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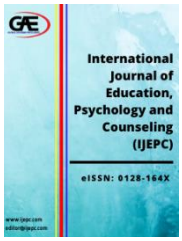

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RELIGIOSITY, EMOTIONAL INTELLIGENCE, AND ACADEMIC ACHIEVEMENT AMONG UNIVERSITY STUDENTS DURING THE COVID-19 PANDEMIC

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Abstract:

This research explored the relationship between religiosity, emotional intelligence, and academic achievement among Malaysian university students. A total of 300 participants were selected via the convenience sampling method. Data was collected through an online survey platform wherein the questionnaires were transcribed into Google Form and distributed virtually. Participants answered two questionnaires namely the Schutte Self-Report Emotional Intelligence Test (SSEIT) and Centrality of Religiosity Scale to measure their level of emotional intelligence (EQ) and religiosity respectively. The data were then analysed using Pearson's Correlation and Multiple Regression. Emotional intelligence is vital as it acts as a catalyst in self-motivation towards attaining a better grade. The findings indicate that religiosity has a positive correlation with EQ and academic achievement. Overall, religiosity encourages one to strive for the better and this relates with academic achievement whereby students are more likely to be persistent to accomplish their academic goals.

Keywords:

Academic Achievement, COVID-19 Pandemic, Emotional Intelligence, Religiosity, University Students

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Introduction

Back in December 2019, a novel Coronavirus (SARS-CoV-2) emerged in Wuhan particularly the Hubei region of China seven years after MERS in 2012; causing a global outbreak that rapidly grew and spread to other countries (Keni et al., 2020). Eventually, the World Health Organization (2020) declared COVID-19 as a pandemic in March 2020, after the total number of cases accumulated to 118, 000 from 114 countries with 4,291 deaths recorded. Thus, people were forced to change their daily routines and practices on both individual and organisational aspects to adapt to the new rules and regulations in reducing the virus transmission through close contact. As a response to such, many recent studies have reported the detrimental impacts that COVID-19 has on our mental health and behaviour (da Silva et al., 2020; Vindegaard & Benros, 2020; Machado et al., 2020; Loades et al., 2020; Luo et al., 2020). For instance, university students are amongst the group of population most strongly affected due to rising uncertainties pertaining to academic concerns, future careers, social life, and others, this resulted in many of them experiencing higher levels of stress, anxiety, and depressive symptoms (Aristovnik et al., 2020). In other words, there is no denying of the increased vulnerability of university students towards the burden of mental health, given the drastic changes to their educational experience. Interestingly however, several studies have indicated that religiosity and emotional intelligence are vital in nurturing psychological resilience (e.g., Chang et al., 2021; Sarrionandia et al., 2018) and life satisfaction (e.g., Dominguez & Lopez-Noval, 2020; Villani et al., 2019; Kong et al., 2019; Di Fabio & Kenny, 2016), and to a certain extent academic achievement (e.g., MacCann et al., 2020; Horwitz, 2020) during the COVID-19 pandemic. Therefore, the present research explored further on the interrelation between religiosity, emotional intelligence, and academic achievement among Malaysian university students.

Research Objectives

- To identify the relationship between religiosity and academic achievement among Malaysian university students.
- To identify the relationship between emotional intelligence and academic achievement among Malaysian university students.
- To identify the influence of religiosity and emotional intelligence on academic achievement among Malaysian university students.

Research Questions

- Is there a significant relationship between religiosity and academic achievement among Malaysian university students?
- Is there a significant relationship between emotional intelligence and academic achievement among Malaysian university students?
- Is there a significant difference between the level of religiosity and emotional intelligence among Malaysian university students?

Research Hypotheses

- There is a significant relationship between religiosity and academic achievement among Malaysian university students.
- There is a significant relationship between emotional intelligence and academic achievement among Malaysian university students.

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- There is a significant difference between the level of religiosity and emotional intelligence among Malaysian university students.

