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Relationship between religiosity and psycho-social Adjustment among Muslim adolescents

التدين و علاقته بالتوافق النفسي الإجتماعي لدى المراهق المسلم

(دراسة مقارنة بين المراهقين ذوي الوعي الديني الجوهري و المراهقين ذوي الوعي الديني الظاهر)

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Abstract:

Religiosity is one of the personality dimensions that has to do with the psycho-social and cultural aspects of an individual's life.

Religious consciousness plays an important role in his psycho-social adjustment.

This study was carried out to investigate the relationship between religiosity and psycho-social adjustment among Muslim adolescents.

To this end, a group of 250 adolescents with latent religiosity was compared to another group of 250 adolescents who showed manifest religiosity subjects age ranged between 17 and 21 years.

Data collection was based on religiosity questionnaire and psycho-social adjustment scale.

Results showed that the relationship between religiosity and psycho-social adjustment was statistically significant at 0.01L.S. and, hence, consistent with the stated hypotheses.

Key words: Religiosity, psycho-social, Muslim adolescents.

ملخص :

يعتبر الدين بعداً من أبعاد الشخصية، بحيث يتناول نواحي الحياة النفسية و الإجتماعية والثقافية للفرد، كما أن الوعي الديني يعد الدعامة الأساسية لتحقيق التوافق النفسي الإجتماعي للفرد.

ولقد شارك 250 مراهق ذوي وعي ديني جوهري متمدرسين بمركز التكوين المهني بباب الوادي الجزائر العاصمة، و250 مراهق ذوي وعي ديني ظاهري متواجدين بمركز إعادة التربية و التأهيل ببئر خادم بالجزائر العاصمة، تتراوح أعمارهم ما بين 17 و 21 سنة. و لدراسة التدين و علاقته بالتوافق النفسي الإجتماعي إعتمدنا في إجراء هذه الدراسة على المنهج الوصفي و تطبيق إستبانة و التدين و إختبار التوافق النفسي الإجتماعي.

وإنتهت الدراسة إلى أن المراهقين ذوي الوعي الديني الجوهري يمتازون بوجود علاقات إرتباطية بين التدين والتوافق النفسي الإجتماعي مقارنة بالمراهقين ذوي الوعي الديني الظاهري و هي معاملات دالة إحصائياً عند مستوى 0.01.

الكلمات المفتحية : التدين، التوافق النفسي الإجتماعي، المراهق المسلم.

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Introduction:

Religion is considered a dimension of personality, encompassing the psychological, social, and cultural aspects of an individual's life. Whether one's inclination towards religion is positive or negative, its teachings and immense spiritual energy, which promote psychological comfort and peace of mind, serve as a driving force, protecting individuals from psychological and behavioral disorders. Furthermore, psychology, with its various specializations and branches, ultimately aims to help individuals achieve what we call mental health. This encompasses human harmony and psychological and social balance, the ability to enjoy life and achieve self-realization through creative production, and healthy social interaction. Therefore, individuals, especially adolescents, must adhere to religious teachings and commandments, both in knowledge and practice, in order to live in comfort and peace with themselves and others (Rifaat, 2001: 240-244). If religious awareness, in its essential aspect, characterizes the life of a person deeply immersed in their religious beliefs without reservation—a person of this nature who serves religion rather than exploiting it for their own benefit—then superficial religion is that view of religion as a means of self-preservation and personal gain, providing the believer with comfort and spiritual salvation (Al-Bahiri & Al-Damardash, 2:1988).

Therefore, adolescents characterized by an essential religious orientation find their primary motivation in religion. Other needs, however strong, are of lesser importance to them. They strive with all their might to align themselves with religious beliefs. Having embraced their faith, such individuals seek to fully comprehend and follow it. From this perspective, these adolescents live and are consumed by their religion. As for adolescents who exhibit a superficial inclination towards religion, they dedicate their efforts to using religion to achieve their personal goals. Superficial values are always self-serving and utilitarian, and adolescents with this tendency may find religion beneficial in several ways. It provides them with security, solace, entertainment, a sense of belonging, social status, and self-affirmation. For them, religion is a belief system that they can use to justify themselves and adapt it to suit their basic needs. According to theological logic, the religious person outwardly turns to God, but without turning away from their own self or neglecting its needs (Al-Bahiri & Damardash, 1988:2).

Therefore, religion is defined as the inner voice that governs the behavior of individuals and is characterized by its ability to penetrate the inner self. It is also a spiritual force necessary for human well-being (Al-Fayoumi, 1985:47). Abdel-Baqi argues that “religion provides the individual with a system of values, principles, standards, and social criteria that enable them to adapt to their surroundings. It also provides them with a vision of another, intangible world above this one, a world of salvation and mercy” (Abdel-Baqi, 1986: 244).

