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Analysis of Relationship between Character Strength and Religiosity of University and Madrassa Students

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ARTICLE DETAILS	ABSTRACT
<p>History: Accepted 29 January 2022 Available Online February 2022</p>	<p><i>This study explores the religiosity and character strength amongst university and madrassa students in Punjab, Pakistan. Additionally, the study determined the relationship between character strength and religiosity of madrassa and university students. The convergent mixed-method research design was applied for the study. The survey sample consists of 896 respondents selected through a multi-stage sampling technique. This sample includes 640 students (320 from universities and 320 from madrassas) and 256 teachers/heads of institutions (128 from universities and 128 from madrassas). The researcher used two instruments to gather data from the participants. Two research questionnaires were developed that included sixty items in a survey format. At the same pattern, the semi-structured interview schedule contains 14 open-ended questions regarding character strength/religiosity was composed. The views of teachers and heads of departments/institutions were acquired through a semi-structured interview schedule to determine the role of these institutions in developing religiosity and promoting character strength among students. The data were analyzed using descriptive and inferential statistical procedures i.e. Pearson correlation coefficient, regression analysis and mean scores. A significant and strong relationship between character strength and religiosity is reported, which leads to the fact that an increase in students' religiosity may increase their character strength and vice versa. Religiosity was significantly associated with a large number of character strengths of students. The present study found a positive and statistically strong relationship between the character strength and religiosity of students. The study recommends extensive and comprehensive research covering public and private universities and madrassas.</i></p>
<p>Keywords: Religiosity, Character Strength, Relationship, University Students, Madrassa Students</p>	
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1. Introduction

Character strength is defined as a positive personality attribute that has a positive impact on the emotional, rational, and operational spheres of a student's life (Niemic, 2013; Park, Peterson & Seligman, 2004). Character strength is related to promoting the active development of youth (Park, 2004; Ahmed, 2009). Character strength is expected to contribute to a better life for oneself and others by using their abilities to help others (Peterson & Seligman, 2004; Wagner et al. & Ruch, 2020). In addition, character strength can be explained by pluralism or a "family of positive traits" (Park and Peterson, 2009), because positive character strength is often combined with other advantages (Park et al., 2004; Hölscher, 2020). Character strengths provide a positive framework that can improve personal, group, and institutional functions (Peterson and Seligman 2004, Lavy, 2020). The benefits of these character strengths have existed for thousands of years. For example, in many religions and cultures, forgiveness is expected to be a source of mental and physical satisfaction (McCullough, 2000). Other character strengths, such as kindness, personal intelligence, and self-esteem have become more important. (I. Plato, 1966, Karriis et al., 2020).

The best focus of positive education is to bring out the difficulties and hindrances of students. Thus, the backbone of teaching character strength includes kindness and self-control for positive intervention (Vuorinen & Uusitalo-Malmivaara, 2019). In positive psychology, character strengths are the central field of human strengths. These strengths identified the universal strengths and cultures. Peterson and Seligman, (2004) pointed out 24-character strengths which are divided into different categories such as (i) wisdom, (ii) courage, (iii) humanity, (iv) justice, (v) temperance, and (vi) transcendence. These strengths are the durable attributes of a person. The presence of character strengths in cross-cultural research is indeed a universal one (Schutte & Malouff, 2019). Furthermore, these strengths are valued morally and universally with individual differences that exist in the lifespan of a person. Character strengths based on the scientific literature and historical surveys. Zhang and Chen, (2018) study support Peterson and Seligman, virtues in action classification of twenty-four-character strengths with six core virtues. Consequently, character strength predicts psychological well-being. Emotional and interpersonal strength in character with relating to subjective well-being. The positive dimensions of character strength focused on environmental dominance and autonomy of wisdom (Demirci & Ekşi, 2018).

