

# **Constructing Muslim Religiosity Scale in Contextual Perspective - Need & Importance**

**Showkat Rashid Wani**

## **Abstract**

The psychological study of religion has increasingly emphasized the need for reliable and culturally grounded measures of religiosity. Although several religiosity scales exist, most were developed within Western, Judeo-Christian frameworks and therefore lack conceptual and cultural fit for Muslim populations. The available Islamic religiosity instruments often suffer from limitations such as vague construct conceptualization, reliance on adapted Christian-based scales, single-dimensional focus on beliefs or practices, inadequate psychometric validation, or unnecessarily lengthy item pools. At the same time, Islamic religiosity is rooted in a distinct tawhidic worldview that integrates belief, practice, knowledge, moral character, God-consciousness, self-discipline, and the quest for spiritual excellence. This conceptual richness is insufficiently captured in existing measures. The present study responds to these gaps by reviewing major Muslim religiosity scales and highlighting their methodological, theoretical, and cultural shortcomings. It argues for the development of a comprehensive, multidimensional, and authentically Islamic scale of religiosity grounded in the Qur'an, Sunnah, and classical Islamic scholarship. Such an instrument is essential for accurately assessing Muslim religiosity, advancing cross-cultural psychology of religion, and supporting empirical investigations within diverse Muslim societies. The work represents a foundational step toward constructing a contextually sensitive Muslim Religiosity Scale that captures the unique spiritual, ethical, and behavioral dimensions of Islam as a complete way of life.

## **Keywords:**

Islamic religiosity, Muslim religiosity scale, religiosity measurement, tawhidic worldview, multidimensional religiosity, psychometric validation, cultural sensitivity, Qur'an and Sunnah, Islamic psychology, scale development, cross-cultural assessment, spirituality, moral character, religious practice, belief and behavior integration.

## **Introduction**

There has been some rise and fall in the psychological study of religion. At the present time, however, religion seems to have become a major area of interest for many psychologists. The psychological study of religion has prompted the need for measuring religiosity. Serious attempts were made by psychologists to develop ways of measuring and estimating degree of religiosity among target populations. Different ways and varieties of scales were used in this process, making measurement of religiosity a major issue in the area of the study of religion. Many different religiosity scales were constructed, measuring different aspects of religion and religiosity, among different populations of different cultures and different religious backgrounds, especially Christian populations. Consider the facts that Islam is one of the most prominent and widespread religions in the world today, that Muslims, in general, hold strong affiliation to, and

express great concern for, their religion, and that Islam plays a major role in the lives of its followers. From these facts, one would be led, justifiably, to assume that a Muslim population constitutes a potentially promising and valuable target for the psychological study of religion. Such a study evidently requires careful measurement of the phenomenon of interest--the Islamic religion or the religiosity concept in the Islamic belief system. The need for a well-developed religiosity measure suitable for Muslims constitutes the main problem of this present piece of research. The central concern of the study was to develop a religiosity scale for measuring the presence and degree of general religiosity among Muslim individuals. Although there have been some efforts by a few Muslim researchers (; El-Menouar,2014<sup>i</sup> ; Jana-Masri, A., & Priester, P. E, 2007<sup>ii</sup>; Olufadi 2016<sup>iii</sup> ) to develop psychological measures of Muslim religiosity, there still is a relative lack of sound measurement instruments for this purpose. The existing scales for Muslims have certainly paved the way to approach this problem and their authors deserve great credit for their pioneering effort. However, these scales have some shortcomings that should be noted and avoided in future attempts, as the research effort in this area progresses. This study was intended to be one attempt toward improving the psychological measurement of religiosity among Muslims. Although some of the existing religiosity scales used with populations such as Christians may contain some concepts and items that could be useful and applicable with Muslims, such scales are, as a whole, culture-bound and unsuitable for measuring religiosity among Muslims. It has been argued that the measurement paradigm for the psychology of religion suffers from several key limitations, and one of these limitations is that its scales are all specific to one religion, and direct cross-religion comparisons are impossible. Scales specific to Christianity are useless in . studying psychological aspects of Islam, for example. . To develop a psychology of religion with any universal application, we clearly must move beyond our excessive focus on American Christianity. However, attempts to develop universally applicable religiosity measures have not been very successful, as demonstrated by the findings of some studies that attempted using certain scales with people from different cultures and belief systems (e.g., Peterson 2001 )<sup>iv</sup>. The existence of distinct characteristics in different cultures and religious systems has hampered the effort of measurement developers in most areas to build satisfactory cross-cultural scales, thereby constituting, most of the time, a great necessity to have unique measures for different populations of different cultural and religious backgrounds. However, such an issue, although of justifiable concern, should not prevent attempts at early stages of religiosity measurement development to build scales that may be characterized as culture-bound to measure certain phenomena among certain populations or certain cultures, particularly with somewhat underutilized populations. Such efforts should be appreciated for their pioneering value, and we should accept them as one step in the right direction, inspired by a sufficient "faith in the cumulative nature of psychological knowledge. Among such underutilized populations is the Muslim population, which is the main concern of the present study. Originating in the Western world, empirical psychology used Western populations for its research most of the time. Therefore a psychological study, such as the present one, using a population of a different cultural and religious background should provide a useful addition to cross-cultural psychological research, "for knowledge of a different culture can be used to check on various psychological hypotheses" (Kline, 1979, p. 301). Furthermore, "A spur for a more comprehensive paradigm could develop from problems and possibilities generated by greater participation of psychologists from other cultures" (Gorsuch, 1984, p. 235)<sup>v</sup>. Defining a phenomenon or measuring it is not, and should not be, considered as a final goal in itself, but rather a means to an end, because "if we are engaged only in measurement studies--if dimensionality and other such topics are the ends of research programs--then the concern with measurement will be a bane to the area" (Gorsuch, 1984, p. 235). Although the present study concentrates solely on developing a scale for measuring religiosity among Muslims, such study is still