Al-Barbari also states that religion serves as the normative framework to which the individual resorts in their pursuit of all forms of conflict, whether internal or related to others. This allows religion to achieve internal and external balance for the individual through their ongoing struggle with themselves, society, and the universe.

Furthermore, Muhammad Sharaf and Issawi demonstrate that religion is the foundation upon which the individual builds their philosophy of life. It frees them from feelings of

guilt, cultivates faith and patience, dispels despair and stress, and helps them establish meaningful and significant social relationships (Muhammad Sharaf and Issawi, 1974: 184-187). Religion is also considered a source for refining behavior, correcting morals, achieving good conduct, establishing the foundations of justice, and resisting corruption and chaos. It also binds the hearts of members of a single society with the bonds of love, compassion, righteousness, and mutual commitment (Bissar, 1973: 90-94).

Boutroux also sees religion as a moral force that obligates, urges, and commands the individual to perform certain actions and forbids them from things contrary to their nature. Within it, the individual experiences love, hope, fear, desire, happiness, and a tendency towards emotional expression (Boutroux, 1973: 146-151).

Allport, on the other hand, views religion as the system of beliefs, values, and attitudes within an individual, guiding them towards sound religious behavior. The French Encyclopedia explains that religion is the foundation of life on the feeling of a connection that unites the human soul with the hidden self (God), who is aware of His control over the world and over the human soul itself. This hidden self unites a single emotion (Al-Jarihi, 1982: 31). The importance of this study lies in its attempt to highlight this fact: Does religiosity truly affect the psychosocial adjustment of Muslim adolescents? Two facts are almost universally agreed upon: that religion is from God and that religiosity is innate. The authenticity of religion and religiosity in the history of past nations confirms these two facts. As Plutarch said, "Cities can exist without mosques, without wealth, without literature, and without theaters, and no one has ever seen a city without a temple or where prayer is not practiced. Religion is a human characteristic and one of the human necessities." Toynbee affirms that "ideologies have failed to replace religion" (Al-Jundi, 1982: 173).

Psychology, as it has reached us from European culture, tells us about several psychological needs that must be available and integrated in a person in order to reach psychological balance. These needs include the need for security, the need for appreciation, the need for love, the need for success, etc. However, we have noticed that there is a psychological need that the human soul longs for, and it has not been mentioned in the dictionary of psychology, which is the need for religion and religiosity (Rifaat, 2001:240)

It is therefore clear that religion is the primary source of virtue, and moral values are always derived from religious teachings. These religious values instill virtues in people, and adolescents are most in need of religion and piety because it helps them navigate this stage and its challenges safely. Muhammad Kamil al-Nahhas (1960) adds: “Faith is a pure belief that must guide behavior. Faith without belief and religious behavior that takes the form of mechanical habit is dangerous and leads to deviant behavior.” Muhammad Kamil al-Nahhas warns against imported behavioral trends that may cause a setback for adolescents in their faith and belief in religious teachings, and in their conduct according to them, thus distorting the individual personality (Zahran, 1982: 397).

Furthermore, religion is by no means a constraint that hinders or shackles adolescent behavior. Rather, it works to regulate this behavior and provides the necessary controls to protect it from harm. This behavior, in its aims and objectives, establishes positive values, fostering progress and development while avoiding all forms of destruction and deviance.

Religious behavior stems from a conscious self, blessed by God with a pure nature and fortified by moral values and guided by a tolerant faith (Al-Aqsari, 2002: 131).

It has become clear that adolescents find security, tranquility, and psychological well-being in religion, both in the present and the future. This fact is confirmed by religion itself and by modern science, particularly psychiatry, which now focuses on overcoming psychological and neurological problems through sound and conscious religiosity. This is further corroborated by the studies of Jung and Henry Lang. Carl Gustav Jung, one of America's most renowned psychiatrists, affirmed this in his book "Man's Search for His Soul," stating, "Over the past thirty years, I have consulted with people from various civilized nations and treated hundreds of patients. I have not found a single problem among those who have reached middle age, around 35, that does not stem from their turning away from faith and abandoning religious teachings. It can be said that each of these patients falls prey to illness because they feel a lack of the psychological tranquility that religion brings. None of them recovered until they regained their faith and used religious commandments and prohibitions to guide their lives" (Al-Qaradawi, 1987: 360).

Furthermore, Henry Lang asserts that religious belief is crucial to human life, arguing that those who adhere to a religion or frequent places of worship possess a stronger and better character than those who are irreligious or do not practice any form of worship (ibid.: 255). When a person is unable to achieve harmony and balance with their environment and themselves, they are said to be maladjusted. This maladjustment manifests in several areas, including personal, social, familial, professional, religious, and academic maladjustment. However, maladjustment in one area often has repercussions and effects in others (Shazly, 2001: 67).