Literature Review

Religiosity

Religion is an integral part of society. Throughout the years, a variety of beliefs, values, rituals, and practices have emerged. Thus, there has been substantial debate pertaining to the definition and measurement of religiosity itself in a dichotomous manner represented by either a single or multi-dimensional construct (Mathur, 2012). Nonetheless, Koenig (2004) elaborated that religiosity can be perceived as an objective and social experience with a higher being established through specific rituals or practices facilitated based on one's set of values, beliefs, and doctrines. According to Huber and Huber (2012), religiosity has five dimensions namely: (1) intellectual; which refers to one's understanding and knowledge regarding teachings of one's religion, and the extent to which one is likely to be engaged in religious thinking and efforts to enhance understanding of religious matters; (2) ideology; that is the degree of one's religious beliefs and accepting things dogmatic to one's religion; (3) public practice; whereby one is more involved in external religious activities such as attending the church, mosques, etc.; (4) private practice; in which one prefers to be engaged in religious activities privately; and (5) religious experience; the intensity to which one experiences and feels the connection with the transcendent i.e., religion-associated feelings and experiences.

Religion plays a crucial role in a person's well-being particularly when one is faced with life challenges and adversities (Park, 2005). To elaborate, religion acts as a positive coping mechanism whereby it helps the struggling individual in reappraising his perception of difficulties into opportunities for maturity and growth. In fact, a number of studies suggested that religion acts as an adaptive coping strategy (Imperatori et al., 2020; Park et al., 2018; Harmell et al., 2011; Pargament & Sweeney, 2011). For instance, a recent preliminary neurophysiological study found a correlation between religious coping to psychological stress as indicated by the increased theta power in the right frontal and temporal areas of the brain measured by the EEG (Imperatori et al., 2020). The authors noted this finding and concluded that perhaps religion acts as a protective role particularly on mental health as decreased activity in mentioned brain areas are found to be physiological indicators of neuropsychiatric disorders such as Post-Traumatic Stress Disorder (Hughes & Shin, 2011), especially with long term exposure to psychological distress (Bryant, 2019). A review of scientific literature by Salgado (2014) suggested that religion encourages a greater sense of purpose and control feeling, greater meaning in life, happiness, and self-actualisation. This may explain why religiosity is linked with improved subjective well-being alongside its role as a protective factor. In the context of the ongoing coronavirus pandemic, a survey among the Polish society found that 68% of the respondents reported that religion was important to them in coping with the coronavirus danger whereby 40% of them believed that religion helped provide a sense of security (Kowalczyk et al., 2020). Although the generalisability of the results is limited to the Polish society and the Catholics, this survey indicated that people rely on their faith and religion to a certain extent in searching for a sense of security, especially in situations of uncertainty or adversity like the ongoing coronavirus pandemic. In fact, two studies demonstrated that individuals who believe in the existence of a higher being are likely to be more resilient (Edara et al., 2021) and report lower mental distress (Chang et al., 2021). Thus, it will be interesting

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to highlight how these findings of religiosity apply to the context of Malaysian university students in the current pandemic and mode of online learning.

Religiosity on Academic Performance

If both religiosity and emotional intelligence encourage many positive social benefits, one may wonder whether these factors impact students' academic performance. Past literature has probed into the relationship between religiosity and academic performance. Among African American high school adolescents, Jeynes et al. (2002) and Toldson and Anderson (2010) reported a positive correlation between religiosity and academic performances. Butler-Barnes et al. (2012) however did not report similar findings. As Zubairu and Sakariyau (2016) explained, both Jeynes et al. (2002) and Toldson and Anderson (2010) studies were restricted in two ways where only males were included, and that the students self-report their average grades as opposed to grades obtained from standardised tests. Noting this into account, the present research will operationally define academic performance according to Grade Point Average (GPA) scores as it is usually calculated as a weighted average across studied course grades via standardised examinations (Yigermal, 2017). Interestingly, more recent studies have reported a conflicting relationship between religiosity and academic performance. For example, in the Malaysian and Muslim context, Zubairu and Sakariyau (2016) reported no significant correlation between the two variables among accounting undergraduates in their second and third year from a local university. However, the authors did find a small and positive relationship among final year students though an insignificant. The lack of a significant correlation was also found in past studies carried out among Muslim students (e.g., Taghavini & Motavassel, 2015; Das et al., 2014), but the authors cited those other studies that investigated specific subjects like Science (Khishfe & BouJaoude, 2016), English (Haboush & Alyan, 2015; Kumar et al., 2015; Amer & Awad, 2015), and Islamic Education (Berglund, 2015) found a positive association between the variables. However, these studies were conducted outside of the Malaysian context despite having a similar sample i.e., Muslims. Hence, it will be interesting to contribute towards the Malaysian context as well as identifying whether current research findings will be similar to that of Zubairu and Sakariyau (2016).

