# Culture, socio-economic status, and religious coping as predictors of happiness: a review

Zainab Ibrahim Lawal[1, 2], Aqeel Khan[1] and Jamaluddin bin Ramli[1]

[1]School of Education, Universiti Teknologi Malaysia (UTM), Skudai, Johor, Malaysia.
[2]Federal Government College Sokoto, Sokoto State, Nigeria

**\*Corresponding author**:  Malaysia.zainablawalyarinci@gmail.com (Zainab)

## ABSTRACT

Happiness importance cannot be overemphasized this has been confirmed by many researches and world happiness report 2012—2018. As a result, factors predicting happiness have been employed by researchers and scholars in various studies on Muslim women. Thus, this study examined and found out the factors predicting happiness such as culture, socio-economic status (SES) and religious coping as well as identified the foremost and majorpredictor and research design used by these scholars. A systematic review of the literature on culture, socio-economic status and religious coping as predictors of happiness among Muslim women was carried out. A total of number of 30 articles from different disciplines has been examined. The factors and research design found were divided in to those that belong to happiness predicted by culture, by socio-economic status, by religious coping and by culture, socio-economic status and religious coping, happiness related to culture, happiness related to culture, to socio-economic status, to religious coping and related to culture, socio-economic status and religious coping. The research designs were quantitative, qualitative, mixed method and systematic literature review (SLR). Quantitative research design was found to be the leading research design.The studies were also examined based on countries of study; Iran, Turkey, Palestine, Oman, Qatar, New Zealand, England, Bangladesh, Algeria, Jordan, Indonesia, Malaysia and Lebanon. Iran was the leading country. But no model of happiness was found in the studies analysed. It is hoped that findings from this study will be beneficial to Muslims in women centre for continuing education and counsellors especially in sub-Sahara Africa (Nigeria).

**Keywords:** Happiness, Culture, Socio-Economic Status, Religious Coping and Muslim Women

## INTRODUCTION

Happiness has long been a topic from the perspective of philosophical tradition. Empirical studies started to give attention to this area of research in the past few decades (Ye, Ng, & Lian, 2015; Oishi & Gilbert, 2016). The study of happiness, life satisfaction, and well-being has achieved greater momentum and acceptance (Agbo., Nzeadibe & Ajaero, 2012), which has made it to be one of the indices globally on which nations are ranked (UN, 2010).  In the beginning of the 20th century, when research on human well-being burgeoned, this led individuals to have interest in conducting several researches on academic disciplines in the social sciences context such as, counselling, economics, sociology, anthropology and psychology (Mcbride, 2010). With this progress, various researches were carried out on happiness and other domains related (Lucas, Clark, & Diener, 2003). Happiness is a psychological or passionate condition of wellbeing portrayed by positive or charming feelings running from satisfaction to serious happiness (Bajwa, Bibi, & Ali, 2016).Jalali & Heidari (2016) argued that happiness is comprised of positive affect (in the absence of negative affect) and general life satisfaction (Clemons, 2018); as a subjective, emotional experience of individual's happy well-beingVeenhoven (2006); it does not necessary means opposite of depression, but it means absent of depression (Brailovskaia, Schonfeld, Kochetkov & Margraf 2019) andas significant to life for several people, this makes it to be worthy of investigation (Zhou, 2013).Singh (2010) asserted that life satisfaction relates with happiness and is seen to be a life goal paramount based on the finding of prominent scholars. According to Conceicao, Pedro & Bandura (2008), they are external or situational factors and internal or psychological factors that predicts happiness. Internal predictors involve, psychological (self-esteemand optimism), personality traits (neuroticism,

agreeableness, extroversion,) and genetic roles, objectives, cope and coping ability on people's happiness, while external factors include cultural, socio-economical and institutional factors (Conceicao, Pedro & Bandura, 2008). Zungu, (2016); Okwaraji, Nduanya, Okorie, & Okechukwu, (2017) opined that so many factors predict people's happiness in different ways. The common ones include; marital satisfaction, employment, good social relationships, culture, age, gender, material wealth and income, socio-economic status, family background, better health condition, education level, career satisfaction, leisure satisfaction, religion, the level of democracy in one's country personal freedom of individual (Zhou, 2013; Zungu, 2016; Steptoe, 2019). Based on this pleasure, meaning and engagement are important construct in measuring happiness. Culture is a group's way of life. It is seen and unseen, affective and cognitive, conscious and unconscious, and much more (Vontress, 2003). Happiness happens to be defined in different perspective, since its evolvement. According to (Sheldon & Lyubomirsky (2006) happiness may be universal as a state of mind it meaning took specific cultural forms. (Uchida & Ogihara,(2012) gave backing to Pfug's (2009) definition asserting that the construct of cultural happiness was based on historically nurtured beliefs and religious ideas. This notion gave raise to national campaigns and movements for building happier societies (such as Action for Happiness) (Pogosyan, 2016). Schofield, (2017) a psychologist has shown that culture is said to play a major role on individual's ways of thinking (Chen, 2017) and behaviour (Hofstede & Bond, 2007). Happiness may be hindered by culture in terms of compass or happiness level (Ye, Ng, Lian & 2015). Diener, Oishi, & Lucas (2003) reported the influence of culture on happiness, social relationships are significantly associated to happiness (Mamoudou, 2013). To study happiness and culture of people knowing context of culture on which the people operate on is paramount, which is known as individualistic and collectivism.People in Africa operate on collectivism cultural type. Early marriage, gender role and equality,as culture constructs plays a significant role in predicting happiness.Happiness is seen as a most cherished goal across cultures by individuals. Islamic culture can be defined as the cultural practices common to Muslim people's historically. Islamic culture normally comprises all the practices within Islamic religion (Abdel-Khalek 2010). Variations in the submission to Islamic beliefs in various traditions and cultures exist. The variations occurred based on differences between Islamic practice and Muslim practice, Individualism or collectivism and patriarchy or matriarchy system. These differences lead to application of some cultural practice that are against Islam on women. Such practices include prejudice and discrimination of women in most societies, thus forgetting the rights given to them by Islam. Socio-economic status isa combination of social and economic factors that are used as an indicator of household income and opportunity (Pettigrew, 2009). Socio-economic status is the social standing or class of an individual or group. It is often measured as a combination of education, income and occupation. Examinations of socioeconomic status often reveal inequalities in access to resources, plus issues related to privilege, power and control. Socioeconomic status (SES) is an economic and sociological combined total measure of a person's work experience and of an individual's or family's economic and social position in relation to others, based on income, education, and occupation. Socio-economic status is an important predictor of happiness. A clear positive link between average levels of happiness and SES exist (Stevenson & Wolfers 2008; Easterlin 2010). Socio-economic status is the economic and sociological combination to measure person's total work experience, and that of an individual's or family's social and economic position in relation to others, based on his or parent's income, education, occupation and status (Joseph, 2016; Oishi et al 2016).  It is divided into three namely 'high', 'middle', and 'low'.Adegboye, (2016) stated that socioeconomic status is the societal hierarchy which an individual or family stand on, and is based on average basic predominant cultural asset, sufficient income, material ownership and involvement in community's activities. Bad economic situations might show the unreliable nature of life, thus might be related with the luck-based concepts of happiness in turn (Oishi & Diener, 2013) the idea of happiness might be correlated with the mean level of happiness and wealth of nations. Religious coping refers to the use of religious beliefs or practices to cope with stressful life situations (Reutter, Kirby, K & Bigatti, Silvia, 2014). Religious coping has been a growing research interest centre and in the field of psychology (Kim & Seidlitz, 2002). A psychologist described coping in the context of religion i.e. "looking for importance in the realm of life stressful condition", usually religious coping offers serenity to individuals suffering with distress. For effectiveness of religious coping to be most effective, one must understand and accept life classically (Pargament, Feuille, & Burdzy, 2011). An individual's physical and mental well-being is affected by positive and negative coping techniques towards coping with stress (Arthur, 2012). Amrai, Zalani, Arfai, & Sharifian, (2011) opined that studies have revealed that religious practices and beliefs can be helpful to

