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## Youth and Faith: A Deep Dredge into Modern Religious Expressions

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*Scan for the Issue*

## YOUTH AND FAITH: A DEEP DREDGE INTO MODERN RELIGIOUS EXPRESSIONS

Layba Maryam,<sup>1</sup> Shamaila Asad<sup>2</sup>

**Abstract:** This research delves into the intricate world of religious practices among the youth in Pakistan, investigating how these practices are influenced by individual beliefs, cultural diversity, technological advancements, and societal dynamics. This research underscores the significance of addressing the evolving relationship between religion and youth in a rapidly changing world. This study is qualitative in nature. The sample size of this current study was N=6. The sample consisted of 6 university students from age ranging 18 to 24 years (3 males and 3 females). Semi-structured interviews were carried out. Willing participants were included, ensuring confidentiality. Data was analyzed through Interpretive Phenomenological Analysis. Personal transformation, Influence of Religious Scholars via social media, Distraction Resources, Denominational Discord, Educational Influence, Personal Devotion, Ethical Conduct, Spiritual Coping, Ethnic Religiosity, these themes emerged. Results showed that religion has a great impact on their lives and how these values and beliefs inform moral choices and relationships. Results highlighted a deep-seated fight for religious devotion's authenticity in the face of technological improvements, highlighting the value of each person's perseverance and commitment to the religion

**Keywords:** Religious Practices, Belief, Technology, Youth Engagement.

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## INTRODUCTION

Religion plays an important role in human life. For the majority of the human population religion is an integral part of their lives. Pakistan's social, cultural, and political life are all heavily influenced by Islam. Mosques and Islamic institutions are essential as places of worship, learning, and social interaction. Family dynamics, education, social relationships, and legal systems are just a few of the areas in which Islamic beliefs and practices have an impact on daily life. Over 95% of Pakistan's population, as of the most recent data, is Muslim, making up the bulk of the country's population.<sup>1</sup>

Youth go through a period of identity formation, including religious identity, as well as religious exploration. Young people currently critically assess and challenge their personal views and ideals. They might investigate various religious practices, partake in religious practices, and look for solutions to existential problems. They can develop a personal relationship with their faith via this process of exploration, which also serves to form their religious practices.<sup>2</sup>

The socialization of the younger generation or youth in terms of religion is greatly influenced by family and intergenerational transmission. Young people's religious practices and beliefs are influenced by parents, siblings, and other family members through rituals, lessons, and religious observances. The formation and growth of young people's religious practices heavily depends on the family. The degree of religiosity in the family and the importance placed on religious rituals have a big impact on how involved the young person is in religion. Young people's religious socialization and practices are also influenced by the community, religious leaders, and peers.<sup>3</sup>

The religious practices of teenagers are influenced by the larger sociological and cultural milieu. The religious environment that young people navigate is shaped by cultural norms, religious institutions, and societal expectations. The way that young

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<sup>1</sup> I Ahmed, "The Concept of Islamic State in Pakistan: An Analysis of Ideological Controversies," *Journal of Political Studies* 22, no. 1 (2015): 1-16.

<sup>2</sup> Smith, C., & Snell, P. (2009). *Souls in transition: The religious and spiritual lives of emerging adults*. Oxford University Press.

<sup>3</sup> Arnett, J. J. (2000). Emerging adulthood: A theory of development from the late teens through the twenties. *American Psychologist*, 55(5), 469-480.

people view and participate in religious practices is influenced by societal elements like the political atmosphere, globalization, and technological developments.<sup>1</sup>

Modernizing religion education and including contemporary topics into the curriculum have been recent goals. However, in Pakistan, the recent years have seen a change in the tendencies of young people's religious practices. Regarding religious practices among Pakistani youth, a few trends have evolved in recent years, reflecting shifting dynamics and influences. The number of young Pakistanis who practice religion has significantly increased. This tendency has been influenced by elements such as expanding access to religious knowledge through digital platforms, a concentration on religious instruction in educational institutions, and a yearning for a more profound spiritual connection.<sup>2</sup>

