 individuals were married.

Measures

In this study, the Oxford Happiness Scale, Positive–Negative Affect Scale, Satisfaction with Life Scale, Psychological Well-Being Scale and Brief Symptom Inventory were used in conjunction with the Islamic Well-Being Scale.

Results

Islamic Well-Being could predict negative self ($\beta = -0.33$) and anxiety ($\beta = -0.25$). Islamic Well-Being also predicted depression ($\beta = -0.24$) and somatization ($\beta = -0.23$). Finally, Islamic Well-Being could predict hostility ($\beta = -0.21$) (Table 4).

Table 4 Regressions predicting the well-being indicators in the Islamic Well-Being Scale

	Ill-being indicators beta				
	Regression 1: Depression	Regression 2: Anxiety	Regression 3: Negative self	Regression 4: Somatization	Regression 5: Hostility
Islamic Well-Being	– 0.24**	– 0.25**	– 0.33**	– 0.23**	– 0.21**

* $p < 0.05$; ** $p < 0.01$

With respect to psychological well-being, Islamic Well-Being was hypothesized as its predictor ($\beta = 0.44$). Islamic Well-Being also predicted subjective well-being ($\beta = 0.39$) and Oxford happiness ($\beta = 0.28$) (Table 5).

Study 4: Comparison of Individuals with Different Islamic Belief Levels in Terms of Islamic Well-Being

The purpose of this study was to compare individuals with different Islamic belief levels using the Islamic Well-Being Scale. Individuals were assigned to the following four groups according to the level of their Islamic beliefs: those who have no faith, those who have low beliefs, those who have moderate beliefs and those who have strong beliefs. One-way analysis of variance was used to compare the groups.

Methods

Participants

The participants included 152 undergraduate educational faculty students (54 males and 98 females, mean age = 22.26 years, age range = 18–28 years). The students included individuals who lived in the Central Anatolia region of Turkey. In total, 40 participants perceived themselves as having a modest level of faith in Islam; 35 participants perceived themselves as having the highest level of faith in Islam; and 38 participants perceived themselves as having a low level of faith in Islam. In total, 39 participants perceived themselves as non-believers who did not have faith in Islam. In this study, 147 individuals were single, and 5 individuals were married.

Measures

The Islamic Well-Being Scale was used in this study.

Results

According to a one-way analysis of variance, a difference exists among the groups in terms of Islamic well-being ($F(3, 152) = 252.230$; $p < 0.01$). In terms of the level of Islamic well-being, the people with the highest scores perceived themselves as having high levels of Islamic beliefs, and their mean scores differed significantly from those in the other groups ($= 31.40$, $p < 0.01$). In terms of the level of Islamic well-being, those with the

Table 5 Regressions predicting well-being indicators from Islamic Well-Being

	Regression 1: Oxford happiness	Regression 2: Subjective well-being	Regression 3: Psychological well-being
Islamic Well-Being	0.28**	0.39**	0.44**

* $p < 0.05$; ** $p < 0.01$

second highest scores perceived themselves as having medium levels of Islamic beliefs; the scores in this group were significantly higher than those with a low level of Islamic beliefs and non-believers (23.15; $p < 0.01$). In terms of the level of Islamic well-being, those with the third highest scores perceived themselves as having a low level of Islamic beliefs, and their mean scores were higher than those of the non-believers (19.97, $p < 0.01$) but significantly lower than those of the individuals in the other groups. The non-believers had the lowest scores, and these scores significantly differed from those in the other groups (9.89, $p < 0.01$). Therefore, the level of construct distinctiveness in the Islamic Well-Being Scale is high (Fig. 3; Table 6).

Discussion

This study aimed to develop a scale to measure Islamic well-being and examine the relationship between mental health and Islamic well-being. According to the results of the study, the Islamic Well-Being Scale was valid and reliable. In addition, the relationships between Islamic well-being and the mental health indicators were in the expected direction.