Emotional Intelligence

Emotional intelligence refers to one's ability in handling, identifying, expressing, as well as understanding emotions. In other words, it helps a person to identify his feelings and utilise them to make appropriate decisions (Miao et al., 2017). Salovey and Mayer (1990) suggested that there are four components of emotional intelligence namely emotional perception, ability to reason using emotions, ability to understand emotions, and ability to manage emotions. Emotional perception refers to the aspect of accurate identification of emotions such as through facial expression and body language. Emotional reasoning on the other hand refers to using emotions to guide one's cognition and thinking which influences our behaviour. Moreover, the understanding of emotions is about how a person can differentiate between the variety of meanings of emotions such as understanding why a person is angry or sad. Lastly, managing emotions is about how one regulates and copes with his and others' emotions as means to respond appropriately. Emotional intelligence has been a popular topic in intervention as well as literature for its positive benefits in enhancing coping skills and well-being (Fernandez-Berrocal & Extremera, 2016). Not to mention, a line of research has also indicated positive results in the domains of academic, psychological, social, and career among adolescents (Di

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Fabio et al., 2014) such as resiliency, social support, and positive self-judgment (Perera & DiGiacomo, 2015).

Emotional Intelligence on Academic Performance

Mayer, Salovey, and Caruso (2004) suggested that as we age, our emotional intelligence improves. In other words, improvement in emotional intelligence will likely lead to a better academic achievement and vice versa. But a decline in emotional intelligence will lead to increased oppositional behaviour. More recent studies have explored the relationship between emotional intelligence and academic achievement of students from various age group (e.g., Al-Qadri & Zhao, 2021; Suleman et al., 2019; Ranasinghe et al., 2017; Afridi & Ali, 2019; Malik & Shahid, 2016). However, there were conflicting findings reported pertaining to the relationship. A meta-analysis study demonstrated that emotional intelligence may be significantly related to academic performance, although not directly in terms of higher emotional intelligence causing higher achievement (MacCann et al., 2020). Rather, the authors noted that there may be other influencing factors such as increased self-efficacy, more opportunities for social and emotional development, as well as higher expectations for social skills and emotional regulation. In other words, it is possible that emotional intelligence enhances said factors which then improve one's academic performance. For example, self-efficacy is considered to be a factor that should be considered as a component of emotional intelligence (Gharetepeh et al., 2015), particularly how research has proven that both are positively associated and can predict one another (Hamdy et al., 2014). This means that a student who is high in emotional intelligence is likely able to manage his emotions and deal with any issues faced more favourably (Rostami et al., 2013). Thus, the capability to adapt to situations and effectively cope with the demands of the situations alongside the confidence in one's ability to succeed could explain the improved performance as the student may be more motivated to perform well (Gharetepeh et al., 2015). In fact, a study found that students with higher emotional intelligence have significantly higher levels of motivation (Ruchi, 2012). In another perspective, students who are not confident in their abilities are more likely to be afraid of dealing with difficult situations or materials which may impact their performance negatively, thereby leading to feelings of inadequacy (Gharetepeh et al., 2015). All in all, it will be interesting to explore further on what sort of relationship would emotional intelligence have on religiosity.