Religious organizations and grassroots communities often focus on the same goals and experiences to gain a stable sense of community (Erickson, 1965; Ahmed, 2009). The religious belief support role of trusted mentors, such as like-minded parents and friends, who can help cultivate positive values and beliefs as the basis for youth support (Busseri et al., 2006; Jessor et al., 1998; Ahmed, 2009). The establishment of interpersonal relationships between adults provides a framework in which young people can work and establish their status in society (Erikson, 1965, 1968; Ahmed, 2009). However, religious institutions help young people develop self-regulation skills. These institutions provide opportunities to simulate pro-social behaviour in a structured environment. They also protect young people from anti-social behaviour (Cook, 2000; Ahmed, 2009). Therefore, the religious environment encourages the development of young people's self-esteem and provides a set of beliefs (Cook, 2000).

Religion plays an important part in the life of people to shape their behaviour and attitudes (Zamani-Farahani and Musa, 2012; Ullah and Hameed, 2021). It is important that religion influence on moral and ethical values of people through the provision of Islamic principles and religious philosophies. Several times in the life of people they follow Islamic values and act on these principles

of religion (Niazi, Ghani, & Aziz, 2019; Ullah and Hameed, 2021). Religion Islam has the most popular or second-largest religion in the modern world it has also fifty Muslim countries in the world. Moreover, sixty-two percent of the Muslim population lives in the Asia region, and people heart-to-heart follow the religion of Islam. Therefore, with more than two hundred million population of people, Pakistan stands as the third-largest Muslim country. The majority statistics of the Muslim population in Pakistan is approximately 96% which is equal to eleven percent of the Muslim world (Niazi et al., 2019; Ullah and Hameed, 2021).

The concept of religiosity has long been known in the fields of education and philosophy. During recent years, a going interest has been witnessed in the concept of religiosity among the scholars and practitioners in the field of positive psychology (Berkowitz & Bier, 2004, Damon & Lerner, 2008, Lapsley & Narvaez, 2006, Peterson & Seligman, 2004, Shubert, 2018). According to Karl Marx, religion can offer hope of supernatural intervention to solve problems on earth. Humans try to do anything significant to help improve their current conditions. Jung, Carl (2020) declares that religion is one of the many psychological attitudes people adopt towards life. He does not confine religiosity to any specific type, but he does place its value in how much a person is willing to place any specific thing as something they value. Alshehri and Fotaki, (2019) describe religiosity as a belief in Almighty Allah with commitment and following the principles of Allah. Pratono, (2019) suggests that the background of religiosity is to influence the behaviour and attitudes of humans. Religiosity describes the practices of social and personal expressions of connections to the purity of the soul. According to Łowicki, and Zajenkowski, (2020) religiosity appears as the participation of people in social structure relates to religion and formal outward.

2. Literature Review

According to Niemiec and Pargament, (2020) character strengths are defined as universal and positive traits of people that identify positive outcomes. Khanna and Proctor, (2021) said that character strength is a group of positive traits and behaviours of youth personality. Strengths of youth generate personal accomplishment and a sense of family relationships with academic development. The evidence from diverse cultures supports that good character promotes positive outcomes. Furthermore, these strengths are valued morally and universally with individual differences that exist in the lifespan of a person. Character strengths based on the scientific literature and historical surveys. Zhang and Chen, (2018) study support Peterson and Seligman, virtues in action classification of twenty-four-character strengths with six core virtues. Consequently, character strength predicts psychological well-being. Emotional and interpersonal strength in character with relating to subjective well-being. The positive dimensions of character strength focused on environmental dominance and autonomy of wisdom (Demirci & Ekşi, 2018).

