



THE PSYCHOLOGICAL INFLUENCE OF INDIVIDUAL'S RELIGION ON FAMILY STRENGTH

Rasulova Ziyodakhon Abduborievna
Doctor of Psychological Science

Isaeva Mushtariy Alisher qizi
Master at the International Islamic
Academy of Uzbekistan

ABSTRACT

The article empirically studies and analyses psychological influence of religion to the individuals, on the basis of which the role of a person's religious orientation in family relations is scientifically based.

KEY WORDS: *religion, religious belief, religious consciousness, religious orientation, family stability.*

DISCUSSION

Even though the essence of religion is depicted differently, belief and sense of faith lie on the basis of it. Indeed, religion is a sense of belief. The sense of belief is one of the deepest and most spiritual needs of mankind [2: 6]. In the annotated dictionary in Uzbek Language **religion** – faith comes in the sense of belief and indicates the collection of customs, rituals, imagination, worldview that are based on Divine power and belief in God [4: 621].

If we analyze from the psychological point of view, religion is considered as a specific field of human psyche illustration, and is one of the forms of social consciousness (social life) of social groups and individuals. In many cases people address to religion in order to fulfill the spiritual, psychological and ideological gap, to find themselves in these directions, and when they can not solve their daily problems independently. Believers themselves associate their first religious inclinations with "miracles," with unexpected understanding and enlightenment, and with communication with God [3].

If the **faith** is the factor that unites the individual, group, and community, making people active members of social life, **religious faith** is the collection of religious imagery, characters in the minds of forces that believe in divine powers. Religious faith is the belief and application of religious beliefs, guidelines and instructions without any hesitation as the main element of religious consciousness. Accordingly, at the heart of any religious consciousness lies a religious belief.

It is well known that **religious consciousness** is the awareness of religious people and is an important factor in the consistency of

religious beliefs. However, it should be noted that not any belief can be considered as a religious belief. After all, religious faith requires the existence of a special persistent belief in individual's psychology. F.Abdurahmanov and Z.Abdurahmonova indicate religious psychology, religious experience, religious sentiment, love, fear, joy, and religious ideology, dogmatics, apologetics, religious norms to the elements of religious consciousness [1: 36].

It should be stated that the high level of consciousness determines the need for willpower and trust associated with faith. This is enrooted in young people through the family, neighborhood, educational institutions, and it requires their mutual harmony. Moreover, it requires further development of the spiritual foundations of our society, preservation and strengthening of ancient national values, creation of a high spiritual environment in our society, increasing the role and importance of the family to counteract various harmful influences that are completely unfamiliar to the Uzbek national mentality.

Consequently, religion plays an important role in the family, along with the socio-political, spiritual and cultural spheres, as well as interethnic relations. Nevertheless, religion sanctifies people's lifestyles, thoughts, and behaviors, bestows nobility to them, or disapproves them as a sin. In this way, religion directly has impact on family.

In general, the precise and perfect meaning of human life is embodied in the family. In our society, the concept of family is glorified and the sanctity of the couple is protected. In particular, the issues of strengthening and developing the family, improving the spiritual and moral environment in families, preserving and promoting the most exemplary family

traditions in society are among the most actual matters today.

Uzbeks family relations have deep historical roots in Islamic and national values. There is a great attention paid to family in Islam religion - how to organize it, the rights of family members, the upbringing of children, the treatment of family disagreements, in general, all the concerns of family life can be answered in Islam. All aspects of family life and marital relations, such as how to treat one's spouse, how to treat parents and children, and how to show respect to family members, are illuminated in the Qur'an, hadiths, and Sharia laws, which are considered as the main sources of Islam.

As Allah mentions in Qur'an: "*And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought*" (Surah "Ar-Rum", verse-21). The Qur'an defines the role of the husband and wife in the family, and particularly emphasizes the responsibilities of the husband. That is, the husband has a social, physical, and financial duty to his wife. In the Qur'an, the husband is entrusted with certain responsibilities as the head of the family, and Islam places men who treat their wives well amongst the best people. In general, there are many verses from the Qur'an that refer to the relationships of family and husband-wife bonds [5].

As the role of Islam is crucial in Uzbek families, not only the *role of religious values*, but also the *religious orientation* of the individual is of great importance in ensuring the stability of the family, and upbringing developed people.