Adjustment disorders are not limited to any particular age group. Research has shown that most people seeking solutions to their maladjustment are in their twenties. But the problem doesn't end there. For example, adolescents often bring maladjustment-related problems upon themselves (Haliz, 1999: 77). Based on the foregoing, it is clear that those most in need of religious education are adolescents and young adults of both sexes, so that they may learn the moral and human values that will help them navigate this stage and its challenges. Adolescents are often sensitive and fearful of punishment if they believe it is warranted. Their inclination towards spirituality helps them cling to religious beliefs, which cultivates their conscience. This conscience acts as a vigilant guardian, monitoring their actions and behaviors, and protecting them from falling into vice.

Religious education is not a set of imposed methods based on rote learning. Rather, it is essentially a sound upbringing aimed at developing the individual personality by connecting it to societal values and fostering interaction with them, ultimately leading to the achievement of societal goals and objectives (Al-Aqsari, 2002: 130). In addition, religious education refines the human soul, motivating individuals to fulfill their duties towards God, their families, and their fellow human beings. It encourages them to speak the truth, judge justly, and spread goodness among people. This is the level of righteousness that God desires for those who adhere to and cherish religion. A religious person who has been imbued with sound religious education does not neglect their intellect or intellectual talents.

They do not believe in illusions, nor do they rely on conjecture and supposition, for supposition is of no use against the truth. They do not follow their desires but rather use their intellect, safeguard their heart, and always aspire to what is higher and purer (Sabiq, 1997: 54-55).

Religious education refines the human soul and motivates individuals to fulfill their duties towards God, their families, and their fellow human beings. Therefore, religious principles protect adolescents from delinquency and psychosocial maladjustment, guiding them towards virtue and making them righteous individuals who grow up doing good and adhering to their faith. Religious behavior always stems from a conscious self, blessed by God with a pure nature and fortified by moral values and guided by the tolerant faith (Al-Aqsari, 2002: 130-131).

Accordingly, this study aims to reveal the relationship between religiosity and psychosocial adjustment among Muslim adolescents, based on recent and emerging field research on religiosity and its relationship to psychosocial adjustment. The current study hypothesizes the following:

-1 There is a statistically significant correlation between the dimension of religiosity and the dimensions of religious obligations among adolescents with substantive religious awareness compared to adolescents with superficial religious awareness.

1. There is a statistically significant correlation between the dimension of religiosity and the dimension of interpersonal relationships among adolescents with intrinsic religious awareness compared to adolescents with extrinsic religious awareness.
2. There is a statistically significant correlation between the dimension of religiosity and the dimension of ethics among adolescents with intrinsic religious awareness compared to adolescents with extrinsic religious awareness.
3. There is a statistically significant correlation between religiosity and the dimensions of psychological adjustment among adolescents with intrinsic religious awareness compared to adolescents with extrinsic religious awareness.
4. There is a statistically significant correlation between religiosity and the dimensions of social adjustment among adolescents with intrinsic religious awareness compared to adolescents with extrinsic religious awareness.
5. There is a statistically significant correlation between religiosity and overall adjustment (psychosocial adjustment) among adolescents with intrinsic religious awareness compared to adolescents with extrinsic religious awareness.
6. There is a statistically significant correlation between religiosity and overall adjustment (psychosocial adjustment) among adolescents with intrinsic religious awareness compared to adolescents with extrinsic religious awareness.

2- Current Study Procedures:

The research sample consists of 500 adolescents divided into two groups:

(a) A group of adolescents with intrinsic religious awareness: This group includes 250 adolescents at the Vocational Training and Apprenticeship Center in Bab El Oued, Algiers, aged between 17 and 21 years, with a mean age of 18 years.

(b) A group of adolescents with superficial religious awareness: This group includes 250 adolescents at the Re-education and Rehabilitation Center in Bir Khadem, Algiers, aged between 17 and 22 years, with a mean age of 18.96 years.

1.2- Research Methodology:

The current research adopts a descriptive approach, aiming to describe the phenomenon or contexts accurately and objectively. This is achieved through quantitative and qualitative data analysis, employing various statistical methods to study the relationships between the phenomena.

2.2 - Measurement Methods:

1.2.3 - Religious Awareness Scale:

This scale was developed by researchers Abdul Raqib Ahmed Al-Bahiri and Adel Al-Damardash in 1988 to measure intrinsic and extrinsic religious awareness in two forms: Form (A) and Form (B). The intrinsic religious awareness scale includes 19 statements, and the extrinsic religious awareness scale also includes 19 statements. The scale is designed as a series of declarative statements formulated in simple terms, allowing for one response from among four options, such as: strongly disagree, tend to disagree, tend to agree, and strongly agree. The scale is scored using a rating system. For Form (A), scores of 1, 2, 4, 5, and 6 are awarded for statements 1, 2, 3, 4, 5, 6, 9, 10, 12, 13, 14, 15, 16, 21, 22, 24, 25, 26, 28, and 29. For statements 30, 31, 33, and 34, the scores are 5, 4, 2, and 1, respectively.