## LITERATURE REVIEW

Interpretive Phenomenological Analysis based study explores the lived experiences of Muslim adolescents and their engagement with religious practices. The research delved into the meanings and interpretations that these adolescents ascribed to their religious practices, uncovering the significance of social interactions, personal reflections, and cultural contexts in shaping their religious experiences. The study highlights the importance of adopting an interpretative phenomenological approach to gain a deeper understanding of religious practices among young Muslims in Pakistan. (Exploring Muslim adolescents' lived experiences of religious practices).<sup>3</sup>

Muslims who adhere to Islam have a set of moral precepts, ethical guidelines, and social customs that help them respect others' differences and develop useful coping skills for dealing with challenging circumstances. Islam teaches people how to coexist with one another. By using the resources God has given you, seek the life to come, but do not abandon your appropriate place in this world. As God has been nice to you, treat others

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<sup>1</sup> Jensen, L. A., & McKenzie, J. (2014). *Spirituality and the life course: Patterns and processes in childhood and adulthood*. Springer Science & Business Media.

<sup>2</sup> Fauzia, A. (2017). Islamic philanthropy in Indonesia: Modernization, Islamization, social justice. *Advances in Southeast Asian Studies*, 10(2), 223-236.

<sup>3</sup> Majeed, N. M., & Awan, I. A. (2020). Exploring the interplay between religiosity, personality traits, and subjective well-being among Pakistani university students.

well. God does not love those who spread corruption throughout the nation, therefore refrain from doing so (Quran, 28:77). We are aware that maintaining a consistent connection has been associated with improved mental health outcomes, coping skills, higher levels of self-esteem, and healthier relationship functioning, per the attachment theory put forward by John Bowlby in 1952. Therefore, a "healthy attachment" to God would also be associated with having better psychological health: "... And whoever puts his trust in Allah, then He will suffice him." [Quran, 65:3]. Religion and spirituality are not mutually exclusive in Islam since they go hand in hand. They may be seen as distinct by different religious and spiritual traditions, where one can be preferred above the other.<sup>1</sup>

Islamic spirituality and religion have a significant influence on psychiatric professional practice. Muslim patients with mental illnesses may benefit from treatment that incorporates Islamic values and beliefs. This may be done by adapting various psychotherapeutic procedures to Muslim patients' needs and incorporating Islamic values and beliefs that support drug adherence. Research has shown how well spirituality and religion are incorporated into psychotherapy and how management strategies may be impacted by one's religious views. This article addresses the influence of various Islamic ideas on the biopsychosocial model for the treatment of various psychiatric disorders, with a particular emphasis on the modification of cognitive restructuring as a psychotherapy tool.<sup>2</sup>

The study has examined not just religious salience and practices but also the social forms of religious beliefs, adding to the body of literature on religious transformation among immigrants. Our findings imply that the immigrant community in Norway experiences a process of religious individualization through time and across generations in which religious beliefs become somewhat less rule oriented and morally exclusive. According to the study's findings, religious individualization is not a substitute for, but rather an integral element of, a more general trend of secularization. However, they also reveal a remarkable stability in Muslim religious life, giving plenty of leeway for theories of religious vitality and reproduction. The study's findings do reveal indicators of

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<sup>1</sup> H Dover, "The Varieties of Religious Therapy: Islam," in *Therapy*, 2011.

<sup>2</sup> Walaa, S. M., & Vohra, A. (2013). Role of Islam in the management of psychiatric disorders. *Indian Journal of Psychiatry*, 55(1), 83-87. <https://doi.org/10.4103/0019-5545.105110>

religious decline and individualization. For instance, the relatively high levels of organized religious life engagement among groups (such as young people of Pakistani descent) demonstrate the crucial role that religious institutions play in the (re)construction of diaspora communities.