people in coping with difficult situations such as physical illnesses, depression and stress. Those persons who applies religious coping seems to handle their conditions more efficiently compared to those who do not (Paloutzian, Raymond, F & Park, 2015).Spirituality was found to be a technique used for coping with stress by students, and also spirituality is a strong coping strategy (Cornish & Wade, 2010; Cornish, Wade, Tucker, & Post, 2014). Singh (2010) opined that spiritual principles gave provision of cognitive structure which can limit stress. Tabatabaeilotfi, (2016) found spirituality to positively associated with coping with stressful events. Coping is seen as a significant overriding approach between cognitive and behavioural appraisals and stressful situation results (McGrath, 2011). Oman, Shapiro, & Thoresen, (2008) posited that spirituality was found to be another converter of stress after social relationships, which increases the level of happiness. Positive and negative religious coping exist (Pargament 1997), on Islamic teachings positive coping based on benevolent appraisal, practice, passive and active will be more beneficial than negative coping. Grossoehme, et al., (2010) carried out research on parents' religious coping strategies of parents within the Initial year after diagnosing their ward's with cystic fibrosis. Youngblut, Brooten, Glaze,Promise & Changwon, (2017) investigated the spiritual coping skills used by race, religion, gender and ethnicity within 1 and 3 months after child's death in intensive care unit. Needs for effective strategies are necessary, for new stressors prevention and to manage appropriately the present stressors. A positive relationship exists between happiness and spiritual factors (Singh, 2010).  Several researches have shown that positive correlation existed between physical or mental health and religious coping application. Is necessary to discover the kinds of religious practices which women apply during coping with stressful conditions (Aflakseir & Mahdiyar, 2016). Aflakseir & Mahdiyar (2016) opined that several religious coping types have diverse consequences towards adjusting to core life situations. In times of distress turn out to be more religious leading to application of religious coping (Francis & Robbins, 2014). Shin, D. C & Johnson, (1978) considering past theoretical and empirical researches on happiness, they proposed an overall predictors of happiness model theoretically. This model remains one of the comprehensive utmost models concerning happiness; however, many present researches have verified various elements regarding this model; and it will serve as reference for the present research. This model has in combination the importance of comparison theory and affective theory. Some previous happiness studies in China developed and tested a systematic model of determinants of happiness.  (Oishi & Diener, 2011) developed a model of happiness based on income. Seligman, (2011) developed happiness model known as PERMA model. The model was based on five dimensions namely, positive emotions, engagement, relationship, meaning and achievement.Koenig et al., 2012)proposed a causal model which links religiosity to happiness and health. Zhou (2013) developed and tested a comprehensive model of happiness, it was based on objective resources possession, quality and self-assessment of life, past social comparison and with others. Winzer & Gray (2019) proposed a model which links Buddhist practices to self-perceived health status mediated by happiness and culture in a large sample of Thai Buddhists. From the previous studies, it can be observed that numerous progress has been logged in the literature upon how happiness can be predicted by various factors. Thus,despite the massive literatures discussing such issue, only little studies thatexamined culture, SES and religious coping as predictors of happiness existed.Less study of happiness on Muslim women, whereby those researches from the west cannot be applied. When studying happiness among Muslim women in Nigerian context, aspects such as inadequate happiness studies, less explored studies based on Muslim women happiness, applying religious coping as mediator between the variables under study and  little studies developed model of Muslim women happiness based on the present predictors, marginalization and high illiteracy rate based on cultural practices, socio-economic status, stressful factors and individual adjustment or coping must be put into consideration. This is because Muslim women faces challenges such as; early marriage (Lawal, 2017), gender inequality, gender role, poverty and illiteracy (Yakubu, Binji, & Muhammad, 2014) and stress (Uchezuba, 2014). That is why Brailovskaia, Schonfeld, Kochetkov & Margraf (2019) opined that happiness reduces stress and depression and it is a significant and connected perception in this respect.The work, for instance, of Risvi & Hossain (2016)was limited to a search of only happiness and religious beliefs or religiosity; while this study pushed to other factors, it also captures other discipline's curricula beyond counselling.