Regarding the scale's reliability, researchers in the Egyptian context administered it to 750 individuals, using Cronbach's coefficient. The reliability coefficients ranged from 0.44 to 0.92.

In the current study, we employed the test-retest method with a sample of 300 university students at the University of Algiers 2. The reliability coefficient ranged from 0.50 to 0.94, which is statistically significant at the 0.01 level.

To establish the scale's validity, researchers in the Egyptian context administered it to a sample of 500 individuals, ensuring content validity. The correlation coefficient was 0.61, which is statistically significant at the 0.01 level. In the current study, we aimed to achieve the validity of the scale through internal consistency on a sample consisting of 500 university students in Algeria “2”, and the coefficient reached 0.70, which is statistically significant at the level of 0.01

2.2.2- Religiosity Questionnair :

The study used a questionnaire to assess the religiosity of the respondents, gather information, and determine their religion. It consisted of 26 questions: 11 questions related to religious obligations, 7 questions related to transactions, and 8 questions related to ethics.

Based on this, the questionnaire contains the following items :

- Obligations are represented in items 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, and 11
- Transactions are represented in items 13, 14, 15, 16, 17, 18, and 19
- Ethics are represented in items 12, 20, 21, 22, 23, 24, 25, and 26

The scoring method was as follows: one point was given for the answer "always," two points for the answer "sometimes," one point for the answer "rarely," and zero points for the answer "never," except for item 19, which is considered negative, meaning the score is awarded in reverse: (0) always, (1) sometimes, (2) rarely, and (3) never .

The total score ranges from 75 to 60, representing the highest level of religiosity. If we exclude the statements related to Sunnah (Prophetic traditions), the score becomes 60. The lowest level of religiosity ranges from 3 to 59 .

To ensure the validity of the questionnaire, its items were reviewed by 50 professors specializing in psychology, education, and speech therapy at the University of Algiers 2. To confirm the reliability of the questionnaire, it was administered to a sample of 180 final-year students using a test-retest method after 15 days. Pearson's correlation coefficient was used, and it was found to be statistically significant at the 0.01 level .

The Pearson correlation coefficient was 0.60. 3.2.2 - Psychosocial Adjustment Test :

This objective test, developed by Clark, Ellis, Tigges, and Turpe (1939), is known as the California Personality Inventory. Mahmoud Attia has adapted it here to suit the Egyptian context. The test comprises 180 questions divided into 12 sections: 6 sections related to psychological adjustment and 6 to social adjustment. Each section contains 15 questions. The total score represents overall adjustment. The test is scored using a scoring key, with points awarded for answers that match the key. Each section is worth 15 points, and the total score represents overall adjustment (psychosocial adjustment).

Regarding the test's validity in the Algerian context, Hussein Ahmed Dali calculated its validity on a sample of visually impaired adolescents and the correlation between their scores and teachers' assessments, finding a coefficient between 0.16 and 0.88. In the Egyptian context, the correlation coefficient ranged from 0.13 to 0.91. The reliability coefficients for the Arabic version of the test, using the Kudershardson method, ranged from 0.85 to 0.91 .

To establish the test's reliability in the Algerian context, we applied the test-retest method after 15 days to a sample of 100 university students at the University of Algiers 2. The resulting reliability coefficient was 0.66, statistically significant at the 0.01 level. 3- Presentation of Results :

To examine and study the possible relationship between religiosity and dimensions of religious obligations among adolescents with intrinsic religious awareness compared to adolescents with extrinsic religious awareness, we used Pearson's correlation coefficient. The statistical analysis yielded the results shown in the following table :

Table 1: Correlation between religiosity and dimensions of religious obligations among adolescents with intrinsic religious awareness compared to adolescents with extrinsic religious awareness.

Groups	Variables / The sample	Correlation between religiosity and dimensions of religious obligations	Level of significance
Teenagers with intrinsic religious awareness	250	0.52	0.01
Teenagers with apparent religious awareness	250	0.30	0.01

Table 1 shows that the correlation coefficient between religiosity and religious observance was 0.52 for adolescents with intrinsic religious awareness, compared to 0.30 for adolescents with superficial religious awareness. These results confirm that the higher the religiosity of adolescents with intrinsic religious awareness, the higher their religious observance. Conversely, for adolescents with superficial religious awareness, the results indicate that the lower the religiosity, the lower their religious observance. These correlations are statistically significant at the 0.01 level.