Materials and Methods

Research Design

Quantitative approach was utilised in this research. The design in this research was mainly correlational, in relation to the objective of this research which is to identify the relationship between emotional intelligence, religiosity, and academic achievement. According to Walliman (2015), research design helps researchers to collect appropriate information to answer research questions to meet the study's purpose and objectives. Study design enables researchers to create the study's master plan by gathering and analysing the necessary data. According to Hair et al. (2015), quantitative research is largely based on statistical analysis of quantitative data used to assess and conclude predetermined hypotheses in order to provide expressive answers to research questions.

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Sampling

The sampling method that is encompassed in this research is convenience sampling where the criteria of the selected population are that the respondents reside in Malaysia and are enrolled in university, the major criteria is that the respondent must be a university student either in his or her first to fourth year of study. The non-probability sampling technique is a method of sampling used to pick samples of participants that are obtainable based on the study's preferences (Setia, 2016).

Instrument

The questionnaire was used as a tool to collect the necessary data. A research instrument is a set of tools or procedures used to acquire the necessary data on the study's topic (Behling and Law, 2006). The questionnaire was divided into three sections with regard to the objectives of the study. Section A consists of the demographic section, section B on Schutte Self-Report Emotional Intelligence Test (SSEIT), and section C on Centrality of Religiosity Scale (CRS). The inventory for each variable is all based on the scale that was generated from past research and that was consistent in terms of reliability and validity. Section A consists of questions to get a better understanding of the respondents' background. The questions were mainly the age, gender, year of study, CGPA, and origin then Section B includes 33-items ranging with Likert scales of 1 to 5 starting with strongly agree to strongly disagree respectively, developed by Schutte et al. (1998). Finally, Section C consists of 15 items with the value of a five-point Likert scale.

Data Collection

The questionnaires were distributed via an online platform known as Google form, as the traditional method of pen and paper is hard due to the pandemic. This research consists of the inclusion criteria where the respondent must be living in Malaysia and enrolled in for tertiary education, and it was stated in the beginning to ensure that the data collected is reliable. The participants were given the convenience of time and it would take about 10 to 15 minutes to complete it. The survey form also consists of informed consent. At the beginning of the Google Form, a consent form and briefing were given, as well as the fact that their participation are anonymous, voluntary, with the option to withdraw, and the information is confidential. Participants that participate must read the consent form before agreeing to take part in this study. The total number of responses collected was 300 and as this is an online questionnaire the respondents had the leisure of completing at their own comfort availability. The contact information of the researcher was provided to the participants so that the respondents can contact the researcher with any inquiries about the research. As the data collection comes to an end where the participants have completed the questionnaire, the data is then ready to be analysed.

Data Analysis

This segment of the study is where the data is processed and analysed. The software program, IBM Statistical Program for Social Science Statistics includes data acquired from the sample group, such as the demographic questions and questionnaire data.

Pearson correlation will be utilised to determine the magnitude and the direction of the relationship between religion, emotional intelligence, and academic achievement among Malaysian university students.

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The first and second aim were to discover the relationship between religion and academic success among Malaysian university students. Furthermore, regression analysis is used to establish the relationship between academic achievement and emotional intelligence among Malaysian university students since it provides prediction or explanation for the three variables in this study. It does aid in determining which variables influence which.

Ethical Consideration

This study followed a variety of ethical guidelines for doing research. This study stressed voluntary involvement, with individuals not being forced into taking part in the study. Second, in this study, informed consent was used, which meant that participants were fully explained about the method and hazards associated in this study before giving their agreement. Moreover, this study ensured the participant's anonymity by ensuring that identifying information would not be made available to anybody who was not actively involved in the study. Finally, this study placed an emphasis on confidentiality with participants remaining anonymous.