needed for the study of religion among the Muslim population, and it is hoped that its results will provide a good means toward the end of studying, and not merely measuring, religiosity among Muslims in subsequent research. It is a step in the effort to make greater use of the tools of empiricism and scientific methodology ... to study a most complex phenomenon in a different culture. Despite its marginalization by modernity and secularization, religion remains a central component of individual and society's life (Anderson, 2015)<sup>vi</sup>. A large body of research (e.g., **Abu-Raiya<sup>vii</sup> & Hill, 2014<sup>viii</sup>**; **El-Menouar, 2014**; Saroglou, 2010<sup>ix</sup> Khraim, H. , 2010<sup>x</sup>) has been dedicated to exploring how best to measure and quantify an individual's religion. On the one hand, researchers claimed that this measurement could be gauged simply by asking people which religion they affiliated with (i.e., religious affiliation); while on the other hand, others argued that a more accurate measurement of the construct could be made by examining one's religiosity (**Ahrold & Meston, 2010<sup>xi</sup>**; **Anderson, 2015<sup>xii</sup>**). Religiosity is a comprehensive sociological term that is used to refer to the numerous aspects of religious activity, dedication, and belief (**Freebase, 2016<sup>xiii</sup>**). Recent research on religiosity suggests that the construct can be further described in two ways: (1) the extent to which people are involved in their religion (**Whitely, 2009<sup>xiv</sup>**); and (2) the degree to how people integrate religion or refer to the transcendence in their daily lives (Saroglou, 2010). The breadth of these definitions allows for the development of scales to measure religiosity in a more meaningful way; and indeed, various scales have been constructed along this line. Among the notable measures include the Religious Orientation Scale (**Allport & Ross, 1967<sup>xv</sup>**), the Quest Scale (**Batson & Schoenrade, 1991<sup>xvi</sup>**), the Glock-Stark Dimensions of Religiosity Scale (**Glock & Stark, 1965<sup>xvii</sup>**), the Religious Fundamentalism Scale (**Altemeyer & Hunsberger, 1992<sup>xviii</sup>**), and the Attitudes toward Christianity Scale (**Francis & Stubbs, 1987<sup>xix</sup>**). Comparing the underlying framework of these scales, however, revealed that their items were developed based on psychological perspectives of motivation, attitudes toward one's beliefs, and existential experience rather than on biblical or theological grounds. Furthermore, while we acknowledged these scales had greatly advanced our understanding of the complex nature of religion, they were founded on the notion of the Western worldview. With the advent of modern science, the Enlightenment period relegated religion from the public domain to the realm of the private and sought to account for everything in the world using scientific rationalism. This worldview of modern science views people as terrestrial beings, and consequently, happiness is conceived less in cosmic terms and more with respect to satisfying one's physical needs, desires, and comforts. In other words, the world has become more impermeable to the divine and religion as a communion with God is lost. This argument, thus, provides the main justification for developing a religiosity scale using a framework from Islam that recognises this experience of communion with God. The clear differences in worldview highlighted above raise important questions in term of the operationalization of religiosity instruments for the Muslim populations. Unlike physical or material achievement, standards related to religion are often considered difficult to measure. One such difficulty relates to the different perspectives of religiosity of people, since "... individuals differ in their ways of being religious, as one person might express religion by meditating regularly, another by attending church, another by reading certain literature, and another by participating in a civil rights demonstration" (**McGuire 1992: 102<sup>xx</sup>**). Thus, it follows that differences in religious worldview also have important implications for understanding how measures for the different populations have been developed and applied. Most current scales for Muslims, for example, have been adapted from the scales that were originally designed for the Judeo-Christian populations. One of the earliest theorists on the dimension of religiosity proposed a four-dimensional model in approaching religious orientation and group involvement (**Lenski 1961: 21-24<sup>xxi</sup>**). These dimensions were: 1 associational' aspect, which includes frequency of religious involvement in worship and prayer services; 2-