## 2. Research Questions

This is a systematic review whichtends to study and synthesize the present literature associated to happiness, with the aim of exploring and findingculture, socio-economic status and religious coping as factors predicting happiness, in Sokoto state, Northern Nigeria and the world generally. This paper apparentlyintended to answer the following research questions:
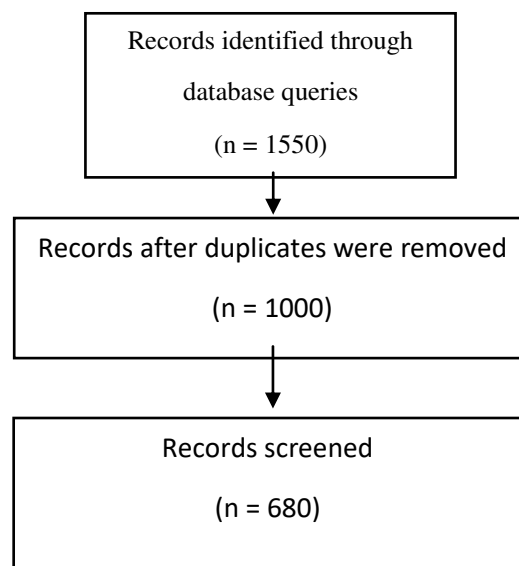
1. Does culture, socio-economic status and religious coping play a significant role in predicting the level of happiness?

2. Is there any significant relationship of happiness with culture, socio-economic status and religious coping?

## 3. METHODOLOGY

The present paper adopted a systematic review of literature **(SLR)** to obtain the significant articles to be involved in the study. Kitchenham (2004) defined SLR as a systematic process used in identifying, evaluating and interpreting every research pertinent to a given research question, topic or area of interest.Therefore, this section described by what method the articles were obtained, screened and analysed. The review type for this study is known as mapping review (Grant and Booth 2009). Mapping review purpose is mapping out and sortingcurrent literature on a precise topic. It characterizes the quality and quantity of literature it also aimed at identifying gaps in research literature in order to further research.It was divided into three stages,

- **Planning Stage**: The important fact of this paper is on culture, socio-economic status and religious coping as factors predicting happiness. Thus, the resources and publications were primarily searched and collected from six (6) bibliographic databases sources; these include Scopus, Taylor & Francis online, Web of Science, ERIC, Google Scholarand Science Direct using keywords: Happiness or Well-BeingANDCulture, Happiness AND Culture AND SES, Happiness AND Culture AND Religious Coping. This led tolarge number of materials which makes it almost impossible to work on such large literatures.In order to lower the number of articles to a handy size;
- **Conducting Out Stage**: was done under the following criteria:

  i. Document type was constrained to 'articles' only.
  ii.  Only peer-reviewed empirical studies published from 2009to 2019 (period of 10 years) were considered.
  iii. Search was restricted to the title of the papers;
  iv. Restricted to Muslim women and
  v. Language of the publication to be English.

No boundary on the subject area and journal type was set by the authors, apart from the criteria above. Accordingly,
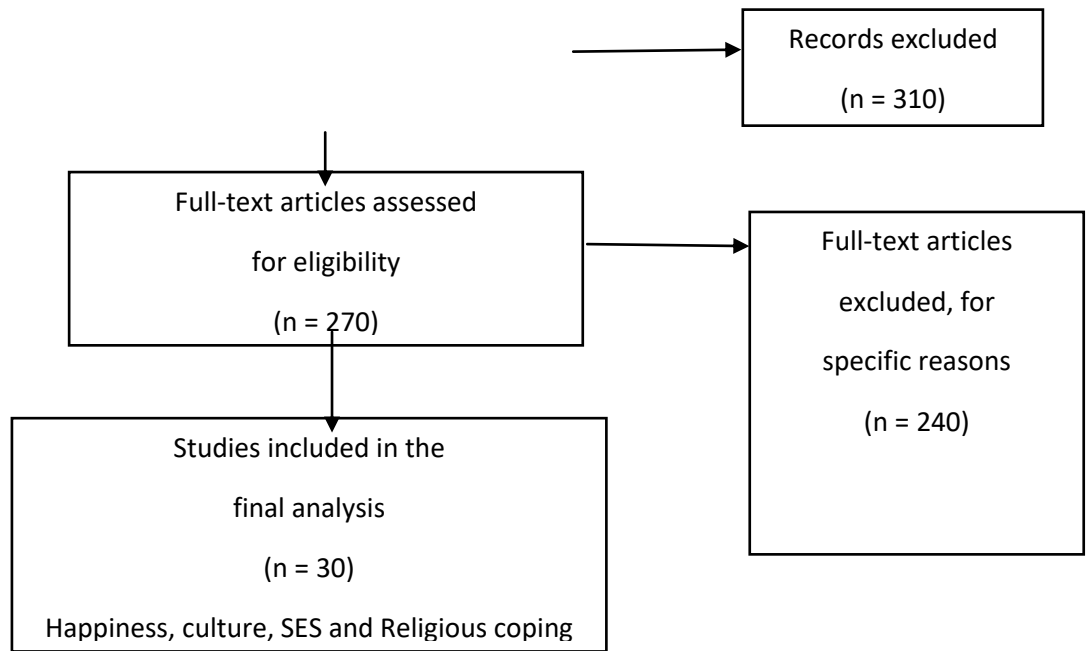
Records identified through
database queries
(n = 1550)

↓

Records after duplicates were removed
(n = 1000)

↓

Records screened
(n = 680)

725

```
                                                    ┌─────────────────────┐
                                    ───────────────▶│  Records excluded    │
                                                    │     (n = 310)        │
                                                    └─────────────────────┘
        ┌──────────────────────────────┐
        │  Full-text articles assessed  │          ┌─────────────────────┐
        │       for eligibility         │─────────▶│  Full-text articles  │
        │          (n = 270)            │          │     excluded, for    │
        └──────────────────────────────┘          │   specific reasons   │
                       │                           │      (n = 240)       │
                       ▼                           │                      │
        ┌──────────────────────────────┐          └─────────────────────┘
        │   Studies included in the     │
        │       final analysis          │
        │          (n = 30)             │
        │Happiness, culture, SES and Religious coping│
        └──────────────────────────────┘
```

**Figure 1: Study Search and Selection Flow Chart**

- **Reporting Stage:** Was the next stage, the exploration produced the following articles below:

**RQ1:**Does culture, socio-economic status and religious coping play a significant role in predicting the level of happiness?