Results

Profile of Respondents

This section focuses on the demographic particulars of the respondents. The demographic profile consists of gender, age group, year of study, origin as in the region in Malaysia, and their cumulative grade-point average (CGPA) characterisation. After the respondents successfully completed the distributed questionnaire, demographic information was obtained through the submission from each respondent without any biases. The inclusive criteria emphasised in this research is that the respondents are University students who are currently pursuing tertiary education in Malaysia. The demographic information is tabulated accordingly in Table 1.

The gender of majority of the respondents who answered the questionnaire were male (157 respondents or 52.3%), compared to female (143 adolescents or 47.7%).

Most respondents came from the age group between 21 to 23, (83 respondents or 27.7%). It was subsequently followed by the age group of 27 and above (79 respondents or 26.3%), and the age group between 18 to 20 and 24 to 26 had the fewest respondents but with an equal number of respondents (69 respondents or 23.0%), respectively.

Most of the respondents were in their fourth year or above pursuing tertiary education (81, 27.0%). 24.7% (74 respondents) are in their third year and 24.3 % (72 respondents) are in their first year of study, and 24.0% (72 respondents) are in their second year of study.

The respondents mainly originate from three regions in Malaysia which is Northern; Kedah, Penang, Perak, Perlis, Central: Kuala Lumpur, Selangor, Negeri Sembilan, Southern: Malacca, Johor and East Malaysia: Sabah, Sarawak, Labuan with a percentage of 20.7 (62 respondents), respectively. 17.3% or equivalent with 52 respondents were from East Coast (Pahang, Terengganu & Kelantan).

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The highest CGPA score was in the range of 2.5 and below with a total of 85 respondents (28.3%), followed by 3.31 to 3.50 with 84 respondents or 28.0%, then 3.51 and above with a percentage of 23.3 (70 respondents) and finally, for 2.51 to 3.30 about 54 respondents or 20.3%.

Table 1: Respondents' Demographic Background (n = 300)

Variables	n	Percentage (%)
Gender		
Female	143	47.7%
Male	157	52.3%
Age Group		
18 - 20	69	23.0%
21 - 23	83	27.7%
24 - 26	69	23.0%
27 and above	79	26.3%
Year Of Study		
First	73	24.3%
Second	72	24.0%
Third	74	24.7%
Fourth and above	81	27.0%
Origin (Region)		
Northern (Kedah, Penang, Perak & Perlis)	62	20.7%
Central (Kuala Lumpur, Selangor & Negeri Sembilan)	62	20.7%
Southern (Malacca & Johor)	62	20.7%
East Coast (Pahang, Terengganu & Kelantan)	52	17.3%
East Malaysia (Sabah, Sarawak & Labuan)	62	20.7%

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CGPA		
2.50 and below	85	28.3%
2.51 - 3.30	51	20.3%
3.31 - 3.50	84	28.0%
3.51 and above	70	23.3%

Hypothesis 1: There is a significant relationship between religiosity and academic achievement among Malaysian university students.

Table 1: Pearson Correlation Coefficient of Religiosity and Academic Achievement

Scale		
Religiosity	Pearson Correlation	.039**
	Sig. (2-tailed)	.501
Academic Achievement	Pearson Correlation	.039**
	Sig. (2-tailed)	.501

**Correlation is NOT significant at the 0.01 level (2-tailed). N = 300

It can be derived that there was no significant relationship between religiosity and academic achievement, r (300) = 0.039, p = .501. The correlation found was a weak correlation.
Hypothesis 2: There is a significant relationship between emotional intelligence and academic achievement among Malaysian university students.

Table 3: Pearson Correlation Coefficient of Emotional Intelligence and Academic Achievement.

Scale		
Emotional Intelligence	Pearson Correlation	.002**
	Sig. (2-tailed)	.970
	Pearson Correlation	.002**

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Academic Achievement	Sig. (2-tailed)	.970

**Correlation is NOT significant at the 0.01 level (2-tailed). N = 300.

It can be derived that there was no significant relationship between emotional intelligence and academic achievement, r (300) = 0.002, p = .970. The correlation found was a negative correlation.

Hypothesis 3: There is a significant difference between the level of religiosity and emotional intelligence among Malaysian university students.