'communal' dimension, which relates to the preference and frequency of one's primary-type relations; 3-'doctrinal orthodoxy', which refers to the intellectual acceptance of the prescribed doctrines of the church; and 4-'devotionalism', which involves private or personal communion with God through prayers, meditation and religious behavior. This model exemplified the Judeo-Christian focus of the conceptualization of religiosity. It is also multidimensional, which makes it unique among the early models of religiosity, as most early conceptualizations were uni-dimensional in nature.

Religiosity has often been measured with a single-item, such as church attendance or level of participation in various Christian-based religious activities. Much of the early research on religiosity and delinquency, for example, used church attendance as the sole measure of the religious commitment (Evans *et al.* 1995<sup>xxii</sup>; Johnson *et al.* 1987<sup>xxiii</sup>; Tittle and Welch 1983)<sup>xxiv</sup>. Thus, most research that have attempted to examine religiosity has done so in a limited way, typically by assessing a single item of the religious affiliation (Weaver *et al.* 1998<sup>xxv</sup>), despite the obvious psychometric shortcomings of the single-item measurements (Emmons 1999)<sup>xxvi</sup>. The ongoing debate among the researchers deals specifically with the question of whether religiosity is best measured as either a uni-dimensional or multidimensional concept.

Concerning the literature on religiosity instruments used with the Muslim populations, several studies made use of a measure of religiosity. Among these, two studies (Pouryousefi 1984<sup>xxvii</sup>; Samandari 1982<sup>xxviii</sup>) included Glock and Stark's model, while in others an ambiguous, arbitrary or sometimes subjective single-item definition of religiosity was used (Serajzadeh 1998)<sup>xxix</sup>. In Samandari's work the measure consisted of forty items. According to her report, a long process of discussion and consultation with the religious leaders and university professors in Iran was followed to check the validity of the scale. Nevertheless, nothing about the internal validity and the reliability of the scale, as well as sub-scales, was reported in her work. Most surprisingly, in the data processing stage, only five items of forty were used with this short explanation: "due to the extensiveness of the list of items measuring the degree of religiosity, only the responses to a limited number of items were utilized for analysis" (Serajzadeh 1998). In Pouryousefi's work, a 31-item Likert scale of Glock and Stark's model of religiosity, excluding the intellectual dimension, was constructed to measure the religiosity of Muslim students studying in the United States. Administering a pre-test, he seemed to have constructed and used the scale more precisely. However, in his work the statistical results of the internal validity and reliability of the scale were not reported either (Serajzadeh 1998). Wilde and Joseph (1997) devised, in English, a 14-item 'Muslim Attitudes Towards Religion Scale' or in short MARS. The scale contained items adapted from the Francis Attitudes towards Christianity scale (Francis 1978; Francis and Stubbs 1987). Glock and Stark's discussion (1965) on the dimensionality of religion turned scholars' attention towards a multidimensional definition of religiosity. . Glock and Stark's model of religiosity, in spite of some criticism, has been predominantly employed, either partly or completely, in different fields. Thus, in order to measure the religiosity of the Muslim respondents, Glock and Stark's model was also adapted to the religion of Islam in (Wilde and Joseph's study)<sup>xxx</sup>. Glock and Stark (1965: 19-20) argue that in all religions of the world, in spite of their great variation in details, there are general areas in which religiosity is manifested. These areas, considered by Glock and Stark as the core dimensions of religiosity, are the 'Ideological', the 'Ritualistic', the 'Experiential', the 'Intellectual' and the 'Consequential' dimensions. The 'Ideological' dimension or religious belief encompasses beliefs that are expected to be held by the followers. The 'Ritualistic' dimension or religious practice, includes the specific religious practices, such as worship, prayer, participation in special sacraments, fasting and so on, which are expected to be performed by the believers. The 'Experiential' dimension or religious feeling, refers to feelings, perceptions and sensations of having communication with a divine essence (i.e. with God) ultimate reality or transcendental authority. The 'Intellectual' dimension or religious knowledge encompasses the basic information and knowledge about the tenets of the faith and its sacred scriptures that are expected to