**Table 1: Analysis of Predictors of Happiness, Country and Research Design Applied**

| Studies/ Country | Journal | Design |
|---|---|---|
| Talebzadeh & Samkan, (2011), | International Conference on Social Science and Humanity 5 | Quantitative design |
| Mehrdadi, Sadeghian, Direkvand-moghadam, & Hashemian, (2016) | Journal of Clinical and Diagnostic Research., 10(5), 01-03 | Quantitative design |
| Aflakseir & Mahdiyar, (2016) | Journal of Reproductive Infitility,17(2),117-122 | Quantitative design |
| Rizvi & Hossain, (2017) | Journal of Religious | SLR design |

|  |  |  |
|---|---|---|
|  | Health, (56), 1561–1582 |  |
| Abdel-Khalek, (2010) | Quality of Life Research 19,1133–1143 | Quantitative design |
| Abdel-Khalek, & Eid (2011) | Journal Mental Health, Religion & Culture, 14(2), 129-140 | Quantitative design |
| Abdel-Khalek, (2012) | Journal Mental Health, Religion& Culture15,1.39-52 | Quantitative design |
| Abdel-Khalek, (2013) | Journal Mental Health, Religion & Culture 16,3.306-318 | Quantitative design |
| Abdel-Khalek, (2014) | Journal Mental Health, Religion & Culture 17,1, 30-38 | Quantitative design |
| Abdel-Khalek & Lester 2017 | Personalityand individualdifference 109, 12-16 | Quantitative design |
| Abdel-Khalek, (2015) | Journal of Cogent psychology 2(1) | Quantitative design |
| Adam 2016 | Journal of Muslim Mental Health 10(2) 1-11 | Quantitative design |
| Sahraian, Gholami Javadpour& Omidvar (2013) | Journal of Religious &health, 52(2) 450-453 | Quantitative design |
| Bayani (2014) | Journal of Social Science& Humanities 22(3), 709-716 | Quantitative design |
| Abu-Rahim (2013) | Journal of Humanities and Social Science, 11 | Quantitative design |

| | | |
|---|---|---|
| | (1), 34-38 | |
| Hossain & Rizvi (2016) | Journal Mental Health, Religion & Culture 19(7),781-790 | Quantitative design |
| Ghaffari & Çiftçi (2010) | International Journal for the Psychology of Religion 20 (1), 14-25 | Quantitative design |
| Ali, Ambler, Strydom & Rai (2013) | Journal of psychological medicine, 43(6), 1303-1312 | Quantitative design |
| Abde and Salih(2015) | Journal of Islamic Studies and Culture. 3(2), 179-194 | Qualitative design |
| Abdel-Khalek & Singh (2019) | Journal Mental Health, Religion & Culture | Quantitative design |
| Eryilmaza, (2015) | Educational Sciences: Theory & Practice, 15(2), 433-444 | Mixed method design |
| Devine, Hinks & Naveed (2019) | Journal of happiness studies 20(2) 351-371 | Quantitative design |
| Tiliouine, Cummins &Davern (2009) | Mental health religion & culture 12(1) 55-74 | Quantitative design |
| Abolmaali, Ghafari and Ajilchi (2014) | Advances in Applied Sociology, 4, 121-127 | Quantitative design |
| Achour, Roslan, Nor, Yakub and Yusoff (2015) | Journal of Religious Health, 54, 984–997 | Quantitative design |
| Sujarwoto, Tampubolon & Pierewan. (2018) | Applied Research Quality Life, 13, 927–945 | Quantitative design |
| Yorulmaz (2016) | Journal of The Faculty of Economics, (6)1,801-818 | Quantitative design |

| Alaedein-Zawawi, (2015) | European Scientific Journal, (11)5, 117-141 | Quantitative design |
| Jelali & Heidari (2016) | International Education Studies, 9(6), 45-52 | Quantitative design |
| Abdel-Khalek and Lester (2009) | Journal of Psychological reports 105(2), 381-382 | Quantitative design |

## 4.   RESULTSAND DISCUSSIONS

### 4.1 Results

**4.1.1**     Does culture, socio-economic status and religious coping play a significant role in predicting the level of happiness?

Table 1 above analysed the significant role culture plays in predicting women's happiness. The table revealed diverse findings by researchers. Happiness is predicted by culture (24); by SES (18 and 29); by religious coping (3,4, 8, 12,13,15,17, 21 and 30); by culture, SES & religious coping (19, 26, 27) Most of the above researches where carried out on both Muslim men and women (2,4,5,6,7,8,9,10,11,13,14,15,16,17,18,19,20,21,22,23,26,27,29 and 30) few where only on women alone (1,3,12,24,25 and 28) The researchers also used differentresearch designs in reporting their findings, with quantitative research design being the most applied by the scholars (1,2,3,5,6,7,8, 9,10,11,12,13,14,15,16,17,18,20,22,23,24,25,26,27,28,29and30). This is followed by qualitative design (19), mixed method (21)and SLR (4).

**4.1.2**     Is there any significant relationship of happiness with culture and socio-economic status and religious coping?

Table 1 above analysed the relationship among happiness, culture, SES and religious coping. It revealed different results. Such as; Happiness is related to culture (1); SES (2); religious coping (4,5,6,7,9,10,11,14,20,23,25 and 28); religious coping and SES (27) and culture, SES and religious coping (16 and 22). The above table further indicated that some of these researches were conducted in Iran (1,2,3,4,12,14,24 and 29); Kuwait (5,7,10and 30); Turkey(17,21 and 27); Lebanon (9 and 11); Malaysia (15 and 25); Qatar (8); Kuwait and Palestine (6); India (20);New Zealand (12); Oman (16); England (18); Bangladesh (22); Algeria (23); Jordan (28) and Indonesia (26). From the table above no study was found to have developed a model of Muslim women happiness based on the variables (culture, SES and religious coping) and none applied religious coping as a mediator.