Religious education can have a positive impact on teenagers when implemented appropriately, as it plays a crucial role in their developmental journey towards adulthood. To foster good character development in teenagers, it is essential to integrate religious education within various environments such as family, school, and the community. By incorporating religious teachings that align with the needs, developmental stages, and characteristics of teenagers, we can provide them with a solid foundation. This approach enables us to offer guidance, instill appropriate values, and address real-life challenges faced by teenagers. Rather than perceiving teenagers as rebellious or disobedient, it is important to recognize their inherent social nature and their desire for spiritual growth. Islamic education can help soothe their souls and provide them with guidance and support when they encounter difficulties.<sup>1</sup>

## **RATIONALE OF THE STUDY**

The rationale behind this study was to offer in-depth insights into young people's religious practices and lived experiences, beliefs, and behaviours. This study can shed light on how young people's religious practices interact with cultural traditions, social conventions, and the evolving dynamics of modern youth life. The study will examine the viewpoints and experiences of Pakistani youth, offering light on religious practices and their function in personal development. This research can provide insight on the complicated interplay between tradition and modernity in the lives of Pakistani youth by gaining an understanding of the factors motivating strong religious commitment.

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<sup>1</sup> Tsoraya, Nurul. D., Primalaini, O., & Asbari, M. (2022). The role of Islamic religious education on the development of youths' attitudes. *Journal of Information Systems and Management (JISMA)*, 1(1), 12-18.

## OBJECTIVES OF THIS STUDY

This study aims to;

- To explore the various forms of religious practices observed by youth in Pakistan
- To study the influence of religious practices on the young generation.
- To examine the religious practices in shaping the identity and social interaction of the young individuals in Pakistan.

## RESEARCH QUESTIONS

- How are you following your religion?
- What is your understanding towards your religion?
- What efforts do you make to practice your religion?

## METHODOLOGY

This study used a qualitative approach and a phenomenological approach to examine how young people in Pakistan experience practicing their religion. The research was qualitative in nature, and a non-probability purposive sampling technique was used. In non-probability sampling the purposive sampling was used with maximum case variation. Data was gathered from adults ranging from 19-25. The population of this current study was N=6. The population was composed of 3 males and 3 females.

### *6.1 Inclusion Criteria*

- Data was collected from university students.
- Data was collected from only one region of Pakistan.
- The students of only one university were included.

### *6.2 Exclusion Criteria*

- Non-Muslims were excluded.
- Madrassah students were not included in the population.

## **METHODS OF DATA COLLECTION**

Semi-structured interviews were conducted to collect the data. Interviews were tape recorded with the participant's consent. Demographic sheets were used to collect personal and necessary information. Demographic forms included age, gender, education and marital status. All information gathered from participants was kept confidential. Participants were assured that the information will only be used for this study purpose. In a semi-structured interview, data was gathered by asking questions within a pre-planned theme framework. The interview duration for each participant was 1 hour.

## **ETHICAL CONSIDERATION**

Permission was taken from department administration and from all the Participants. Instructions were given to all the participants in the research. Participants were assured that all the recorded information will be kept confidential. They were also requested to give genuine answers. Participants were assured that the data they provided will exclusively be used only for research purposes. The research protocol was administered individually to each participant. Every objective and goal were explicitly communicated to ensure better understanding and evaluation.

## **PROCEDURE**

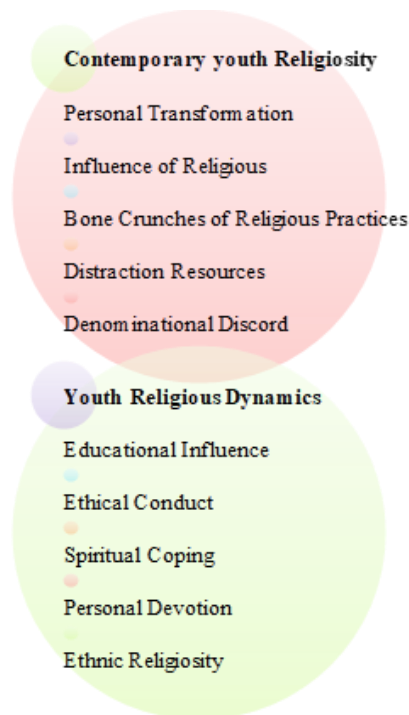
Permission was obtained from higher officials. Interviews were taken from the university students 3 males and 3 females. Consent was obtained from the participants, with assurances given that they would face no harm or adverse effects from the study. Their identities and personal information were kept strictly confidential. Individual semi-structured interviews were conducted and recorded, followed by a verbatim transcription of the data for analysis. Emergent themes were then identified, and further categorized into superordinate and subordinate themes. Ethical guidelines were diligently followed throughout the research process.