Table 4: Simple Linear Regression of the Influence of Religiosity, Emotional Intelligence, and Academic Achievement

	B	SE(B)	β	t	Sig. (p)
Religiosity	0.22	0.29	0.51	0.779	0.437
Emotional Intelligence	-0.09	0.22	-0.26	-0.393	0.695

Note: Dependent Variable is CGPA
Note. R2 = 0.02

Based on the table, it is indicated that the simple linear regression could not predict the CGPA of Malaysian university students in this study based on their level of religiosity, F (2, 297) = .437, p < .001; and level of emotional intelligence, F (2, 297) = .695, p < .001. The adjusted R2 indicated only 2% of the variance in both factors on CGPA. Religiosity was shown to be not a statistically significant predictor of CGPA, t = 0.779, p < .001. Consequently, emotional intelligence also showed a non-statistically significant predictor of CGPA, t = -0.393, p < .001. Hence, it seems that there is no impact of both religiosity and emotional intelligence on CGPA.

Summary of Findings

Table 5: Findings of Research Hypothesis

Research Hypothesis	Findings
1. There is a significant relationship between religiosity and academic achievement among Malaysian university students.	Rejected
2. There is a significant relationship between emotional intelligence and academic achievement among Malaysian university students.	Rejected

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3.	There is a significant difference between the level of religiosity and emotional intelligence among Malaysian university students.	Rejected

Discussion

Hypothesis 1: There is a Significant Relationship Between Religiosity and Academic Achievement Among Malaysian University Students.

Pearson's correlation coefficient was used as the statistical analysis to deduce the results in Table 2, there was no significant relationship between religiosity and academic achievement, r (300) = 0.039, p = .501. The correlation found was a weak correlation, hence the hypothesis is rejected.

Religiosity is defined as a component of an individual's attitude that is influenced by one's religion and its uniqueness (Subhan, 2020). Past research conducted by Zubairu & Sakariyau (2016) highlighted that the comparative analysis shows there was no substantial link between the two variables of religiosity and academic performance, with only a tiny, positive association between religiosity and final year students' academic achievement. Elias et al. (2005) performed research on 145 participants, including 23 students and 122 undergraduate students at University Utara Malaysia (UUM) in Malaysia, to explore the link between the amount of Islamic religion and self-control, procrastination, and academic success. The study's findings indicate no indication of a substantial link between religion and academic success, although it did find a high connection between religiosity and self-control.

Hypothesis 2: There is a Significant Relationship Between Emotional Intelligence and Academic Achievement Among Malaysian University Students.

The analysis highlighted that there was no significant relationship between emotional intelligence and academic achievement, r (300) = 0.002, p = .970. The correlation found was a negative correlation.

This is confirmed by Zirak and Ahmadian's (2015) results, which showed that there is no substantial positive relationship between emotional intelligence and academic performance. Similarly, Azimifar (2013) discovered that there is no statistically significant link between student scores and accomplishment exams. Surprisingly, Shah et al. (2014) discovered an inverse relationship between academic achievement and emotional intelligence. As a result, increased emotional intelligence has a detrimental impact on academic achievement.

Hypothesis 3: There is a Significant Difference Between the Level of Religiosity and Emotional Intelligence Among Malaysian University Students.

The findings conclude that there is no significant relationship between emotional intelligence and level of religiosity. This analysis can be supported with reference to the findings of the research by Łowicki & Zajenkowski (2016). The implication was that there is no significance between the level of religiosity and emotional intelligence. The study was conducted among 159 participants where self-report questionnaires were administered. Moreover, this is also supported by another research conducted among university students where there is no

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significant difference between emotional intelligence and level of religiosity done by Karmini (2014).

Conclusion

This research depended on self-reported information. The respondents were requested to fill the questionnaire correctly and fairly. Self-report bias can arise if study respondents fill out the questionnaire incorrectly.