### 4.2DISCUSSION

The major aim of this work was to find how culture, SES and religious coping predict happiness among Muslim women students by previous researchers. The number of studies usedwere few because the authors limited themselves to consider only a ten-year period, which might subject the results to smaller precision Table 1 above revealed that happiness is predicted by culture (24), this finding is inline with (Ye, Ng & Yian, 2015;Bartels and Salo, 2018), by SES (18 & 29) goes with the findings of  Deaton and Stone (2013); Ugwu & Ugwu 2015; Oishi & Gilbert 2016; Ngamaba & Soni, 2018) by religious coping (3,4, 8, 12,13,15,17, 21 and 30)

supported the findings of Youngblut 2014). By culture, SES and religion (19, 26 & 27) (Agbo, Nzeadibe, & Ajaero2012). Steptoe (2019) also supported the above findings in his studies where he found culture, SES as factors predicting happiness, in his findings he added family, stress exposure, marital status and personality predicts happiness. Bajwa,Bibi and Ali 2016 studied the relationship between happiness of Muslim women and marriage and found out a positive correlation between the two. Bahiraei, Eftekharei, Zarei and Soloukdar (2012) conducted a research on happiness and personality of students in Iran, they found a relationship between the two.Bergsma &Ardelt (2012) happiness and wisdom. Hartman (2016) conducted a study on the factors predicting happiness (SES, culture and religious coping). Thus, Campante and Yonagizaya- drott (2013); Ateca-Amestoy, Gerstenblu¨th,Mussio and Rossi (2016) found happiness to be predicted by religious coping. Some of the studies on women's happiness conducted in different countries, yet there is shortage of these researches especially in the developing countries where, studies on happiness and women particularly is given less attention. Women are the backbone of every nation but actually are regarded as second-class citizens in many situations. Hasnain et al., (2011) posited that working females (Muslims) were more satisfied with life than the working females. Ali & Haq, (2006) found out that autonomy leads to Muslim women's happiness in Pakistan, though not all variables of autonomy contributes to women happiness. Positive correlation existedbetween Muslim women and happiness (Bajwa, Bibi & Ali., 2016). Bajwa, Bibi & Ali (2016) reported less researches conducted on women' happiness in Pakistan. Shek, (1995) argue that women experience much effect of marital quality on happiness than in. Sooky et al., (2014) conducted a research on Muslim women in Shahroud, Iran, which they reported that women happiness is significantly related to social activity, and economic status. Casale & Posale (2010) found out that South African women from rural areas are the most disadvantaged group, hence been unhappy. Stevenson, Wolfers, & Stevenson (2009) posited that in USA for the past 35 years women's lives of women have advanced, but women's happiness has fallen according to subjective well-being measures, both relatively and absolutely to men leisure.Bajwa, Bibi and Ali 2016 studied the relationship between happiness of Muslim women and marriage and found out a positive correlation between the two. Ugwu & Ugwu 2013; Balogun 2014; Francis & Robbins 2014; Ye, Ng & Yian (2015); Aflekseir & Mahdiyar (, 2016)applied Quantitative research design in their studies while, Hu (2016); Okwaraji, Nduanya, Okorie & Okechukwu (2017)applied qualitative research.  Based on the findings of **RQ2**Relationship between happiness and culture (1) was supported by (Zhou, 2015; Smit, 2015; Oishi & Gilbert 2016; Oishi 2018) with SES (Devoe and House 2012; Waught, 2013; Tays, Zyphur&Batz, 2017;Ogwuche,Ijiga,Kuruku and Okwoli 2019)and with religious coping (Sargent 2015; Francis & Robbins 2014) mediation. However, no relationship was found between religious practice and happiness(Leslie, Hans-Georg and Christopher 2003), with culture and SES Zawojska (2013) had the same finding.

In connection with the findings of the countries where the studies were conducted; Zungu (2016); Casale & Posale carried out a study in South Africa; Kasuto (2012) in Namibia, Zhou (2015) in China; Hu (2016) in Japan; Sithey, Li,Wen, Kelly&Clarke (2015) in Bhutan. Others from Nigeria are Balogun (2014); Agbo., Nzeadibe& Ajaero, (2012); Ugwu&Ugwu (2013) Okwaraji, Nduanya, Okorie& Okechukwu, (2017); Ogwuche, Ijiga, Kuruku and Okwoli (2019),

## 5.  LIMITATION

We want to admit that, like other studies, this study has certain limitations. First, thenumber of articles related predictors (culture, SES and religious coping) of happiness in the context of Muslim womenturned out to be surprisingly less, especially in Africa. Studies concentratingmainly on happiness were few,and most of the researches selected for this review, Muslim women wereinvestigated alongside Muslim men, but were not the main focus. Secondly, words like well-being in place of happiness and religious practice in place of religious coping were added due to shortage of researches. Nevertheless, the cumulative outcomes managed to capture the majorpredictors related to happiness in the literature. Thus, we recommend conducting more researcheson predictors of Muslim women happinessespecially in Nigeria and Africa as a whole.

## 6.  CONCLUSION

The present study was conducted to find out the factors predicting happinesswith special reference Muslim women students.  The main purpose was to find the leading and predominant predictors, research design

applied, whether on women alone or both men and women and countries of study so that more researches on Muslim women happiness can be conducted especially in sub-Saharan Africa, can have an idea of what factors predicts their women's happiness. The findings of this study are in conformity with previously published suggestions that happiness is important for student development.

**REFERENCE**

1) Abdel-Khalek, A. M. (2010). Quality of life, Subjective Well-Being, and Religiosity in Muslim College Students. *Journal of Quality of Life Research*, 19, 1133–1143.

2) Abdel-Khalek, A. M. 2012 Associations Between Religiosity, Mental Health, and Subjective Well - Being Among Arabic Samples From Egypt and Kuwait.*Journal of Mental Health, Religion and Culture,* 15, 741-758

3) Abdel-Khalek, A.M. (2013a). The Relationships Between Subjective Well-Being, Health, and Religiosity Among Young Adults From Qatar, *Journal of Mental Health, Religion and Culture*, 16, 306-318

4) Abdel-Khalek, A. M., &Lester, D. (2013b). Mental health, Subjective Well-Being and religiosity: Significant associations in Kuwait and USA.*Journal of Muslim Mental Health,*(7), 63-76

5) Abdel-Khalek, A. M. (2014). Religiosity and well-being in a Muslim context C. Kim-Prieto (Ed.), Religion and spirituality across cultures, 71-85

6) Abdel-Khalek, A. M. (2015) Happiness, Health, And Religiosity Among Lebanese Young Adults *Journal Cogent Psychology* 2, 1.

7) Abdel-Khalek, A.M., & Lester, D. (2017). The Association Between Religiosity, Generalized    Self-Efficacy Mental Health and Happiness in Arab College Students. *Journal of Personality and Individual Difference*,109, 12-16.