In order to study the psychological impact of religious orientation on family strength, we

conducted a special study in Tashkent. The research covered 50 families. In this regard, we referred to the methodology "*Scale of religious orientation*" developed by G. Allport and D. Ross and the methodology of "*Determination of marital satisfaction level*" developed by V.V. Stolin, T. L. Romanova, G. P. Butenko.

The method of "*religious orientation scale*" serves to determine which type of religious orientation is dominant in a person – the predominance of external or internal orientation. The survey consisted of 20 verdicts, of which 9 sentences were sub-scales of internal orientation and 11 sentences were sub-scales of external orientation. 4 different response options can be used to respond to each item. The questionnaire provides some of the most common religious and social views that appear among people.

It cannot be denied that G. Allport's typology of personality religious orientation is one of the most popular typologies. According to him, religious feelings and religious orientation are different in people: some are superficial; some are in very deep essence. In this regard he says: "*I am convinced that internal religious orientation, not external, plays an important role in a person's mental health. If the religious orientation is deeply internalized, the person's psyche is healthy, and peace will remain in his relations with others. That is my guess*" [6:376-409].

According to the results of the survey, it was known that 65 percent of respondents are oriented internally, and 35 percent are oriented externally (Figure 1).

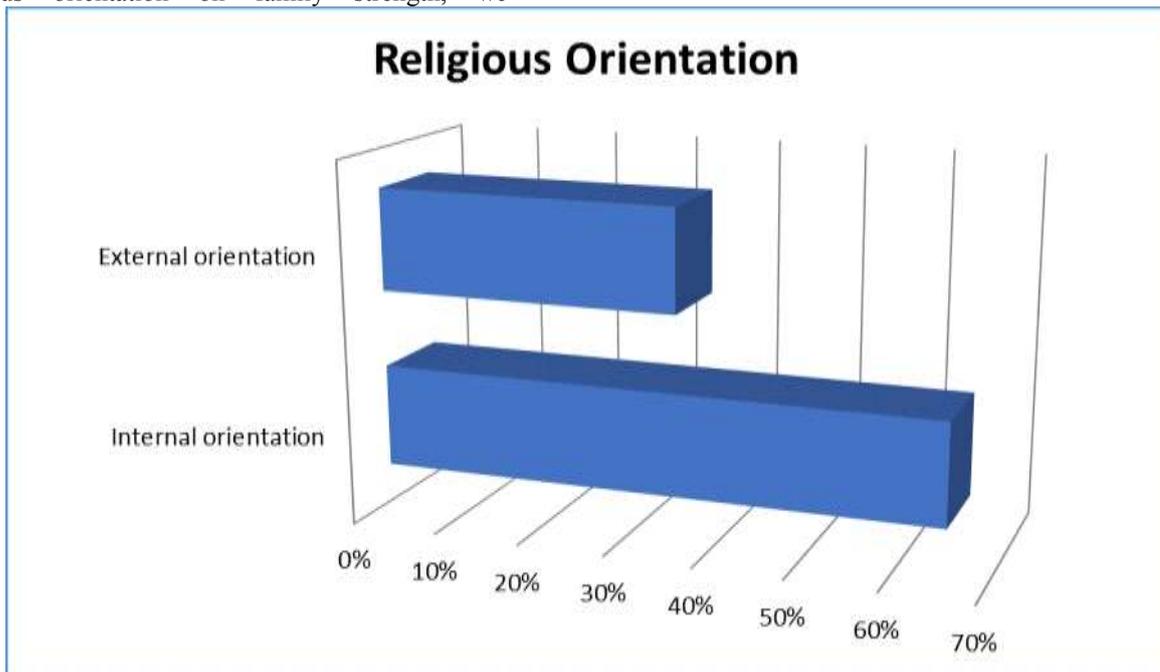


Figure-1. The results of "Scale of religious orientation"

When it was compared according to gender differences, it was found that 70 percent of women and 60 percent of men belong to the internal orientation scale, while 30 percent of women and 40

percent of men belong to the external orientation scale (Figure 2). At the same time, it can be seen that women are more likely to seek religious support and comfort than men.