## DATA ANALYSIS

In IPA, participants first seek to articulate their experiences, and researchers then interpret these articulations to uncover deeper meanings, a process known as "double hermeneutics." Smith's (2008) method of interpretative phenomenological analysis (IPA) was employed to analyze the transcripts, following the approach detailed in his 2021 edition. The analysis started with a detailed and thorough reading of the transcripts to understand the context. Transcripts were meticulously reviewed multiple times to extract emergent themes. These themes were compared to identify similarities and discrepancies, while minimizing research bias, leading to the creation of a table of subordinate themes. These subordinate themes were then combined to develop superordinate themes, apprehending the essence of participants' experiences.

*Figure 1:* 10 master themes emerged after analyzing individual interviews of university students through IPA.



**Figure 2:** Superordinate themes and subthemes emerged after analyzing the individual interviews of the students.

Superordinate Themes	Master Themes	Emergent Themes
	<b>Personal Transformation</b>	Individual Progress, Development, Confidence, Authenticity, Personal Growth, Soothing Effect, Kindness, Communication.
	<b>Influence of Religious Scholars Via Social Media</b>	Impact of Emerging Religious Figures, Media, Religious Societies, Educational Approach, Early education for Long Term impact, Technology's dual Impact on Devotion.
<b>Contemporary Youth Religiosity</b>	<b>Bone Crunches of Practices</b>	Embedding Islamic Principles, Islamic Values, Optimal Lifestyle, Impact of Islamic Ethics, Modern Influence, inherent Embrace of Ethical Norms, Essential Religious Morality.
	<b>Distraction Resources</b>	Islamic Dissociation, Mobile Usage, social media, Education Religion conflict.
	<b>Denominational Dichord</b>	Divergence in Religion, Observance, Accordance of Family's Belief, Sectarianism, Perspective on Obligations.
	<b>Educational Influence</b>	Influential disciple, Youth Countering Misinformation, Rising Awareness, Critical

		Thinking, Unveiling Deceptive Convictions, Youth sectarianism Awareness.
<b>Youth Religious Dynamics</b>	<b>Ethical Conduct</b>	Embedding Islamic Principles, Islamic Values, Optimal Lifestyle, Impact of Islamic ethics, Modern Influence, Inherent embrace of ethical norms, Essential Religious Morality.
	<b>Spiritual Coping</b>	Hope, Resilience, Peace, Serenity from Recitation, Coping Mechanisms, Inner Peace, Emotional Well-Being, Spiritual Upliftment in times of stress.
	<b>Personal Devotion</b>	Arduousness in Sustaining Religious Commitment, Laziness Vs Responsibility, Unwavering Devotion, Flexibility, Improvement, Striving for Regularity.
	<b>Ethnic Religiosity</b>	Cultural Influences on devotion, Geographical Religious Trends, Scholarly Religious Equilibrium, Opinion Respect in Harmony.

## RESULTS

The analysis of in-depth interviews with a diverse group of young individuals in Pakistan were conducted. These individuals were interviewed, and their interviews were analyzed through IPA (Interpretative Phenomenological Analysis). IPA places a

strong emphasis on personal experience and provides in-depth understanding about the issue and how people are responding to it. After six individual interviews were conducted, ten master themes emerged after the analysis. Which are "Personal transformation", "Bone Crunches of Religious Practices", "Influence of Religious Scholars via Social Media", "Distraction Resources", "Denominational Discord", "Educational Influence", "Personal Devotion", "Ethical Conduct", "spiritual coping", "Ethnic Religiosity". Results showed that the participants' emphasis on the deep influence of religious practices on their personal development and change was determined. Many mentioned the discipline and inner fulfillment fostered by regular participation in rituals like Salah and daily responsibilities. These rituals were viewed as opportunities for self-improvement as well as religious obligations, encouraging virtues like self-control, dedication, and a sense of direction. These practices were seen not only as religious duties but also as avenues for self-improvement, fostering attributes like discipline, commitment, and a sense of purpose.<sup>1</sup>

Themes that stood out included personal growth, establishing discipline in young people, and the transforming power of religious engagement. The study's major finding was the integration of religious values into daily life, which highlighted how these values inform moral choices and relationships. Social media's involvement had a dual impact on the younger generation, serving as both a source of religious knowledge and a diversion. The role of social media presented a dual effect, acting as both a source of religious awareness and a distraction for the young generation.