8) Abdel-Khalek, A. M., & Tekke, M. (2019). The Association Between Religiosity, Well-Being, And Mental Health Among College Students From Malaysia. *Revista Mexicana De Psicología,* 36(1), 5-16.

9) Abdel-Khalek, A.M., & Singh, A. P. (2019).Love Of Life, Happiness, And Religiosity In Indian College Students. *Journal Mental Health, Religion &Culture,* 22(8),769-778.

10) Adegboye, M. (2016). Socio-economic Status Categories of Rural Dwellers in Northern Nigeria. *Advances in Research*, *7*(2), 1–10.

11) Abde, A. N. Y., & Salih, K. (2015). The Literature of Happiness "With Reference Of The Philosophy Of Happiness In Islam" *Journal Of Islamic Studies And Culture,*3 2,  179-194

12) Abu Rahim, M.A.R. (2013). The Effect of Life Satisfaction and Religiosity on Happiness  among Post Graduates in Malaysia. *Journal Of Humanities And Social Science*, 11(1), 34-38.

13) Achour, M., Mohd Nor, M. S., & MohdYusoff, M. Y. Z. (2015). Islamic Personal Religiosity as a Moderator of Job Strain and Employee's Well-Being: The Case of Malaysian Academic and Administrative Staff. *Journal of Religious Health*, 54, 984–997.

14) Adam, Z. (2016). Stress, Religious Coping and Well-being in Acculturating Muslims. *Journal of Muslim Mental Health,* 10(2), 1-11.

15) Aflakseir, A., & Mahdiyar, M. (2016). The Role Of Religious Coping Strategies In Predicting Depression Among A Sample Of Women With Fertility Problems In Shiraz. *Journal Of Reproduction And Infertility*, *17*(2), 117–122.

16) Agbo, A.A., Nzeadibe, T. C., & Ajaero, C. K. (2012). Happiness in Nigeria: A Socio-Cultural Analysis,. *Happiness Across Cultures. Dordrecht: Springer*, (In: H. Selin & G. Davey (Eds.), 293–310.

17) Ali, S. M., & Haq, R. ul. (2006). Women's Autonomy and Happiness:The Case of Pakistan. *The Pakistan Development Review*, *45*(1), 121–136.

18) Ateca-Amestoy, V., Gerstenblu¨th, M.,  Mussio, I., & Rossi, M. (2015). How Do Cultural Activities Influence Happiness? Investigating The Relationship Between Self-Reported Well-Being And Leisure. *Estudios Econ´omicos,* 31(2), 217-234

19) Arthur, B. (2012). Personality , Religion and Character Traits : Are Personality Traits Better Predictors of Happiness than Religiosity ? DBS School of Arts.

20)  Mehrdadi, A., Sadeghian, S., Direkvand-moghadam, A., & Hashemian, A. (2016). Factors Affecting Happiness : A Cross-Sectional Study in the Iranian Youth. *Clinical and Diagnostic Research*, *10*(5), 29–31.

21) Bajwa, R. S., Bibi, H., & Ali, H. (2016). Level of Happiness and Life Satisfaction among Married and Unmarried Females Unmarried Females. *South Asian Journal of Banking and Social Sciences*, *02*(November), 1–7.

22) Bayani, A. A. (2014). The Relationship between Religiosity and Happiness among Students in an Iranian University. *Journal of Social Sciences & Humanities,*22 (3): 709 - 716

23) Bonelli, R., Dew, R. E., Koenig, H. G., Rosmarin, D. H., & Vasegh, S. (2012). Religious and Spiritual Factors in Depression : Review and Integration of the Religious and Spiritual Factors in Depression *: Review and Integration of the Research*.

24) Bergsman, A.& Ardelt, M. (2012). Self-Reported Wisdom and Happiness: An Empirical Investigation. *Journal of Happiness Study* 13(3), 1-19.

25) Bahiraei, S., Eftekharei, S., Zarei Matin, H, & Soloukdar, A. Studying the Relationship andImpact of Personality on Happiness among Successful Students and Other Students. *Journal of Basic Applied Science Research, 4*(2)3636-3641.

26) Deaton, B. A., & Stone, A. A. (2013). Two Happiness Puzzles. *American Economic Review*, *103*(3), 591–597.

27) Campante, F. R., & Yanagizawa-Drott, D. H. (2013). Does Religion Affect Economic Growth And Happiness" Evidence From Ramadan. National Bureau Of Economic Research *Working Paper Series,*Working Paper 19768.

28) Casale, D., & Posel, D. (2010). Investigating The Well-Being Of Rural Women In South Africa. In *Agenda* (Vol. 84).

29) Chen, L. (2017). Understanding Critical Thinking In Chinese Sociocultural Contexts: A Case Study In A Chinese College. *Thinking Skills And Creativity,*24, 140–151. h

*30)* Ghaffari. A.,& Çiftçi, A. (2010). Religiosity and Self-Esteem of Muslim Immigrants to the United States: The Moderating Role of Perceived Discrimination.*International Journal for the Psychology of Religion* 20(1), 14-25.

31) Clemons, M. L. (2018). *Relationship Between Authentic Happiness And Servant Leadership Among College Professors in Midwestern State*. Liberty University.

32) Conceicao, Pedro & Bandura, R. (2008). Measuring Subjective Wellbeing : A Summary Review of the Literature Measuring Subjective Wellbeing : A Summary Review of the Literature By Pedro Conceição and Romina Bandura. In *UNDP*.

33) Cornish, M. A., & Wade, N. G. (2010). Spirituality and Religion in Group Counseling: A Literature Review With Practice Guidelines. *Professional Psychology: Research and Practice*, *41*(5), 398–404.

34) Cornish, M. A., Wade, N. G., Tucker, J. R., & Post, B. C. (2014). When Religion Enters the Counseling Group. *The Counseling Psychologist*, *42*(5), 578–600.

35) Deavoe ., & House, (2012). Time, Money and Happiness. How Does Putting A Price  On Time Affect Our Ability To Smell The Roses. Journal of Experiemental Social Psychology. 48, 466-474.

36) Diener, E., Oishi, S., & Lucas, R. E. (2003).*Personality , Culture , And Subjective W Ell-Being : Emotional and Cognitive Evaluations of Life*. (December 2015).