Therefore, it is concluded that life and positive functioning possess strengths in a direction to achieve a better life. Although, it is a difference of clarity in using and possessing strengths. For example, if a person was creative mind but he never makes use of this skill, he is unlikely to earn benefit from that strength. A person has a high level of creativity and gets benefits from experiencing accomplishment (Zhang & Chen, 2018). The teaching of character along with strengths in students should be appreciated in academic and traditional subjects because it expands mutual respect among class fellows. This means that social bonding in the classroom promotes heterogeneous learning and teacher-student relationship enhance behavioural and emotional engagement (Vuorinen & Uusitalo-Malmivaara, 2019). The character strength model was applied in various settings of universities with individual disabilities. The specific value of strengths depends on the situation

because that model reflects in individuals to integrate their plans and actions. It is possible when individuals increase their character strength by identifying important strengths and their use (Schutte & Malouff, 2019). As noted by Littman-Ovadia and Freidlin, (2020) the degree of strengths expression depends on individual situation as adopting Aristotle approach in specific strength use. The strengths of an individual retain the potential benefit with a specific situation. Aristotle classified the individual strengths in three categories: the underuse strength of unexpressed situations; the overuse of overexpressing situations; the optimal use of appropriate expressions in each situation.

Moreover, the character strength application and promotion shape the leaders and future citizens in our society. Therefore, education is not considered as another field in which strengths of character can be applied. Although the need for character strength in use and development is crucial and young people contribute to changing human communities of the twenty-first century (Lavy, 2020). Character strength relates to prosocial strength that encourages kindness and gratitude. The previous research found that character strength relates to a positive personality. Classification of character strength encourages the recipient. Then, individuals have high encouragement that fell a sense of social connection. The character practice of an individual cultivates a positive view that enhances psychological well-being (Wang & Li, 2020). As cited by Noronha and Campos, (2018) traits of character strengths are important for human development because they contribute to self-confidence and social responsibility. Thus, most authors explain psychological ingredients that lead people to own good and other societies. The construct of religiosity is a difficult task to define (Farhan and Rofi, 2021). The notion of religiosity first comes from western traditions that reflect people's religious phenomena. The etymology of the word religiosity refers to "religious" and their roots connect with the Latin word *religio*. Religiosity in the conceptual point of view describes as spirituality, piety, and obedience. The aspect of religiosity devotes religious belief and religious activities in the frustrated world of people (Farhan and Rofi, 2021). The person's religiosity teaches the important values of religion and individuals to believe in the reality of ALLAH (SWT), (Olufadi, 2017; Farhan and Rofi, 2021).

The multidimensional aspect of religiosity gives the phenomena of self-satisfaction. Stark & Glock (1965); Farhan and Rofi, (2021) stated that religiosity in a person consists of five dimensions belief in ALLAH (SWT), prayer, the experience of good or bad, intellectual religious matters, and paying respect to other peoples in accordance to religious education. Islam is the religion of peace and it has made in the prosperity of humans and other creatures. In Islam, there are three vital elements for every human being first, one is faith in ALLAH (SWT) as a means to act prayer, second is the imam which guides the people the system of knowledge and provides understanding to belief in ALLAH (SWT). At last the third is Ehsan the representation of the reality of ethical principles and spiritual concepts (Sahih al-Bukhari, Vol. 6, Book 60, Number 300, Ḥadīth 47). Islamic religiosity plays a healthy part in the life of human beings. The system of Islam is believed to influence the moral values, positive habits, and better lifestyles of human beings. Therefore, religiosity is known to encourage people's behaviour, life satisfaction, and various dimensions of people's wellbeing. Fatima et al., (2017) explain the positive effect of religion on human life cannot be discarded because Islam refers to moral guidelines for learners. Islam is the only religion of the world that encourage their followers to compete in seeking knowledge. The students who learn Islamic religiosity tend to know Islamic teaching about the importance of religious knowledge. Being a Muslim and a follower of Islam, it is important to be an outstanding learner. Islam encourages students to study the religious norms and values of morality.