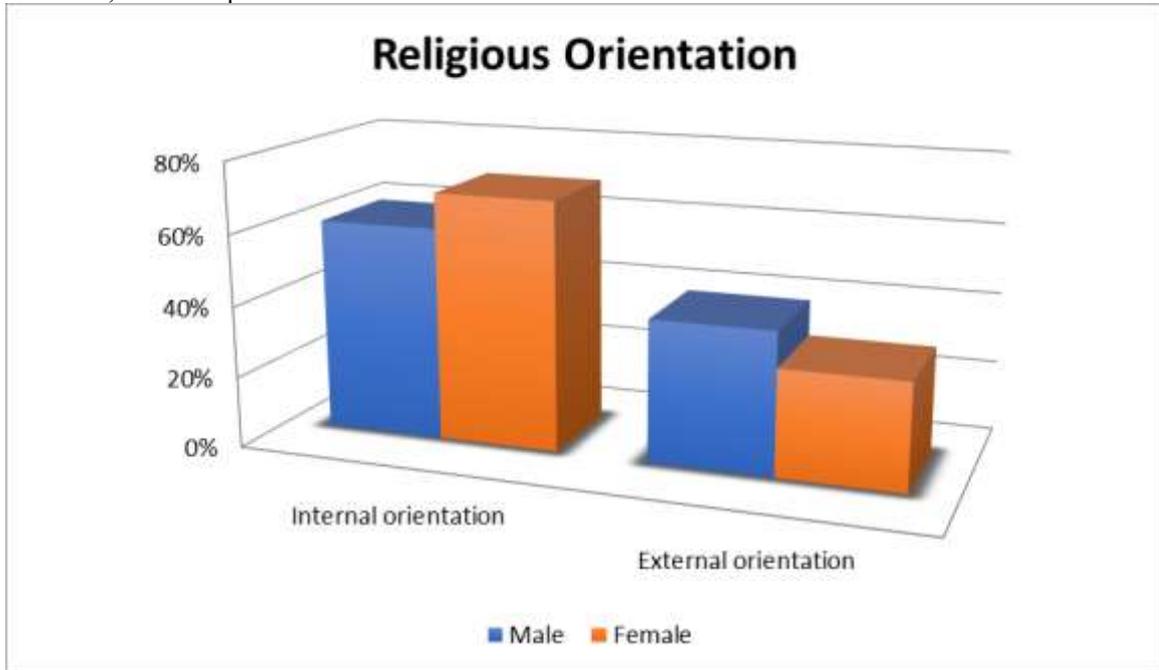


Figure-2: "Religious Orientation Scale" method results according to gender variation

According to the results of the "Determination of marital satisfaction" method, marital satisfaction was high in 25 percent of male respondents,

moderate in 35 percent and low in 40 percent, while women's result illustrated high in 45 percent, moderate in 50 percent and low in 5% (Figure 3).