Table 2: Correlation between religiosity and the dimensions of religious observance among adolescents with intrinsic religious awareness compared to adolescents with superficial religious awareness

Groups	Variables / The sample	Correlation between religiosity and transactions	Level of significance
Teenagers with intrinsic religious awareness	250	0.59	0.01
Teenagers with apparent religious awareness	250	0.39	0.01

Table (2) shows that the correlation coefficient between religiosity and behavioral patterns was 0.59, indicating that higher religiosity scores were associated with higher behavioral patterns among adolescents with intrinsic religious awareness. This contrasts with a correlation coefficient of 0.36, which indicates that lower religiosity scores were associated with lower behavioral patterns among adolescents with superficial religious awareness. These correlations are statistically significant at the 0.01 level.

Table (3): Correlation between religiosity and moral dimensions among adolescents with intrinsic religious awareness compared to adolescents with superficial religious awareness

Groups	Variables / The sample	Correlation between religiosity and morality	Level of significance
Teenagers with intrinsic religious awareness	250	0.66	0.01
Teenagers with apparent religious awareness	250	0.42	0.01

Table (3) shows that the correlation coefficient between religiosity and morality among adolescents with intrinsic religious awareness was 0.66, confirming that higher levels of religiosity correlate with higher levels of morality. This contrasts with a correlation of 0.42 among adolescents with superficial religious awareness, indicating that lower levels of religiosity correlate with lower levels of morality. These correlations are statistically significant at the 0.01 level.

Table (4): Correlation between religiosity and dimensions of personal adjustment among adolescents with intrinsic religiosity compared to adolescents with superficial religiosity

Groups	Variables / The sample	Correlation coefficient between religiosity and personal adjustment	Level of significance
Teenagers with intrinsic religious awareness	250	0.82	0.01
Teenagers with apparent religious awareness	250	0.63	0.01

Table 4 shows that the correlation between religiosity and personal adjustment was 0.82 among adolescents with intrinsic religious awareness, meaning that the higher the religiosity, the higher the personal adjustment. This contrasts with the correlation coefficient of 0.63 among adolescents with extrinsic religious awareness, indicating that the lower the religiosity, the lower the personal adjustment. These correlations are statistically significant at the 0.01 level.

Table 5: Correlation between religiosity and dimensions of social adjustment among adolescents with intrinsic religious awareness compared to adolescents with extrinsic religious awareness

Groups	Variables / The sample	Correlation coefficient between religiosity and dimensions of social adjustment	Level of significance
Teenagers with intrinsic religious awareness	250	0.92	0.01
Teenagers with apparent religious awareness	250	0.42	0.01

Table (5) shows that the correlation coefficient between religiosity and dimensions of social adjustment was 0.92 among adolescents with intrinsic religious awareness, confirming that higher levels of religiosity correlated with higher levels of social adjustment. This contrasts with the correlation coefficient of 0.42 among adolescents with superficial religious awareness, indicating that lower levels of religiosity correlated with lower levels of social adjustment. These correlations are statistically significant at the 0.01 level.

Table (6): Correlation between religiosity and overall adjustment (psychosocial adjustment) among adolescents with intrinsic religious awareness compared to adolescents with superficial religious awareness

Groups	Variables / The sample	Correlation coefficient between religiosity and general adjustment (psychosocial adjustment)	Level of significance
Teenagers with intrinsic religious awareness	250	0.90	0.01
Teenagers with apparent religious awareness	250	0.62	0.01

Table (6) shows that the correlation coefficient between religiosity and overall adjustment (psychosocial adjustment) was 0.90 among adolescents with substantial religious awareness, confirming that higher levels of religiosity correlate with higher levels of overall adjustment. This contrasts with the correlation coefficient of 0.62 among adolescents with superficial religious awareness, indicating that lower levels of religiosity correlate with lower levels of overall adjustment. All three correlation coefficients are statistically significant at the 0.01 level

4-Discussion of Results:

Based on the results obtained, it can be concluded that there is a statistically significant correlation between religiosity and its three dimensions: religious obligations, social interactions, and ethics. In other words, the more a Muslim adolescent adheres to these aspects, the higher their level of religiosity; conversely, the less a Muslim adolescent practices or neglects these religious aspects and dimensions, the lower their level of religiosity.

It is therefore clear that adolescents with a strong religious awareness rely on various religious pillars, including a strong inclination to do good deeds for the sake of God. A fundamentally religious Muslim adolescent is characterized by many acts of kindness, helping people in times of hardship such as assisting the poor and visiting the sick. They are also distinguished by their regular attendance at congregational prayers in general, and the Fajr (dawn) prayer in particular. The Prophet (peace and blessings be upon him) said: “The most burdensome prayers for the hypocrites are the Isha (night) and Fajr prayers. If they knew what they contained, they would come to them even if they had to crawl.” Whoever prays them in congregation is as if they have prayed the entire night—and indeed, night prayer extinguishes sin as water extinguishes fire—while those who neglect them exhibit the characteristics of hypocrites. Finally, the religious adolescent regularly reads religious books to deepen their understanding of the faith.