The literature on religiosity research shows that if students have interested in religious learning, they have high enthusiasm. Religion display a positive element of culture in the civilized society that diffuses the permeates of people life either they believe in religion or not (Hamza, (2010); Yahya and Saad, (2015). Johnstone, (1975); Yahya and Saad, (2015) stated that religion provides a system of practice and belief which dictates peoples to respond to a supernatural reality. The influence of religion promotes the goals of people and religion motive others to get life satisfaction. The dominant role of religion is shaping people's attitudes towards religious services. The laws of religion play a vital and ethical role to shape the lives of people according to their benefit. Faith on ALLAH (SWT) provides the reasoning, knowledge, and foundation for moral life (Yahya and Saad, 2015). Religion acts as the opening of the cognitive world for every individual. Other than that religiosity supports the individual to be committed to their religion, profession, and learning which reflect religious commitment. Religious commitment influences human behaviour and religious attitude.

Although, the religious behaviour of an individual influence his self-identity. The self-identity of a person turns into internalization and expectations offered by religion (Weaver and Angel, (2002); Yahya and Saad, (2015). According to Zuckerman, Siberman and Hall, (2013); Yahya and Saad, (2015) explain the degree of religion as encouraging the involvement of people in all facets of religiosity. Facets of religion are categorized such as supernatural belief and commitments of faith offering to lower anxieties and validate the religious belief. Religiosity is divided into two types intrinsic religiosity and extrinsic religiosity. Allport provides the basic concept of religiosities that impact empirical research (Yahya and Saad, (2015). The author Allport 1960's separated religion and commitment of a person into two types i.e. intrinsic religiosity and extrinsic religiosity. The meaning of intrinsic religiosity endows the framework for individuals to understand the terms of life. Extrinsic religiosity refers to social convention, the comfort of religion, and approach to a shape person self-service and intrinsic religiosity assumed as a person's positive relationship with religious ethics (Donahue, 1985; Yahya and Saad, 2015).

In the context of Pakistan, the study of Zubair and Artemeva, (2018) described gender differences in character strengths; social competence, and peer relations among university students. The findings of the study focus on the functions of cognitive skills and perceptual processes to develop social competence and peer relations in determining the role of learning to shape the student's behaviour. It shows a gap in the literature that was not to explain the acquisition of supportive virtues and social competencies that help the youth to develop positive relations and provide peer relations.

3. Research Hypothesis

- H₀₁: There is a significant relationship between the character strength and religiosity of university students.
- H₀₂: There is a significant relationship between the character strength and religiosity of madrassa students.
- H₀₃: There is a significantly predicted relationship between character strength and religiosity of university students
- H₀₄: There is a significantly predicted relationship between religiosity and character strength of madrassa students

4. Material and Methods

4.1 Research Design

The research design explains the basic structure and guidance for conducting research. The research reflects plans that can be quantitative or qualitative (Merriam & Tisdell, 2015). In the research literature, there are different research designs in the fields of social sciences and education e.g. correlation design, experimental research design, cross-sectional and comparative survey research (Omair, 2015). The mixed-method research design was applied.

4.2 Participants of the Study

In this research study, 10 Bachelor of Sciences students from each selected department ($10 \times 32 = 320$) and 10 Shahadatul Alia and Shahadatul Almiya students from each madrassa ($10 \times 32 = 320$); four university teachers from each department including head of departments ($4 \times 32 = 128$) and 4 madrassa teachers including head of the institution (Nazim) ($4 \times 32 = 128$) were taken conveniently. In this way, the total sample of the study was 896 (640 students and 256 teachers).

4.3 Research Instruments

Two questionnaires and a semi-structured interview schedule were used to gather information from the respondents.

4.3.1 Questionnaire for Students

The student's questionnaires were comprised of demographic information, and thirty items representing character strength on a 5-point Likert scale based on character strength values (justice, honesty, compassion, self-sacrifice, teamwork, work ethics) and thirty items representing religiosity (forgiveness, dutifulness, egalitarian, social support, comfort, self-esteem). At the same pattern, the semi-structured interview schedule comprising 14 open-ended questions on the aspects of character strength and religiosity was developed for teachers and heads of the departments.