The study also provided insight into sectarianism's difficulties and attempts to use religion as a means of bridging gaps for improved social cohesion. Participants highlighted a deep-seated fight for religious devotion's authenticity in the face of technological improvements, highlighting the value of each person's perseverance and commitment to the religion. It was clear that technology had a negative impact on religious obligations and that it was difficult to strike a balance between cultural

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<sup>1</sup> Waqas, Muhammad, and Yasir Farooq. "Biological Interpretation of Moral Argumentation for the Existence of God: A Critical Analysis of Richard Dawkin's Arguments." *Bannu University Research Journal in Islamic Studies* 7, no. 2 (2020): 83–96. <http://burjis.com/index.php/burjis/article/view/29>.

expectations and religious commitments. How religious practices were carried out was also influenced by regional and cultural differences.

It was clear that social media was growing, acting as a platform for problems as well as a source of religious knowledge. Access to religious discussions and teachings was made easier, but it also brought along diversions and false information. However, a notable development was the resurgence of religious fervor among young people, which was encouraged by the accessibility of educational resources and interaction with academics.

This suggested an active attempt to reestablish contact with religious beliefs and rituals. It was clear how sectarian conflict affected young people's religious experiences. As a reaction to the difficulties created by sectarian divides, efforts to promote inter-sectarian understanding and cooperation have been made. It was discovered that the path to religious integrity needed self-discipline and the defeat of spiritual sloth. These findings together give light on the intricate interplay of advantages and disadvantages that distinguish the religious practices of the young adults in modern Pakistan.

## DISCUSSION

Youth's engagement with religious practices holds paramount significance as it shapes their personal development, ethical values, and social interactions. Religious practices provide a framework for young individuals to connect with their spirituality, cultivate a sense of purpose, and navigate the challenges of modern life while upholding moral integrity. These practices often encompass rituals, prayers, ethical guidelines, and community engagement, offering a holistic approach to well-being. Religious practices empower youth to make ethical decisions, promoting empathy, kindness, and altruism in their interactions with others.<sup>1</sup>

Qualitatively, Data was collected through semi-structured interviews and analyzed by IPA. Six interviews were conducted with 3 male and 3 female students at the university aged between 19-24. Ten master themes emerged after analyzing the data,

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<sup>1</sup> Farooq, Yasir, and Inamullah Wattu. "The Socioeconomic Sphere of Muslim Women-A Critical Study on John L. Esposito's Views." *Journal of Religious Studies* 2, no. 1 (2018): 58–69. <https://jrs.uoch.edu.pk/index.php/journal3/article/view/97>.

which are Personal transformation, Impact of religious practices on daily life, Youth engagement and Technology, Challenges and influences, Sectarianism and religious divides, role of education in religious practices, individual effort and commitment, morality; ethics; social interactions, spiritual comfort and coping mechanism, cultural and regional variations.<sup>1</sup>

The theme of “personal transformation” through religious practices resonates strongly with the interviews, underscoring how devout engagement has facilitated profound changes in the lives of the participants. This theme is closely linked to the subthemes "Progression from Irregularity to Consistency in Prayer and Fasting" and "Inner Fulfillment and Confidence Through Religious Commitment." Many interviewees spoke about their journey from irregular religious practices to establishing a consistent routine. Participant one;

*"I have recognized my growth through the transition from sporadic prayer to regular daily namaz. It's not just an obligation; it has shaped my discipline." This finding aligns with previous research that highlights the role of consistent religious practices in fostering personal growth and a sense of fulfillment.*<sup>2</sup>

The second theme, “Bone Crunches of Religious Practices,” emerged by focusing on the role of religious practices in daily life. The integration of religious principles into daily routines surfaced as a significant thread, demonstrating how these principles guide personal interactions and ethical decision-making.