In the literature, the relationships between religion and well-being have been investigated using such scales as the Religion Attitude Questionnaire (Sahraian et al. 2013), the Religiosity Scale (Achour et al. 2015) (self-rated scales of religiosity and strength of religious belief (Abdel-Khalek 2010)), the Islamic Religiosity Scale (IRS) (Tiliouine et al. 2009) and religious commitment (Achour et al. 2017). These scales use individual characteristics to measure how religious individuals are or how much they depend on their religion. Instruments that define or directly measure Islamic well-being are lacking in the literature. This study revealed that religiosity in Islam and Islamic well-being differs from each other. Therefore, this study contributes to the literature because it provides a scale that can directly measure Islamic well-being. In addition, while theoretical and hypothetical explanations have been provided to explain the relationship between well-being and Islam (Haque 2004; Joshanloo 2013), empirical studies have not been conducted. This study expands the scope of the explanations because it empirically examined Islamic well-being.

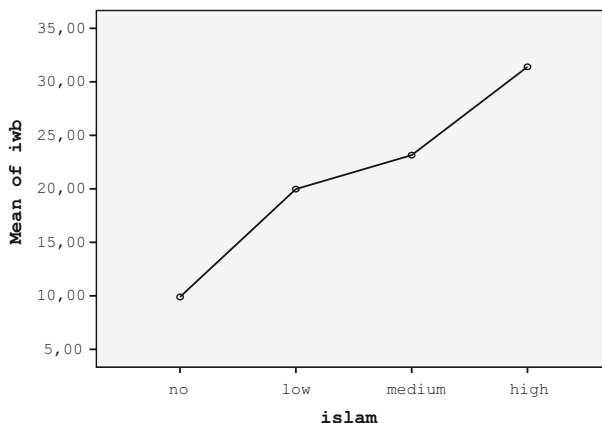


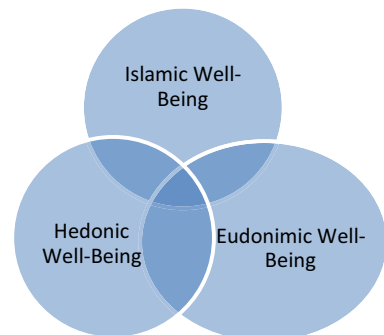
Fig. 3 Islamic Well-Being (IWB) and level of Islamic beliefs

Table 6 Descriptive statistics

Indicators	Belief levels	<i>N</i>	<i>M</i>	<i>SD</i>
Islamic Well-Being	I have no faith	39	9.89	3.22
	My belief is low	38	19.97	4.02
	My belief is medium	40	23.15	3.07
	My belief is high	35	31.40	3.25

According to the results of this study, there are as many differences as there are similarities between other types of well-being and Islamic well-being. Thus, the concepts of well-being and Islamic well-being in modern psychology can be directly compared. First, subjective well-being and Islamic well-being are comparable. Secular subjective well-being does not have to be a measure or a limit to increasing pleasure. However, Islam does not reject pleasure (Joshani 2013). Islam argues that individuals should increase or protect their subjective well-being based on their place in the Hereafter, where people cannot hurt their beliefs or hinder their ability to bestow favors on others. Notably, individuals can reduce their negative emotions and obtain satisfaction in their lives using the concept of “moderated hedonism.” The eudaimonic approach to well-being posits that humans have innumerable capabilities and that individuals can attain a good life only when they realize these internal capacities (Annas 2000; Haybron 2000; Slife 2012). Islam provides a good life according to the definition of well-being and the capacity of the human being, but there are differences in the source of the capacitance. According to Islam, people are the deities of God on Earth. Personalities are mirrors that reflect the names of God, which are manifest when people exhibit their talents (Fig. 4).