4.4 Data Collection and Analysis

The researcher personally visited the universities and madrassas for seeking permission from the head of the institutions. The questionnaires were distributed among the students and they were briefed about the things they would have to take care of while filling in a questionnaire. During collecting questionnaires, the researcher scrutinized them to see any kind of discrepancies therein. Written interview schedules were distributed among the teachers and heads of the institutions of both the university and madrassas after getting permission and planning meeting time. The data were analyzed using descriptive and inferential statistical procedures i.e. Pearson correlation coefficient, regression analysis and mean scores.

5. Results and Findings

Table 1: Level of Character Strength of the University Students

S. No	Main Theme/Sub-themes	Mean Score	Level
	Character Strength of the University Students	4.58	High
1	Moral Character	4.64	High
2	Social Character	4.52	High

Table 1 shows the level of 'character strength' of university students. Data in the table revealed that the level of character strength of the university students is high ($M=4.58$). Likewise, the levels of their 'moral' ($M=4.64$) and 'social character' ($M=4.52$) as components of character strength are also high.

Table 2: Level of Moral Character Strength of the University Students

S. No	Theme/Sub-themes	Mean Score	Level
	Moral Character Strength of the University Students	4.64	High
1	Justice	4.66	High
2	Honesty	4.63	High
3	Compassion	4.62	High

Table 2 represents the level of 'moral character' ($M=4.64$) of university students is high. Data in the table revealed that the level of 'justice' ($M=4.66$), 'honesty' ($M=4.63$), and 'compassion' ($M=4.62$) as indicators of character strength are also high.

Table 3: Level of Social Character Strength of the University Students

S. No	Theme/Sub-themes	Mean Score	Level
	Social Character Strength of the University Students	4.52	High
1	Self-sacrifice	4.34	High
2	Teamwork	4.69	High
3	Work ethics	4.52	High

Table 3 display the level of 'social character' ($M=4.52$) of university students is high. Data in the table revealed that the level of 'self-sacrifice' ($M=4.34$), 'teamwork' ($M=4.69$), and 'work ethics' ($M=4.52$) as indicators of character strength are also high.

Table 4: Level of Character Strength of Madrassa Students

S. No	Main Theme/Sub-themes	Mean Score	Level
	Character Strength of Madrassa Students	4.20	High
1	Moral Character	4.37	High
2	Social Character	4.03	High

Table 4 depicts the level of 'character strength' of madrassa students. Data in the table revealed that the level of character strength of madrassa students is high ($M=4.20$). Similarly, the levels of their 'moral' ($M=4.37$) and 'social character' ($M=4.03$) as components of character strength are also high.

Table 5: Level of Moral Character Strength of Madrassa Students

S. No	Themes/Sub-themes	Mean Score	Level
	Moral Character Strength of Madrassa students	4.37	High
1.	Justice	4.38	High
2.	Honesty	4.42	High
3.	Compassion	4.32	High

Table 5 indicates the level of ‘moral character’ ($M=4.37$) of madrassa students is high. Data in the table revealed that the level of ‘justice’ ($M=4.38$), ‘honesty’ ($M=4.42$), and ‘compassion’ ($M=4.32$) as indicators of character strength are also high.

Table 6: Level of Social Character Strength of Madrassa Students

S. No	Themes/Sub-themes	Mean Score	Level
	Social Character Strength of Madrassa Students	4.03	High
1.	Self-sacrifice	4.10	High
2.	Teamwork	3.89	Moderate
3.	Work ethics	4.10	High

Table 6 depicted the level of ‘social character’ strength of madrassa students is high ($M=4.03$). Data in the table revealed that the level of ‘self-sacrifice’ ($M=4.10$), ‘teamwork’ ($M=3.89$), and ‘work ethics’ are also high ($M=4.10$).

Table 7: Level of Religiosity of University Students

S. No	Main Theme/Sub-themes	Mean Score	Level
	Religiosity of University Students	3.75	Moderate
1	Intrinsic Religiosity	3.60	Moderate
2	Extrinsic Religiosity	3.90	Moderate

Table 7 represents the religiosity of university students as moderate ($M=3.75$). Moreover, the ‘intrinsic religiosity’ of university students ($M=3.60$), and ‘extrinsic religiosity’ are also moderate ($M=3.90$).