37) Francis, L. J., & Robbins, M. (2014). Religion and Happiness: a Study among Female Undergraduate Students in Israel. In *IJJER International Journal of Jewish Education Research*.

38) Grant M., & Booth, A. (2009) A Typology Of Reviews: An Analysis Of 14 Review Types And Associated Methodologies. *Journal of Health Information Librar*y, 26, 91–108

39) Grossoehme, Daniel, H., Ragsdale, Judy., Cotton, S., & Wooldridge, Jamie L, Grimes, L. & S. M. (2010). HHS Public Access. *Journal of Health Care Chaplain*, *16*(0), 109–122.

40) Hartman, D. (2016).S*pirituality and Happiness of English-Speaking South African School Children:A Psychometric Analysis of Spirituality and Well-Being Instruments.*Unpublished Thesis,School of Education, Seattle Pacific University

41) Hasnain, N., Ansari, S. A., & Sethi, S. (2011). *Life Satisfaction and Self Esteem in Married and Unmarried Working Women*. *37*(2), 2011.

42) Hofstede, G., & Bond, M. H. (2007). Hofstede's Culture Dimensions. *Journal of Cross-Cultural Psychology*, *15*(4), 417–433.

43) Jalali, Z., & Heidari, A. (2016). The Relationship between Happiness, Subjective Well-Being, Creativity and Job Performance of Primary School Teachers in Ramhormoz City. *International Education Studies*, *9*(6), 45–52.

44) Joseph, V. I. (2016). *Relationships Among Parents ' Educational Level , Income , Academic Adjustment And Performance Of Senior Secondary School Students In Kaduna Metropolis , Nigeria By Victoria Imoniche Joseph Ba . Ed English ( Abu ) Department Of Educational Psychology And*. Ahmadu Bello University Zaria.

45) Kim, Y., & Seidlitz, L. (2002). Spirituality Moderates The Effect Of Stress On Emotional And Physical Adjustment. *Personality And Individual Differences*,*32*, 1377–1390.

46) Kitchenham, B. (2004) "*Procedures for Performing Systematic Reviews", Joint Technical Report Software Engineering Group*, Keele University, United Kingdom and Empirical Software Engineering, National ICT Australia Ltd, Australia.

47) Lawal, Zainab, I. (2017). *Relationship between Self-Concept, Vocational Preference and Educational Needs of Married Women, in Women Centre for Continuing Education*. Usmanu Danfodiyo University Sokoto.

48) Francis, L. J., Hans-george, Z.,Christopher, L. A. (2003). The Relationship Between Religion and Happiness Among German Students *Pastoral Psychology,* 51 (4), 273-281.

49) Francis, L. J.,&Robbins, M.(2014). Religion And Happiness: A Study Among Female Undergraduate Students In Israel. *IJJER International Journal of Jewish Education Research* 7,  77-92

50) Lucas, R. E., Clark, A. E., & Diener, E. (2003). *Reexamining Adaptation and the Set Point Model of Happiness : Reactions to Changes in Marital Status*. *84*(3), 527–539.

51) Mamoudou, H. (2013). *The Influence Of Students ' Perceived Happiness On Their Entrepreneurial Intention At A Higher Educational Institution In South Africa*. Nelson Mandela Metropolitan University.

52) Mcbride, M. (2010). Happiness, And Aspirations : An Experimental Study. *Journal Of Economic Behavior And Organization*, *74*(3), 262–276.

53) McGrath, Daniel, H. (2011).*Effects Of Personality And Situation Upon Appraisal And Coping* (Marshall University). Retrieved From Http://Mds.Marshall.Edu/Etd

54) United Nations, (UN). (2010). *Human Development Report 2010 The Real Wealth of Nations : Pathways to Human Development*.

*55)* Ngamaba, K. H., & Soni, D. (2018). Are Happiness and Life Satisfaction Different Across Religious Groups ? Exploring Determinants of Happiness and Life Satisfaction. *Journal of Religion and Health, 57(6), 2118–2139.*

56) Oishi, S., & Gilbert, E. A. (2016). Current and Future Directions in Culture and Happiness Research. *Current Opinion in Psychology*, *8*, 54–58.

57) Oishi, S., Kesebir, S., & Diener, E. (2011). Income Inequality and Happiness. *Psycholigical Science*, *22*(9), 1–6.

58) Oishi, G. and K. (2013). *Concepts of Happiness Across Time and Cultures. Personality and Social Psychology Bulletin.*

59) Oishi, S. (2018). Culture and Subjective Well-Being : Conceptual and Measurement Issues. In *Handbook of Well-Beingeing* (In E. Dien, pp. 1–15). Salt Lake City: DEF Publishers.

60) Oishi, S., & Diener, E. (2013). Residents of Poor Nations Have a Greater Sense of Meaning in Life Than Residents of Wealthy Nations. *Association for Psychological Science*, *25*(2), 422–430.

61) Oishi, S., Graham, J., Kesebir, S., & Galinha, I. C. (2013). Concepts of Happiness Across Time and Cultures. *Personality and Social Psychology Bulletin*, *XX*(X), 1–19.

62) Oishi, S., Kesebir, S., & Diener, E. (2011). Income Inequality and Happiness. *Psycholigical Science*, *22*(9), 1–6.

63) Okwaraji, F. E., Nduanya, C. U., Okorie, A., & Okechukwu, H. E. (2017). Personality Traits , Happiness And Life Satisfaction , In A Sample Of Nigerian Adolescents. *Journal of Medical Science*, *3*(6), 284–289.

64) Oman, D., Shapiro, S. L., & Thoresen, C. E. (2008). Meditation Lowers Stress and Supports Forgiveness Among College Students: A Randomized Controlled Trial. *Journal of American College Health*, *56*(5), 569–578.

65) Paloutzian, R. F.,& Park, C. L. (2015). Religiousness and Spirituality : The Psychology of Multilevel Meaning-Making Behaviour. *Religion, Brain and Behaviour*, *5*(2), 166–178.

66) Pargament, K., Feuille, M., & Burdzy, D. (2011). The Brief RCOPE: Current Psychometric Status of a Short Measure of Religious Coping. *Journal of Religions*, *2*, 51–76.