The adolescent with a strong religious conscience is also keen on applying Islamic law in daily life. He keeps his religious beliefs in mind when judging all matters, and he is diligent in performing all prayers at the mosque. During prayer, he experiences inner peace and reverence, especially during prostration, and he is moved to tears when reciting the Quran.

The results of this study also revealed that the adolescent with a strong religious conscience is characterized by performing prayers on time, because he views prayer as a deterrent against immorality and wrongdoing. He is motivated to perform most prayers in congregation, always remembering God's words: "So woe to those who pray, but are heedless of their prayer" (Al-Ma'un 107:4-5). Therefore, he does not delay his prayers beyond their appointed times. In addition to praying in congregation, he always feels close to God and constantly remembers death and the grave, which motivates him to reflect on his actions. He also perseveres in glorifying God and supplicating to Him after every prayer and whenever he is alone.

The Muslim adolescent with a strong religious conscience is also characterized by a love for alleviating the suffering of others. This is reflected in their deep empathy; their heart aches for the pain of others, prompting them to hasten to help those in need and ease their hardship. This adolescent is also distinguished by their sincerity in prayer and their deep contemplation of religious matters.

It is also worth noting that the Muslim adolescent with a strong religious conscience is characterized by reverence when reciting the Quran. They are deeply affected by its verses of promise and warning, and they grieve and weep at the verses of admonition out of fear and awe. God Almighty says: “And they fall down upon their faces weeping, and it increases them in humility” (Al-Isra: 109). Furthermore, they are often overwhelmed by a profound sense of closeness to God Almighty, and in their relationship with Him, they seek His pleasure, His forgiveness, and His mercy in all matters, however small. The results of this study indicate that adolescents with a strong religious conscience are characterized by a fear of God, seeking refuge in Him and hoping for His forgiveness. They experience this fear during prostration, as the Prophet (peace and blessings be upon him) said: “The closest a person is to God is when he is prostrating.” These adolescents are also keen on attending congregational prayers and are often in the front rows.

Furthermore, these Muslim adolescents draw closer to God by reflecting upon His Book and following the Sunnah of His Messenger. When they read the Holy Quran, they engage their hearts by contemplating the meaning of what they read and respond to each verse with their feelings and emotions, offering supplication, seeking forgiveness, and asking for mercy, as God Almighty says: “This is a Book We have sent down to you, full of blessings, so that they may reflect upon its verses” (Quran 38:29). They also regularly perform the Fajr prayer due to its special significance, as the Prophet (peace and blessings be upon him) said: “Whoever prays Fajr is under the protection of God.” (Narrated by Muslim) Analysis of the findings regarding the core religious awareness of adolescents revealed that they are characterized by constant self-reflection. When they remember death, the grave, the Day of Judgment, and its conditions, they examine their actions, taking stock of their good deeds. They persevere in supplication and glorification of God, and hasten to perform good deeds and alleviate the suffering of those in need, seeking atonement for their sins and multiplying their good deeds.

This leads to a sense of tranquility, the fruit of constant connection with God Almighty, sincere devotion to Him, and a feeling of peace and the comfort of certainty.

It is worth noting that adolescence is a stage in which the adolescent's mental, physical, emotional, and social abilities develop, enabling them to break free from the constraints of sensory perception and the wanderings of imagination. Furthermore, their knowledge and understanding expand, and thus, religious thought among adolescents…

He is influenced by the religious beliefs and concepts he receives in his earlier stages of development. The adolescent's thinking leads him to question cosmic and psychological issues, as well as the origins and purpose of humanity. His religious emotions are intense and his feelings are sensitive, indicating a strong inclination towards religiosity and worship in its various forms. Al-Za'balawi's study indicated that adolescence is a stage brimming with religious vitality and a deepening of understanding religion, its origins, and principles. Therefore, reading Islamic books and magazines is among the primary interests of adolescents, as is listening to religious programs on the radio and watching religious programs on television. Furthermore, the percentage of adolescents who perform and are diligent in prayer exceeds 50% (Nasser & Darwish, 1997: 82-84). The results of the current study indicate that adolescents with apparent religious awareness primarily view religion as a source of fulfillment for their psychological and social needs. They frequent mosques as places that provide them with the satisfaction of many needs, such as belonging, social recognition, acceptance, and respect from others, as well as the need for security, which is fundamental to psychological development.

Conversely, these adolescents often engage in worship and good deeds not purely for the sake of God, but rather for the sake of showing off, gaining approval, and satisfying their narcissism through the praise and admiration of others for their acts of charity and religious observance.