According to the results of this study, there is a weak positive relationship between Islamic well-being and mental health. Many reasons explain this relationship, such as the view of Islam on life, humans and happiness. According to Islam, the mind, heart and soul are required to reach man’s ultimate reality, which reveals the ultimate knowledge and happiness that is pre-emptive of a healthy mind. Islamic scholars believe that virtues and a good character will emerge by declining *nafs-i emmareyi* (animal spirit) and *nafs-i lavamah* (logic soul), which directs human behavior according to the thoughts of the body angels. Happiness is in the heart of man in Islam. Mental calmness, calmness, feelings of well-being and comfort are the indicators of happiness. Happiness is the result of proper behavior both internally and externally, and a strong belief is the main source of happiness. Allah stated that “Whoever acts properly as a believer, we will bestow a good life on him

Fig. 4 Comparison of Islamic Well-Being and different types of well-being

who cannot go astray or suffer from my advice. But whoever turns away from my advice lives a difficult life” (Quran 16: 97). Ghazali stated in his book, “The Alchemy of Happiness,” that happiness can only be found by turning to God. To understand life and obtain happiness, one must understand himself/herself as if he/she were God and the world and that he is a lifesaver. One can only obtain true peace and maintain long-term purity by submitting to the will of God and following his rules (Husain 1998, p. 282). To achieve happiness in this world and the world to come, Muslims must choose to experience happiness in the Hereafter. In Islamic philosophy, happiness and apocalyptic science are interrelated. According to Islam, adherent Muslims can live in this world and the other world with positive feelings, such as peace, satisfaction, happiness and gratitude (Joshnloo 2013). There are approaches that treat happiness as a departure from the id (Khademi 2009; Mattila 2011) and those that deny, ignore or kill the id. However, to be a human being is a part of the id personality, and the id only dies when the individual does. Another perspective in Islamic terms is not to kill the id but to fulfill its wishes and anticipations while meeting Islamic criteria. Therefore, satisfaction based on the rules of instinct will make people happy to a certain extent. The accuracy of this explanation is indicated by the results of this study.

Given these explanations, it is necessary to underline the important points of Islamic well-being. Islamic well-being recommends modest pleasure rather than unlimited pleasure. Happiness derived from personal growth and capacity building is more important in the Hereafter than in this life because of the limited scope for personal growth and capacity building in the secular world. Islam views well-being in terms of the afterlife and its possibilities because compared to eternity, life on earth is but a drop in the ocean.

According to Abu-Raiya and Pargament (2011), scale development studies based on Islamic religions have limitations in their reliability and validity. For example, concurrent validity requires one or two outcome variables, and these scales are limited if they are developed without consideration of different samples. This study examined the reliability and validity of the Islamic Well-Being Scale using different variables and different samples. Therefore, this study has strong reliability and validity. However, Abu-Raiya and Pargament (2011) also stated that developed scales should be tested on international Muslim samples. Further studies can be performed using the scale developed in this study in international Muslim samples.

Various studies examining the relation between mental health and religiosity have been carried out on Muslim societies. For instance, the relations among religiosity, health, happiness and anxiety were examined in Kuwaiti adolescents (Baroun 2006). Relationships among religiosity, alexithymia, emotional intelligence, self-consciousness and psychological adjustment have also been studied (Ghorbani and Watson 2006). The influence of religious coping on the mental health of disabled Iranian war veterans (Aflakseir and Coleman 2009) and suicide beliefs and behavior among young Muslims and Hindus in the UK have been studied (Kamal and Loewenthal 2002). Similar study can be done using the Islamic Well-Being Scale in some countries can contribute to the literature in the future.

Compliance with Ethical Standards

Conflict of interest All authors declare that they have no conflict of interest.

Appendix: İslami İyi Oluş Ölçeği (İİÖÖ)

Aşağıda dini inançlarınızla ilgili ifadeler yer almaktadır. Her ifadeyi size uygunluğu açısından değerlendiriniz.

	Hiç uygun Değil	Uygun Değil	Uygun	Tamamen uygun
1				
2				
3				
4				
5				
6				
7				
8				
9				

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