As noted by Participant three, *"Treating others with kindness and respect is rooted in Islam. It's more than rules; it's the way I want to live."*

Religious teachings have long been recognized as influential in shaping moral and ethical behavior in everyday life have observed.<sup>3</sup>

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<sup>1</sup> Farooq, Yasir, and Muhammad Mansha Tayyab. "Impacts of Psychological and Domestic Violence on Women in Pakistan: Problems & Solutions in the Light of Islamic Teachings." *ĪQĀN* 1, no. 2 (2019): 1-16.  
<https://www.iqan.com.pk/index.php/iqan/article/view/45>.

<sup>2</sup> Zinn Bauer, B. J., Pargament, K. I., & Scott, A. B. (Eds.). (2011). The emerging meanings of religiousness and spirituality: Problems and prospects. American Psychological Association.

<sup>3</sup> Ibid.

The theme of youth digital devotion reflects the evolving role of religion in the lives of young individuals. Social media has a complex role in shaping religious identities and practices among youth, both encouraging increased engagement and contributing to the spread of misinformation. This theme is closely intertwined with the emergent themes "Social Media's Dual Role in Religious Awareness" and "Reviving Religious Enthusiasm Amongst the Youth." In the interviews, the impact of social media on religious awareness was discussed. Participant six; *"Social media is a double-edged sword. It exposes us to diverse religious content, but it also breeds confusion and misinformation. Social media is one of the biggest factors that is influencing the interest of youth in religious practices in both positive and negative ways."* Another participant reported; *"We're striving to reignite our generation's interest in faith. It's about making it relevant to our lives."*

Participant four; *"Technology can be a major distraction. It's easy to prioritize screens over prayers. Sometimes I even get lazy in offering my salah as I am busy on the phone which means it is distracting us. but with the advancement of technology, youth is getting distant from religion."*

The theme of spiritual coping highlights how religious practices serve as sources of solace and strength, especially during challenging times. The participants consistently expressed how religious practices provide them with comfort during adversities. This reflects the well-documented role of religious practices in fostering psychological resilience and providing emotional support during difficult times, as noted in subsequent research on spiritual coping strategies.<sup>1</sup> Participant two; *"Scriptures hold guidance for life's struggles. They're like a light in the darkness. I felt very peaceful and satisfied when I actively practiced my religion. I feel very light and burden free. I feel gratitude and self-satisfaction and all credit goes to Allah who has guided my heart to the right path."* Another participant reported; *"Our faith teaches us to be strong. It's a shield against despair."*

The theme of ethnic conduct addresses morality, ethics, and social interaction and how religious teachings shape individuals' behaviors and interactions within their communities. This theme closely corresponds to the emergent themes "The Moral Compass of Islam Shaping Social Behavior" and "Bridging Generational Gap in Ethical Perspectives." The participants emphasized how religious principles guide their

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<sup>1</sup> Johansen, TM. (2005). Applying individual psychology to work with clients of the Islamic faith. *Journal of Individual Psychology*, 61, 174–84.

interactions with others. The interviews also revealed generational differences in ethical perspectives illustrating the profound influence of faith on social conduct and the transmission of ideals across generation.<sup>1</sup> Participant three; *"Our elders have a deep sense of ethics, but times have changed. We're working to bridge the gap while upholding our faith."* Participant six; *"Our generation interprets ethics through modern contexts, but we're preserving core values."*

The theme of ethnic religiosity in practices sheds light on the influence of cultural context on how religious beliefs are interpreted and practiced. The participants' interviews unveiled how cultural backgrounds shape their religious expressions demonstrating the intricate relationship between faith and cultural identity Participant one, *"Different regions emphasize certain aspects of our faith. As I have told you before that Muslims are divided into several groups across the country like my fellows from Karachi have totally different point of view and beliefs regarding Islam which are totally new to hear so there is a big cultural gap provincially which leads to religious gap too. It's fascinating to see how beliefs evolve."* Participant three; *"Our practices align with regional interpretations, showing the adaptability of our faith."*