Furthermore, these adolescents do not consider prayer to be of great importance, as long as they maintain good morals. If they do perform it, it is either out of habit—not purely for the sake of God—or to protect their social and material interests and gain the respect of society. They do not strive to apply Islamic law in all aspects of their daily lives, but rather disregard religious beliefs for social and material gain. Furthermore, when these adolescents hear the Quran, they focus on the reciter's voice, neglecting to reflect on the meanings of the verses. They are keen to visit shrines, seeking intercession from the deceased to fulfill their needs and bring about good fortune and personal benefit.

Adolescents with only superficial religious awareness are characterized by their tendency to turn to religion in times of hardship for security and peace of mind, while neglecting it in times of ease.

The results of this study also indicate a correlation between religiosity and adherence to religious obligations among adolescents with substantive religious awareness. This correlation coefficient was 0.52, statistically significant at the 0.01 level. This contrasts with the correlation coefficient of 0.30 among adolescents with only superficial religious awareness, which was also statistically significant at the 0.01 level

This indicates that practicing religious duties such as prayer, fasting, zakat (almsgiving), reciting the Quran, and supplication, etc., plays a significant role in strengthening a teenager's connection with their Lord, making them more committed to God's commands

and prohibitions, which in turn makes them more devout and more aware. God Almighty says: “Alif, Lam, Mim. This is the Book about which there is no doubt, a guidance for those conscious of God - Who believe in the unseen, establish prayer, and spend out of what We have provided for them, and who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are mindful. Those are upon [right] guidance from their Lord, and it is those who are the successful.” (Al-Baqarah 2:1-5)

Based on the foregoing, it is clear that a life of religiosity helps adolescents with intrinsic religious awareness to enjoy mental health and protects them from psychological and mental illnesses. The religious person always feels that there is a strong and compassionate support standing by their side, caring for them and strengthening them in times of hardship. Furthermore, strong faith cultivates patience and resilience in the face of adversity and misfortune. The believer does not despair or become distressed, no matter how great the calamities affecting their finances, well-being, children, or family...because they know that everything is created according to a divine decree (Morsi, 1997:132).

The results of the current study also indicate a correlation between religiosity and the dimension of interpersonal relationships among adolescents with intrinsic religious awareness, reaching 0.59 compared to 0.36 among adolescents with superficial religious awareness. These correlations are statistically significant at the 0.01 level. This indicates that the nature of one's interactions significantly influences the level of religiosity in a teenager. A person who treats others well—whether parents, relatives, neighbors, or friends—and who fulfills promises and avoids gossip, etc., is following the commands of God Almighty and the Sunnah of His Messenger (peace and blessings be upon him). This is because religion is about conduct; good conduct brings a person closer to God and to people, making them beloved by them.

Islam came to unite hearts and bring people together, aiming to establish a unified entity and to avoid the factors of division, weakness, failure, and defeat. This unified entity is then empowered to achieve lofty goals and noble objectives. Islam mandates justice and condemns injustice. Its sublime teachings of affection, mercy, cooperation, and altruism soften life and foster brotherhood among people. All of this falls within the framework of interactions, which are characterized by kindness, fulfilling obligations, and justice (ibid., 1998, p. 4). As for the relationship between religion and morality among adolescents with intrinsic religious awareness, the correlation coefficient was 0.66 compared to 0.42 among adolescents with superficial religious awareness. These correlations are statistically significant at the 0.01 level. These results indicate that the more an adolescent possesses good morals such as honesty, kindness, contentment, enjoining good and forbidding evil, and lowering their gaze, etc., and avoids bad and malicious morals such as lying, enjoining evil, anger, and not lowering their gaze, etc., the more religious the adolescent is, by following the commands of Islamic law and the Sunnah and refraining from committing sins and transgressions. The Prophet, peace and blessings be upon him, said: “The closest of you to me in station on the Day of Resurrection will be those of you who are best in character.” Therefore, religion has a profound impact on human growth and moral conscience, fostering adherence to the principles of virtue and chastity. Religious practice

strives to instill virtuous and noble character traits in the human personality, such as honesty, trustworthiness, altruism, cooperation, sincerity, obedience, benevolence, and integrity. It also seeks to reject and eliminate vices and bad morals, such as theft, lying, hypocrisy, backbiting, slander, and aggression (Issawi, 1993: 339).

Furthermore, the results of this study indicate a statistically significant correlation of 0.82 between religion and personal adjustment among adolescents with substantive religious awareness, compared to 0.63 among adolescents with superficial religious awareness. These correlations are statistically significant at the 0.01 level. This confirms that religion positively influences adolescents' self-acceptance, as true Islamic faith works to instill Islamic principles in the hearts of adolescents. Through this faith, adolescents experience security, safety, tranquility, stability, peace, serenity, and detachment from worldly pleasures and fleeting joys. It also fosters contentment and acceptance of God's will and decree, strengthens their character, and increases their self-acceptance and satisfaction. Furthermore, religion protects individuals from mental and psychological illnesses through supplication, frequent remembrance of God, prayer, fasting, zakat (almsgiving), Hajj (pilgrimage), and all other religious obligations and acts of charity and benevolence. All of these practices protect individuals from exposure to these mental and psychological illnesses and disorders (Issawi: 61-65).