be known by the believers. The 'Consequential' dimension or religious effects, includes the effects of religious belief, practice, experience and knowledge on the believer's everyday life (Glock and Stark 1965: 20-21). Serajzadeh (1998), in his study on the Iranian Muslim youth and crime, developed an adapted measure for religiosity based on the Glock and Stark's model. The assumption for using the model was "since the three monotheistic religions (namely Judaism, Christianity and Islam) seem to share similar elements in their structural tenets, some items developed by researchers for Christianity and Judaism seem to be applicable to Islam too" (1998: 138-139). For each of Glock and Stark's five dimensions, Serajzadeh included or applied the aspects of the Islamic faith. For example, for the "Ideological, dimension, the Islamic 'articles of faith' or the 'five pillars' were used. For the 'Ritualistic' dimension, Serajzadeh included daily prayer (*salat*) and fasting during the month of Ramadan (as part of the "Pillars of Islam"), reading the Holy Book, the "Koran", attending public prayer (both daily and during the Friday prayer), taking part in ceremonies held on holy days in mosques and others. The adaptation of the Glock and Stark's model to an Islamic religious context, although more comprehensive than most multidimensional models measuring the Muslim populations, has important shortcomings that must be highlighted. Glock and Stark's model is an attempt to universalize a set of primary religiosity dimensions, based on commonalities in "general areas in which religiosity is manifested" (Glock and Stark 1965: 19-20). This model, although perhaps achieving its general goal, neglects the uniqueness and spirit of the individual religious tradition, however, including each tradition's unique understanding of what religion is and is meant to be in the life of its followers. This stems ultimately from a faith's particular worldview. Accordingly, Glock and Stark's model is suitable for a general religiosity, in that it was developed by looking at commonalities across the religious traditions. However, for measuring Islamic religiosity specifically, the Glock and Stark's model may be inadequate for generalisability and commonalities with other traditions is of less concern. Rather, what is desired is to capture the unique qualities and the most relevant dimensions of religiosity from the perspective of Islam alone. Thus, the dimensions of Glock and Stark's model, although they can be shown to exist within Islamic religiosity, may not be the most appropriate given the makeup of the Islamic religious worldview and how the worldview is manifested in the daily lives of Muslims. This has been highlighted by **Shamsuddin (1992: 105)<sup>xxxi</sup>** who indicated that Muslims, in particular, need a relatively different scale to measure religiosity because "... the Islamic concept of religion is fundamentally different from the [above mentioned] concept of religion." response, Shamsuddin proposed a model of Islamic religiosity" represented by the concept of *taqwa* (God-consciousness) - a multidimensional variable of religiosity that includes knowledge (' *ilm/ma 'rifah*), belief (*iman*), practice (' *amal*), consequences (*nata'ah*) and realization of excellence (*zh-san*). Since the scope of religion, i.e. its dimensions, are defined by the very concept of religion, "... the content dimensions of the Muslim religiosity vary considerably with the Judeo Christian religious tradition" (Shamsuddin 1992: 105). In adapted measurements such as the Glock and Stark model, therefore, there remain a lack of integration between the unique religious elements that comprise the Islamic *tawhidic* worldview.