67) Pettigrew, E. J. (2009). *A Study of the Impact of Socioeconomic Status on Student Achievement in a Rural East Tennessee School System* (East Tennessee State University). Retrieved from http://dc.etsu.edu/etd/1844

68) Pogosyan, M. (2016). Psychology Today Emotion Perception Across Cultures. *Psychology Today*, pp. 1–6.

69)  Hossain, M.Z.,&  Rizvi, M. A. K. (2016). Relationship Between Religious Belief And Happiness In Oman: A Statistical AnalysisJournal On Mental Health, Religion And Culture 19, 7, 781-790

70) Reutter, K. K.,& Bigatti, S. M. (2014). Religiosity and Spirituality as Resiliency Resources : Moderation , Mediation , or Moderated Mediation ? *Journal for the Scientific Study of Religion*, *53*(1), 56–72.

71) Sargent, A. M. (2015). *Moderation And Mediation Of The Spirituality And Subjective Well-Being Relation*.Unpublished Ph.D Thesis, Department of Psychology, Colorado State University

72) Schofield, K. (2017). The Importance Of Cultural Happiness. *Orient Magazine*.

73) Seligman, M. E. P. (2011). *Flourish. :* New York, NY: Simon & Schuster.

74) Seligman, M. E. P., (2018). PERMA And The Building Blocks Of Well-Being PERMA And The Building Blocks Of Well-Being. *The Journal Of Positive Psychology*, *9760*, 1–3.

75) Shek, D. T. L. (1995). Gender Differences in Marital Quality and Well-Being in Chinese Married Adults. *Sex Roles*, *32*(11/12), 699–715.

76) Sheldon, K. M., & Lyubomirsky, S. (2006). Achieving Sustainable Gains In Happiness: Change Your Actions, Not Your Circumstances. *Journal of Happiness Studies*, *7*(1), 55–86.

77) Shin, D. C & Johnson, D. M. (1978). Relationships Between Various Demographic , Sociological , Psychological And Behavioral Characteristics And Self-Assessments Of Happiness. *Social Indicators Research*, *5*, 475–492.

78) Singh, M. (2010). *College Students' Percieved Happiness and Involvement in Stress, Social Connections and Spirituality*. University of Cincinnati.

79) Sithey G, Li, M., Wen, L. M., Kelly, P.J.,& Clarke, K. (2015).Socioeconomic, Religious, Spiritual And Health Factors Associated With Symptoms Of Common Mental Disorders: A Cross-Sectional Secondary Analysis Of Data From Bhutan's Gross National Happiness Study, *BMJ Open*, 10, 1-10.

80) Smitt, D. S. (2015). *Feeling Good Around the Globe : How to Compare Wellbeing among Populations.* Uppsala University.

81) Sooky, Z., Dehghani, M., Taebi, M., Tagharrobi, Z., Sharifi, K., Sadat, Z., & Keramat, A. (2014). Investigating Happiness and its Related Factors in Married Women Referred to Health Centers of Shahroud City. *Iranian Red Crescent Medical Journal*, *16*(9), 1–6.

82) Steptoe, A. (2019).Happiness and Health.*Annual Review of Public Health,*40, 339-359.

83) Stevenson, B., Wolfers, J., & Stevenson, B. (2009). The Paradox of Declining Female Happiness The Paradox of Declining Female Happiness. *IZA Discussion Paper*, (4200), 1–49.

84) Tabatabaeilotfi, M. (2016). *Poverty, Stress, And Happiness:Examining The Moderating Role Of Psychological Capital On The Relation Between Poverty And Happiness Among Farmers And Fish Farmers In Ghana,*McMaster University Ghana.

85) Talebzadeh, F., & Samkan, M. (2011). *An Evaluation of the Factors Influencing Happiness Among Female Students of Elementary Schools in Tehran* 5. 441-444.

86)  Tiliouine, H., Cummins, R.A.,&Dave, M. 2009.Islamic Religiosity, Subjective Well-Being, And Health. *Journal Mental Health, Religion &Culture* 12(1), 55-74.

87) Tay, L., Batz, C., &Zyphur, M. (2017). Income and Subjective Well-Being : Review , Synthesis , and Future Research: In  Diener, E, Oishi, S and Tay, L (Ed.), e-Handbook of Subjective Well-Being (pp. 1–20). NobaScholar.

88) Uchezuba, F. N. (2014). *Effects of Marital Status and Study Habitvon the Academic Performance Among Senior Secondary School Students of Women Centre for Continuing Education Sokoto State*. Usmanu Danfodiyo University Sokoto.

89) Uchida, Y., & Ogihara, Y. (2012). Personal or Interpersonal Construal of Happiness : A Cultural Psychological Perspective. *Journal of Wellbeing*, *2*(4), 354–369.

90) Ugwu, F. O. & Ugwu, C. (2013). Anointing Without Money : Exploring The Relationships Between Materialism , Happiness And Daily Spiritual Experience In A Nigerian Sample. *International Journal of Asian Social Science*, *3*(5), 1196–1207.

91) Vontress, C. E. (2003). Culture and Counseling. *The Counseling Psychologist*, *10*(3), 1–9.

92) Yakubu, U. K., Binji, M. B., & Muhammad, A. (2014). Factors Responsible For Frequent Withdrawal of Girls from Schools and Their New Enthusiasm for Re-Joining Formal Education after Years of Break : *Journal of Research and Method in Education*, *4*(6), 18–23.

93) Ye, D., Ng, Y. K., & Lian, Y. (2015). Culture and Happiness. *Social Indicators Research*, *123*, 519–547.

94) Youngblut, J., M, Brooten, D., Glaze, J., Promise T.,& Changwon, Y. (2017). Parent Grief 1–13 Months After Death in Neonatal and Pediatric Intensive Care Units. *Journal of Loss and Trauma*, *22*(1), 77–96.

95) Zhou, Y. (2013). *A Comprehensive Study of Happiness Among Adults in China* (Clemson University). Retrieved from https://tigerprints.clemson.edu/all_theses/1648

96) Zungu, T. (2016). *Cultural Values and Happiness of Leaders in Mining Company: Implications for Diversity and Inclusion*. University of KwaZulu-Natal.

97)    Zurawski, J. (2015). *Abstract Internet Usage, Self-Efficacy, And Proactive Coping Skills*. California State University.