Table 8: Level of Intrinsic Religiosity of University Students

S. No	Themes/Sub-themes	Mean Score	Level
	Intrinsic Religiosity of University Students	3.60	Moderate
1.	Forgiveness	3.64	Moderate
2.	Dutifulness	3.68	Moderate
3.	Egalitarianism	3.49	Moderate

Table 8 displays the ‘intrinsic religiosity’ of university students as moderate ($M=3.60$). Similarly, the ‘forgiveness’ of university students ($M=3.64$), ‘dutifulness’ ($M=3.68$), and ‘egalitarianism’ are also moderate ($M=3.49$).

Table 9: Level of Extrinsic Religiosity of University Students

S. No	Themes/Sub-themes	Mean Score	Level
	Extrinsic Religiosity of University Students	3.90	Moderate
1.	Social support	3.97	Moderate
2.	Comfort	3.67	Moderate
3.	Self-esteem	4.06	High

Table 9 represents the 'extrinsic religiosity' of university students as moderate ($M=3.90$). Likewise, the 'social support' of university students ($M=3.97$) 'comfort' ($M=3.67$), and 'self-esteem' are high ($M=4.06$).

Table 10: Level of Religiosity of Madrassa Students

S. No	Main Theme/Sub-themes	Mean Score	Level
	Religiosity of Madrassa Students	4.36	High
1.	Intrinsic Religiosity	4.31	High
2.	Extrinsic Religiosity	4.41	High

Table 10 represents the 'religiosity' of madrassa students as high ($M=4.36$). Moreover, 'intrinsic religiosity' of madrassa students ($M=4.31$) and 'extrinsic religiosity' are also high ($M=4.41$).

Table 11: Level of Intrinsic Religiosity of Madrassa Students

S. No	Theme/Sub-themes	Mean Score	Level
	Intrinsic Religiosity of Madrassa Students	4.31	High
1.	Forgiveness	4.13	High
2.	Dutifulness	4.34	High
3.	Egalitarianism	4.46	High

Table 11 displays the 'intrinsic religiosity' of madrassa students as high ($M=4.31$). Similarly, the 'forgiveness' of madrassa students ($M=4.13$), 'dutifulness' ($M=4.34$), and 'egalitarianism' are also high ($M=4.46$).

Table 12: Level of Extrinsic Religiosity of Madrassa Students

S. No	Theme/Sub-themes	Mean Score	Level
	Extrinsic Religiosity of Madrassa Students	4.41	High
1.	Social support	4.09	High
2.	Comfort	4.57	High
3.	Self-esteem	4.58	High

Table 12 represents the 'extrinsic religiosity' of madrassa students as high ($M=4.41$). Likewise, 'social support' of madrassa students ($M=4.09$), 'comfort' ($M=4.57$), and 'self-esteem' are high ($M=4.58$).

Table 13: Correlation between Character Strength and Religiosity of University Students

	Character Strength	Religiosity
Character Strength	1	.861 [*]
Religiosity	.861 [*]	1

H_{01} : There is a significant relationship between character strength and religiosity of university students

Pearson product correlation of character strength and religiosity was found moderately positive and statistically significant ($r = .861$, $P < .001$). Hence, H_{01} was supported. It shows that an

increase in character strength of students would lead to a higher religiosity in the university students.

Table 14: Correlation of Character Strength and Religiosity of Madrassa Students

	Character Strength	Religiosity
Character Strength	1	.904 [*]
Religiosity	.904 [*]	1

H₀₂: There is a significant relationship between character strengths and religiosity madrassa of students

Pearson product correlation of character strengths and religiosity was found moderately positive and statistically significant ($r = .904$, $P < .001$). Hence, H₀₂: was supported. It shows that an increase in the religiosity of students would lead to higher character strengths in madrassa students.