#### **Gaps in the literature:**

The gap in the religiosity literature in the area of instrumentation was identified by **Shamsuddin (1992)** who indicated that Muslims, in particular, are in need of a relatively different scale to measure religiosity because "... the Islamic concept of religion is fundamentally different from other concepts of religion." Since the scope of religion, i.e.its dimensions are defined by the very concept of religion, "... the content dimension of the Muslim religiosity vary considerably with the Judeo-Christian religious tradition" (**Shamsuddin 1992: 105**). Western scholars also raise "the need to empirically study other religious traditions is obvious. Success in meeting that need clearly rests upon the availability of the relevant psychological scales" (**Ghorbani et al. 2000: 2**)<sup>xxxi</sup>. Nevertheless, the literature on religiosity from Islamic perspective has also produced several versions of what the

construct actually entails and how it can possibly be measured. This variation occurs due to the differing conceptualizations that the researchers have used to develop the scales, which may or may not be sufficiently grounded in the Islamic faith. For example, three scales, i.e., the Muslim Attitudes toward Religion Scale (Wilde & Joseph, 1997), the Attitudes toward Islam Scale (Sahin & Francis, 2002), and the Five Dimensions of Muslim Religiosity Scale (El-Menouar, 2014) merely adapt and extend the scales that are based on Christian practices and beliefs (i.e., the Francis and Stubbs's, 1987; Attitudes toward Christianity Scale and Glock-Stark's multi-dimensional concept of religiosity, respectively). Whereas another two scales, i.e., the Muslim-Christian Religious Orientation Scale (Ghorbani Watson, Ghramaleki, Morris, & Hood, 2000) and the Islamic Doctrinal Orthodoxy Scale (**Ibrahim. 2007**)<sup>xxxiii</sup> use secular psychological views of motivation and existential experience rather than a religious perspective as the basis. One exception, however, is the Muslim Religiosity and Personality Index (**Hamzah et al., 2006**)<sup>xxxiv</sup> that conceptualizes religiosity as a representative of the *tawhidic* (divine unity) principle. Though this scale has, to some extent, addressed some of the constraints inherent in past scales used to assess Muslims' religiosity, it does not adequately address aspects that relate to the general understanding and practice of Islam as a way of life because it was initially designed for youth in the context of nation building. Furthermore with regard to Islamic spirituality, **Abu-Raiya and Pargament (2010)**<sup>xxxv</sup> found that most of the research conducted on Islamic spirituality/religiosity have used either a single variable to measure religiousness, or are translations or adaptation of a western tool based on Judeo-Christian spirituality, which may render their use with the Muslim population somewhat ineffective. The other tools, which have utilized a number of items and are grounded in Islamic perspective, either measure single dimension (such as religious practices or moral values) or have reported inadequate psychometric properties. For example, **Francis, Sahin and Al-Failakawi (2008)**,<sup>xxxvi</sup> and **Salleh and colleagues (2000)**<sup>xxxvii</sup> attempted to measure the domain of Islamic morality, however these scales are based on a few items which lack the depth inherent in this domain (for example, important questions about moral dealings like pretense, spying, backbiting, and miserly behavior are missing). **Dover, Miner, and Dowson (2007)**<sup>xxxviii</sup> and **Gohar (2005)**<sup>xxxix</sup> explored a similar dimension as the feeling of close bond with Allah and search for divinity. **Jana-Masri and Priester (2007)**<sup>xl</sup> attempted to measure Islamic practices, however, these measures of religiosity are not multidimensional in nature. One of the measures of Islamic religiosity which is multidimensional in nature was developed by **Abu-Raiya (2008)**.<sup>xli</sup> The Psychological Measure of Islamic Religiousness (PMIR) consists of six factors, which are Islamic Beliefs, Islamic Ethical Principles & Universality, Islamic Religious Struggle, Islamic Religious Duty, Obligation & Exclusivism, Islamic Positive Religious Coping & Identification, and Punishing Allah Reappraisal. The items were generated based on literature review of Islamic construct, and found to be related to psychological health and wellbeing. In the process of item development, 25 semi-structured interviews were also conducted about religiosity with Muslims living in Israel and the United States. Although the questionnaire has reported good psychometric properties, it lacked some of the important dimensions related to Islam. Domains like self-discipline and quest and search for divinity were not addressed in the questionnaire. Moreover, the domains related to morality included only a few items, and did not encompass the richness that characterize the domain. **Kraus and colleagues (2006)**<sup>xlii</sup> developed a Muslim Religiosity Personality Inventory based on two facets of Islamic religiosity, Islamic worldview and religious personality. The Islamic worldview scale measures the level of agreement with the six articles of Islamic belief (i.e., belief in God, Angels, Messengers and Prophets of God, Divine Books, and Destiny). After factor analysis using oblique rotation, the Islamic worldview scale was broken down into two subscales, spiritual and worldly. Religious Personality represents the obligatory worship, righteous works as enjoined by Islamic teachings (which is the expression of one's aqeeda (belief) in diverse situations and flows from God-consciousness and love for God). The Religious Personality subscale also measures ibadah