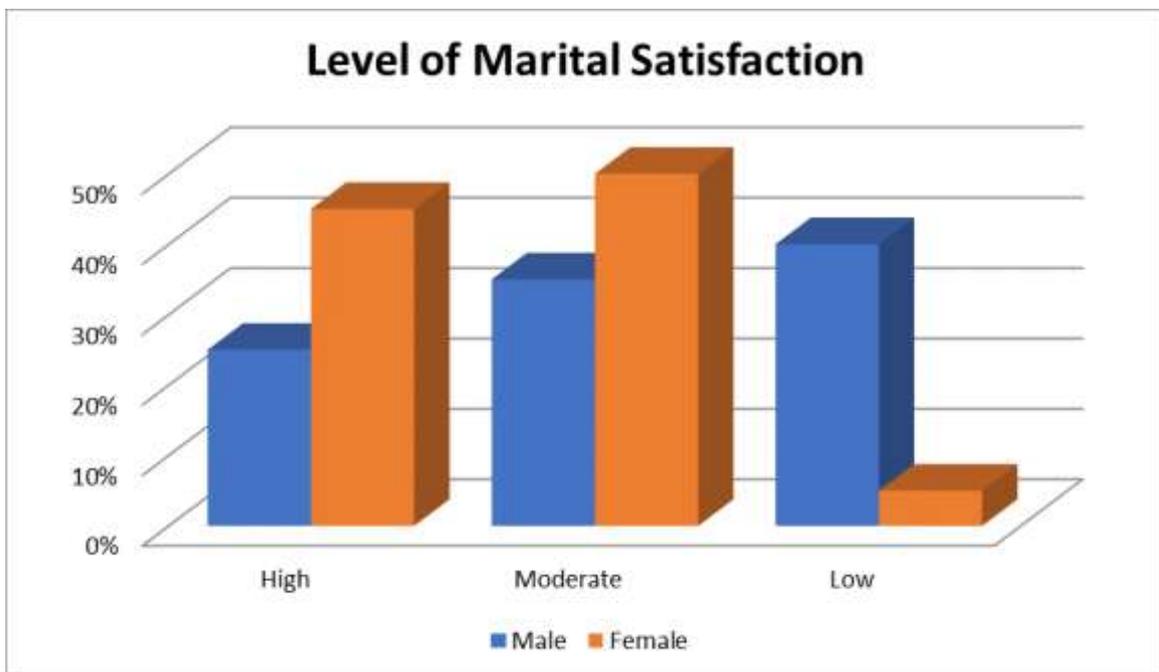


Figure-3: the results of "Determination of marital satisfaction" methodology

In order to determine the relationship between the results of the methodologies of "Scale of religious orientation" and "Determination of marital

satisfaction", we have analyzed the correlation between the results, and obtained the following results (Table 1):



Table-1: The results of the correlation between a person's religious orientation and marital satisfaction

	<i>External orientation</i>	<i>Internal orientation</i>	<i>Level of Marital satisfaction (High)</i>	<i>Level of Marital satisfaction (Moderate)</i>	<i>Level of Marital satisfaction (Low)</i>
External orientation	1				
Internal orientation	0,10	1			
Level of Marital satisfaction (High)	0,12	0,56**	1		
Level of Marital satisfaction (Moderate)	0,23	0,34*	0,28	1	
Level of Marital satisfaction (Low)	0,44*	0,10	0,12	0,26	1

Comment: * $p \leq 0,05$, ** $p \leq 0,01$

These correlative associations were observed with moderate to high correlation between an individual's religious orientation and level of marital satisfaction indicators. These correlative relationships were correlated between the following units: there is a moderate link (0.44 *) between a person's external religious orientation and a low level of marital satisfaction. It showed the results that there was a moderate correlation between an individual's internal religious orientation and a moderate level of marital satisfaction (0.34 *), and with a high level of marital satisfaction (0.56 **).

The correlative associations' results taken from the survey confirmed the points we have stated above. While the majority of externally religious oriented individuals expressed dissatisfaction with their marriages, the majority of internally religious oriented respondents were known to have high to moderate satisfaction from their marriages respectively.

Therefore, initially, the religious orientation of the person plays crucial role on ensuring the stability of the family, and upbringing competent individuals. After all, a person's religious orientation has a direct impact on how children will receive religious education, how religious values will play a role and how will they be implemented in the family. If we consider the fact that Islam, along with Sharia laws, plays an important role in the regulation of public life in the Uzbek nation, this factor is of great importance.

REFERENCE

1. Абдурахмонов Ф., Абдурахмонова З. Дин психологияси [Psychology of religion]. – Тошкент: ЎзРФА Фалсафа ва ҳуқуқ институти, 2011.
2. Диниunosлик асослари: ўқув кўлланма [Fundamentals of Religion: A Textbook]. – Тошкент: «Тошкент ислом университети» нашриёт-матбаа бирлашмаси, 2013. – 320 б.
3. Мельникова Н.А. Социальная психология: конспект лекций [Social psychology: abstract lectures]. – М.: 2008. – 160 с.
4. Ўзбек тилининг изоҳли лугати [Annotated dictionary of the Uzbek language] / А. Мадвалиев тахрири остида. – Тошкент: «Ўзбекистон Миллий энциклопедияси» Давлат илмий нашриёти, 2013. – 680 б.
5. «Қуръони Карим» ва ўзбек тилидаги маънолари таржимаси [“Holy Quran” and translation of its meanings in Uzbek language] / Шайх Муҳаммад Содиқ Муҳаммад Юсуф. – Тошкент: «HILOL NASHR» нашриёт, 2018. – 628 б.
6. Allport G. The Person in psychology. – Boston: Beacon, 1968. – 440 p.
7. Farhodjonqizi F. N., Dilshodjonugli N. S. Innovative processes and trends in the educational process in Uzbekistan //ACADEMICIA: An International Multidisciplinary Research Journal. – 2020. – T. 10. – №. 4. – С. 621-626.
8. Farhodjonova N. F. MODERNIZATION AND INTEGRATION: SOCIAL-PHILOSOPHICAL ANALYSIS //Роль науки в формировании современной виртуальной реальности. – 2019. – С. 10-12.