Table 15: Regression of Character Strength on Religiosity among University Students

Regression Weights	Beta Coefficient	R ²	F	P-value
CS → R	.861	.742	914	P < .001

H₀₃: There is a significantly predicted relationship between character strength and religiosity of university students

The hypothesis tests revealed that the character strength of university students carries a significant relation to religiosity. The dependent variable of character strength was regressing on predicting variable religiosity to test the hypothesis. H₀₃: character strength significantly predicted religiosity, $F(1.319) = 914$, $P < .001$, which indicates that the character strength plays a significant role in developing religiosity ($b = .861$, $P < .001$). These results reveal the positive effect of character strength. Similarly, the $R^2 = .742$ depicts that the model explains 74.2% of the variance to religiosity.

Table 16: Regression of Religiosity on Character Strength among Madrassa Students

Regression Weights	Beta Coefficient	R ²	F	P-value
R → CS	.904	.817	1416	P < .001

H₀₄: There is a significantly predicted relationship between religiosity and character strength of madrassa students

The hypothesis tests described that the religiosity of madrassa students on character strength carries a significant relationship. The dependent variable of religiosity was regressing on predicting variable character strength to test the hypothesis. H₀₄: religiosity significantly predicted relationship between character strength of madrassa students, $F(1.319) = 1416$, $P < .001$, which indicates that the religiosity plays a significant role in promoting character strength ($b = .904$, $P < .001$). These results indicate a positive effect of religiosity. In the same way, the $R^2 = .817$ depicts that the model explains 81.7% of the variance to character strength.

6. Findings

6.1 Character Strength among University Students

The overall level of 'character strength' among university students' is high ($M=4.58$). Similarly, the 'moral character' ($M=4.64$) and 'social character' of university students are also high ($M=4.52$).

6.2 Character Strength among Madrassa Students

The overall level of 'character strength' among madrassa students is high ($M=4.20$). Similarly, the 'moral character' of madrassa students ($M=4.37$) and 'social character' ($M=4.03$) are also high.

6.3 Religiosity among University Students

The overall level of 'religiosity' among university students is moderate ($M=3.75$). Alongside, 'intrinsic religiosity' of university students ($M=3.60$), and 'extrinsic religiosity' are also moderate ($M=3.90$).

6.4 Religiosity among Madrassa Students

The overall level of 'religiosity' among madrassa students is high ($M=4.36$). Likewise, 'intrinsic religiosity' of madrassa students ($M=4.31$), and 'extrinsic religiosity' are also high ($M=4.41$).

6.5 Correlation between Character Strength and Religiosity of University Students

Pearson product correlation of character strength and religiosity was found moderately positive and statistically significant. It shows that an increase in character strength of university students would lead to their higher religiosity.

6.6 Correlation between Character Strength and Religiosity of Madrassas Students

Pearson product correlation of character strength and religiosity was found moderately positive and statistically significant. It shows that an increase in the religiosity of madrassa students would lead to their higher character strength.

6.7 Regression between Character Strength and Religiosity of University Students

Regression depicted that the character strength of university students carries a significant relation to religiosity. The results revealed a positive effect of character strength and significantly predicted religiosity. It indicates that character strength plays a significant role in developing the religiosity of university students.

6.8 Regression between Religiosity and Character Strength of Madrassas Students

Regression depicted that the religiosity of madrassa students carries a significant relation to character strength. The results revealed a positive effect of religiosity and significantly predicted character strength. It indicates that religiosity plays a significant role in promoting the character strength of madrassa students.