The results of the current study also show a correlation between religiosity and social adjustment among adolescents with intrinsic religious awareness, reaching 0.92, compared to 0.42 among adolescents with superficial religious awareness. All correlations are statistically significant at the 0.01 level. This means that religion also positively influences an individual's social life and relationships with others, making them more adaptable and compatible with their external environment. This is because religion seeks to instill valuable principles, moral virtues, and standards

The original faith that preserves human happiness, safeguards dignity, and maintains the strength, cohesion, unity, integrity, harmony, and concord of society is not enough. It must be accompanied by practical conduct. The life of the contemporary adolescent must conform to our Islamic teachings with a strong Islamic faith. Perhaps what our nation suffers today—fragmentation, discord, violence, defeat, aggression, terrorism, the spread of deviant behavior, and the proliferation of crime—stems from the weakness of faith in the hearts of our Muslim youth. Their superficial religious awareness, their distancing from the fold of religion, and their descent into the abyss of materialism and Western philosophies are all contributing factors. In reality, religion strives to achieve social harmony and adaptation for the individual to their external environment. It addresses social needs such as the need for appreciation, the need for belonging to family and society, and the need for acceptance of others, among others. Thus, the Muslim adolescent develops a strong, well-adjusted, and socially compatible personality (Issawi, 1993:113).

Regarding the relationship between religiosity and overall (psychosocial) adjustment, the correlation coefficient reached 0.90 among adolescents with intrinsic religious awareness, compared to 0.62 among adolescents with superficial religious awareness. All correlations are statistically significant at the 0.01 level. This indicates that religiosity is related to improving the adolescent's interpersonal and social adjustment. Based on the

aforementioned opinions and evidence concerning the relationship between religion and an individual's personal and social adjustment, we can conclude that religion truly has a significant and positive impact on the lives of adolescents and young people. This is because religion, in its general and clear objective, seeks to achieve human psychological well-being and interpersonal and social adjustment. Religiosity as a whole possesses great psychological, social, preventative, and therapeutic value. This is confirmed by the studies of Jung, Sadler, and William James. Therefore, the best way to cultivate morals and refine behavior is through religious education, as religion is the primary source of virtue due to its profound influence on the soul and its hold on the heart. It awakens the senses, directs them towards noble deeds, encourages the pursuit of virtue, and revives the conscience (Sabiq, 1998:48).

It has become well-established that adolescents and young adults of both sexes are most in need of religious education. This education helps them learn the moral and human values that will enable them to navigate this stage of life and its challenges. Adolescents are always highly sensitive and fear punishment if they are convinced of its necessity. Their inclination towards spirituality helps them cling to religious beliefs, which in turn cultivates a conscience that acts as a vigilant guardian, monitoring their actions and behaviors, and protecting them from falling into vice. Religious education is not a set of imposed methods based on rote learning, but rather, in its essence, it means sound upbringing aimed at developing the individual personality by connecting it to the values of society and interacting with them in order to achieve the goals and objectives of society (Al-Aqsari, 2002: 130).

If spiritual progress is achieved by embracing the true religion that guides to the straight path, then backwardness lies in deprivation and detachment from this religion. We are spiritually backward to the degree of our ignorance of our religion and our failure to realize that our true religion guarantees a happy human life in this world and the hereafter, if only we knew its rulings and avoided its prohibitions (Al-Jamali, 1971: 71). Therefore, religion, through its rulings, commands, and prohibitions, seeks to achieve psychological and social harmony for the individual in general and the adolescent in particular. Harmony means that the human soul, with its components, tendencies, and inclinations, is in agreement and accord, not in conflict, struggle, and contradiction. It is known that the human soul is not a simple thing, but rather a complex composite made up of different tendencies, inclinations, actions, and behaviors. The Islamic religion, by virtue of its principles, values, teachings, and its sound and healthy view of social life, achieves for Muslims internal and external psychological harmony. It is the religion of innate nature, and the human soul is inherently created for internal harmony and capable of external harmony. Anything else is considered an incidental and temporary state. Islam also protects the souls of Muslims from psychological disorders when they afflict them, and in doing so, it achieves harmony between the different elements that make up the Muslim's worldly and otherworldly life. Even when it addresses an issue of the human soul, it takes into account this balance and integration between its different elements (Younes et al., 1999: 19-20). In conclusion, the findings of this research open new avenues for future studies that will shed light on religion and psychosocial adjustment among other groups, such as those who have attempted suicide, drug addicts, and those suffering from other mental health disorders. This research will contribute to the development of religious training and guidance programs and to evaluating their effectiveness within institutions and families in particular

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