Furthermore, a hidden confounding variable might be impacting the dependent variable. The findings of a research study may be somewhat incorrect if confounding variables that may have an impact on the test variables are not taken into account. There was no significant difference found between religiosity, emotional intelligence, and academic achievement in this study, which understated and excluded confounding variables, where it might cause a major impact when looking at the dependent variable in this study which is the academic achievement. The variables would be one motivation when it comes to learning, with this pandemic in mind, the wellness of the individual or one adaption to the new norm in this circumstance as the university education is widely conducted online. Moreover, rather than depending on the questionnaire answered which is a form of self-report, instead, get measurements of the predictor variables from a variety of sources. This is primarily because self-answered questionnaires or self-reports are influenced by self-cultural prejudice, and a way of reducing the bias would be to collect evaluations of such characteristics from multiple sources (Podsakoff et.al, 2011). Future research should use a qualitative approach to get a better understanding of the overall idea of this research as this could give a wider perspective to look at from the emerging themes from the research itself.

In conclusion, all the hypotheses were rejected based on the transcription of data and the analysis that follows it. Numerous research can be found in support of these findings.

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Supplementary Data

Regression

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	SUMEI, SUMCR[b]	.	Enter

a. Dependent Variable: CGPA

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.045[a]	.002	-.005	1.13679

a. Predictors: (Constant), SUMEI, SUMCR

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.786	2	.393	.304	.738[b]
	Residual	383.811	297	1.292		
	Total	384.597	299			

a. Dependent Variable: CGPA

b. Predictors: (Constant), SUMEI, SUMCR

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.321	.508		4.567	.000
	SUMCR	.022	.029	.051	.779	.437
	SUMEI	-.009	.022	-.026	-.393	.695

a. Dependent Variable: CGPA

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Regression

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	SUMEI[b]	.	Enter

a. Dependent Variable: CGPA

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.002[a]	.000	-.003	1.13604

a. Predictors: (Constant), SUMEI

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.002	1	.002	.001	.970[b]
	Residual	384.595	298	1.291		
	Total	384.597	299			

a. Dependent Variable: CGPA

b. Predictors: (Constant), SUMEI

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.481	.465		5.335	.000
	SUMEI	-.001	.020	-.002	-.037	.970

a. Dependent Variable: CGPA

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Correlations

Correlations

		CGPA	SUMCR
CGPA	Pearson Correlation	1	.039
	Sig. (2-tailed)		.501
	N	300	300
SUMCR	Pearson Correlation	.039	1
	Sig. (2-tailed)	.501	
	N	300	300

```
CORRELATIONS
  /VARIABLES=CGPA SUMEI
  /PRINT=TWOTAIL NOSIG
  /MISSING=PAIRWISE.
```

Correlations

Correlations

		CGPA	SUMEI
CGPA	Pearson Correlation	1	-.002
	Sig. (2-tailed)		.970
	N	300	300
SUMEI	Pearson Correlation	-.002	1
	Sig. (2-tailed)	.970	
	N	300	300

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Religiosity

Regression

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	SUMCR[b]	.	Enter

a. Dependent Variable: CGPA

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.039[a]	.002	-.002	1.13518

a. Predictors: (Constant), SUMCR

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.586	1	.586	.455	.501[b]
	Residual	384.011	298	1.289		
	Total	384.597	299			

a. Dependent Variable: CGPA

b. Predictors: (Constant), SUMCR

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.198	.399		5.505	.000
	SUMCR	.017	.025	.039	.674	.501

a. Dependent Variable: CGPA

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Emotional Int

Regression

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	SUMEI[b]	.	Enter

a. Dependent Variable: CGPA

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.002[a]	.000	-.003	1.13604

a. Predictors: (Constant), SUMEI

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.002	1	.002	.001	.970[b]
	Residual	384.595	298	1.291		
	Total	384.597	299			

a. Dependent Variable: CGPA

b. Predictors: (Constant), SUMEI

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.481	.465		5.335	.000
	SUMEI	-.001	.020	-.002	-.037	.970

a. Dependent Variable: CGPA