7. Discussion

The present study aimed to analyze character strength and religiosity among university and madrassa students in Punjab, Pakistan. The relationship between character strength and religiosity of university and madrassa students was also established. The findings of the study revealed that the

level of character strength among university students is high and religiosity among university students' is moderate. Similarly, the level of character strength and religiosity among madrassa students is high. The findings of the present study are consistent with the work of Wagner et al., (2020) who examined the character strength of the Swiss, German, and Austrian adults with the age ranging from 18 to 81 years. They found that the level of character strength of these adults remained high in a number of character strengths for several years during their longitudinal study. Results of the study by Abasimi and Xiaosong, (2016) also supported these findings who established that the Ghanaian teachers from Builsa district of Upper East Region maintain a high level in 7 out of 9 strengths of their character strength which include 'Gratitude', 'Kindness', 'Fairness', 'Love of Learning', 'Integrity/Honesty', 'Perspective and Judgment' (Open-mindedness). These findings also coincide with the findings of the study by Gustems and Calderon, (2014) in which the respondents displayed high scores in six character strengths on a character strength scale. They showed a high level of character strength with respect to 'kindness', 'fairness', 'teamwork', 'love', 'honesty', and 'leadership'.

The objective of the study was to determine the relationship between character strength and religiosity of university and madrassa students. Pearson product correlation of character strength and religiosity was found moderately positive and statistically significant. It shows that an increase in character strength of university as well as madrassa students would lead to their higher religiosity. Literature on character strength reveals that several scholars have examined the relationship of character strength with numerous other variables and most of the findings are formed in line with the findings of the present study. For example, Zhang and Chen, (2018) found that the character strengths of respondents are associated with a higher level of well-being. The study carried out by Noronha and Barbosa, (2016) aimed to confirm the relationship between character strengths of Brazilian adolescents and subjective well-being. The study found that the character strengths of Brazilian adolescents have a positive correlation with their life satisfaction. Similarly, in a study conducted by Ros-Morente, (2018), it was revealed that there is a strong relationship between character strength and emotional intelligence. Another study conducted by Elci, Meral and Alpkın, (2011) tried to investigate the influence of morality and religiosity of employees on their hardworking behaviour. It was evident that both the morality and religiosity of employees have a positive effect on their hardworking behaviours. Furrow and King, (2004) claim that there is a positive contribution of religion in adolescent well-being. The study found that religion serves as a protective influence on positive youth development. Moreover, the study conducted by Lounsbury et al., (2009) found that there exists a strong positive correlation between character strengths and general life satisfaction.

The regression analysis of character strength of university students carries a significant relation to religiosity. It indicates that character strength plays a significant role in developing the religiosity of university students. Similarly, the religiosity of madrassa students carries a significant relation to character strength. It shows that an increase in character strength of university as well as madrassa students would lead to their higher religiosity. Literature on character strength reveals that several scholars have examined the relationship of character strength with numerous other variables and most of the findings are formed in line with the findings of the present study. For example, Kane and Richards, (2021) examined the relationship between religiosity and character strength among Americans (Latter-day Saint Polynesian) the results of the study revealed that participants showed a higher level of relationship between religiosity and character strength. Likewise, the study of Alorani and Alradaydeh, (2018) found that religious participation leads to a

higher level of life satisfaction and provides positive guidance for those who influence their lifestyles. The study carried out by Sarizadeh and Akbari, (2021) aimed to confirm the relationship between positive youth development and life satisfaction of Irani adolescents. The study found that the positive youth development of Irani adolescents had a positive relationship with their life satisfaction.

8. Conclusions

It was revealed from the findings of the study that the level of character strength among university students was high while their level of religiosity was moderate. Alongside, the madrassa students were found to have a high level of character strength and religiosity as well.

The results of the study regarding the relationship between character strength and religiosity of university and madrassa students demonstrated a positive effect of character strength and significantly predicted religiosity. It follows that character strength plays a significant role in developing the religiosity of university students. Similarly, madrassa students carry a significant relation to character strength, and it indicates that religiosity plays a significant role in promoting the character strength of madrassa students.

9. Recommendations

The present study indicates the following suggestions based on conclusions.

- The study was delimited to public universities and madrassas of the Sargodha division, Punjab-Pakistan.
- The study recommends extensive and comprehensive research covering public and private universities and madrassas.

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