The theme of denominational discord addresses the challenges posed by differing interpretations of Islam and religious divides. The discussions related to cultural and regional variations in religious practices, as well as sectarianism, underscore the dynamic relationship between culture and faith and highlight the pressing need for inter-sect understanding to promote unity within the Muslim community. Participant one; *"Through open dialogue, we're finding common ground. Our goal is to strengthen our shared beliefs."* Another Participant reported; *"We must overcome differences for a stronger community. Our faith should unite, not divide."*

The theme of the educational influence in religious practices emphasizes the transformative power of knowledge and critical thinking in shaping religious commitment. The participants' interviews revealed the pivotal role of education in fostering a deeper understanding of religious beliefs and encouraging a more reflective and informed approach to faith (Hussain, 2007). Participant three; *"Education dismantles*

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<sup>1</sup> Farooq, Yasir. "Impacts of Global Environmental Changes: An Analytical Study on Remedies with Islamic Perspectives." *Pakistan Journal of Islamic Philosophy* 4, no. 1 (2022): 81-90. <https://pakjip.com/index.php/pjip/article/view/149>.



*false notions. It empowers us to question and seek answers from reliable scholars." Participant six; "Youth are seeking wisdom beyond blind adherence. Education leads us towards a balanced perspective."*

The theme of personal devotion and struggle in religious commitment underscores the personal journey of adhering to religious principles. The insights gained from exploring the role of education and awareness in religious practices, alongside the theme of individual effort and struggle in religious commitment, underscore the transformative potential of knowledge and emphasize the significance of personal dedication in fostering a strong and pure relationship with the faith, belief and Allah.<sup>1</sup> Participant five; *"Struggle is part of the journey. It's about nurturing our faith with sincerity."* The participants' narratives illustrated the importance of personal commitment. Participant two; *"Our faith isn't passive. It demands active engagement. We strive for genuine devotion."*

## CONCLUSION

In conclusion, this comprehensive study delved into the intricate tapestry of religious practices among Pakistani youth. Through the analysis of diverse interviews, several themes emerged, offering insights into the motivations, challenges, and perceptions that shape their engagement with religion. The research illuminated the profound significance of religious practices as a pathway to personal growth, ethical behavior, and resilience. It also highlighted the pivotal role of technology, social interactions, and cultural influences in shaping religious behaviors. This research contributes significantly to the understanding of religious practices among Pakistani youth, paving the way for meaningful dialogue, informed decision-making, and positive social change. By recognizing the intricate interplay of faith, culture, and modernity, this study underscores the potential of religion as a force for personal and societal betterment, serving as a guiding light for the youth and the broader community in Pakistan.

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<sup>1</sup> Haque, A. (2004). Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists. *Journal of Religion and Health*, 43, 357-77.

### ***Limitations***

There are certain limitations on this study, like; Limited Sample Representability: The sample size and regional focus might not adequately capture the variety of religious practices and beliefs among all young people. aside from that time constraint. If there was more time to study, many other parts of Pakistan besides the Punjab would be covered, as would many more people, who would examine more fundamental issues. Cultural Specificity: The study's emphasis on Pakistani youth may make it difficult to extrapolate its findings to other cultural or religious settings. The research's emphasis on Pakistani youth may have limited the findings' relevance in a larger global context by failing to adequately capture the experiences of adolescents from other ethnic or religious backgrounds.

### ***Suggestions***

There are some suggestions for this research

- The sample size should be large for generalization.
- There should be other regions and cities of Pakistan to explore in more diversity.
- There must be other populations too other than youth like older adults.
- Combining qualitative interviews with quantitative surveys could provide a comprehensive view of the topic.
- Involve religious scholars in the analysis to provide a deeper understanding of the theological and doctrinal aspects influencing youth's religious practices.

### ***Implications***

- This study can help Policymakers utilize the research outcomes to inform decisions related to religious education, cultural preservation, and the role of religion in shaping societal norms.
- The study emphasizes the importance of authentic religious teachings. This can lead to the creation of educational programs and campaigns that counter misinformation and extremist ideologies.

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- This study provides insights for educational institutions to design curriculum that better align with the religious values of Pakistani youth, promoting a holistic approach to learning that incorporates faith and ethics.

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