(worship) inspired by the sense of servitude for God as well as the religiously guided behavior toward God's creatures and Islamic character (morality) stemming from Islamic traditional belief system. The Religious Personality scale was also broken down into two subscales after factor analysis, ritual and mu'amalat (commercial and civil acts or dealings under Islamic law). This measure is a representation of Islamic religiosity, but does not include important aspects like self-discipline and quest and search for divinity (the importance of which will be highlighted in the proceeding section). From the review of above scales, it can be concluded that there is no measure of Islamic spirituality sufficiently comprehensive, and there is need to address this gap in the literature. Another challenge in the study of religiosity is that all the above-mentioned measures have utilized differing definitions and conceptualizations. Currently, there is no consensus on one definition of religiosity posing a theoretical challenge in operationalizing the term (Cohen & Koenig, 2003).<sup>xliii</sup> Zinnbauer, Pargament, and Scott (1999)<sup>xliiv</sup>, by doing content analysis of 31 definitions of religiousness and 40 definitions of spirituality, came to the conclusion that no single definition was qualified to be used as a normative definition for either of the constructs. Hence, there is no definition that can be taken as a standard. Moreover, there has been very little systematic study carried out to analyze the concept of religiosity in Islam, which may be different from other religions.. Additionally, Islamic worldview, which is thought to be important in the operationalization of the religious/spiritual construct, has unique characteristics that are different from other religions. Therefore, operationalization of the religious construct representing the unique aspects of Islamic spirituality should be studied to understand the Islamic religio-spiritual philosophical framework (Krauss et al., 2005)<sup>xliv</sup>. Development of a Multidimensional Measure of Islamic Spirituality (MMS) 51 The concept of spirituality/religiosity in Islam is central to the lives of many Muslims. Islamic perspective of spirituality emerges from religion. Rasool (2000) explains that in Islam there is no concept of spirituality except when seen in the light of religion, or Islamic law/shariah. Islamic law mainly is derived from the Qur'an and the prophetic traditions known as hadith (plural ahadith) and is taken as a source of guidance for Muslims in every aspect of life (Abou-Allahan, 2004).<sup>xlvi</sup> Islam, therefore, is a deen (way of life) yielding guidelines for its followers in each domain of life. It is not related to one aspect of an individual but is spread across the whole being (Iqbal, 2006). The five pillars of Islam include, which characterizes the Islamic practices and a component related to belief are prayer, fasting, alms-giving, pilgrimage, and testimony of faith (Hall 2002)<sup>xlvii</sup>. These tenets are believed to include benefits for the believers; for example, it has been found that Islamic prayer can help to buffer against stress, enhance personal wellbeing, foster a sense of closeness to God, facilitate problem solving, and promote self-discipline (Iqbal 2006).<sup>xlviii</sup> However, Islam emphasizes sincerity as the cornerstone for every belief and act. Belief and conduct without sincerity is metaphorically represented as a body without spirit, which is useless (Khan, 1996). Spirituality, therefore emphasizes that the purified condition of the soul (sincere devotion to God) be synchronized with the beliefs and practices. The greater the synchronization in the three aspects, the closer a person is to becoming an ideal human being (Qunawi, 1992).<sup>xlix</sup> The Islamic perspective of spirituality is synonymous with nearness to Allah (God) and is manifested through actions focused on seeking Divine pleasure. The strengthening of relationship with the Almighty is considered to be the driving force behind every behavior (Mawdudi, 1967)<sup>l</sup>. Ghazali (1909)<sup>li</sup> suggested that the alchemy of happiness rests on the quest to know Allah. However, according to him mere knowledge gained through quest is not enough until it is supplemented with love of Allah, which is thought to be the fountainhead of true happiness and delight. It guides a person to gleefully organize his character, behavior and intentions according to the limits set by the law of Allah. Failure to do so can result in the maladies of soul (moral ills) which are outlined as jealousy, pride, envy, hatred and prejudice etc. Ghazali further asserts that the recollection of Allah can restructure the outer and the inner being of a person and can be a pathway to self-discipline (Ghazali, 1909). In summary, Islamic spirituality is an implicit construct which can be

measured crudely through its manifestations and expressions which, according to the above discussion, include self-discipline, God consciousness (feeling of connectedness with Allah), knowledge (quest and search for divinity), beliefs, morality, responsibilities and obligations enjoined on every Muslim, and Islamic practices. The present research endeavored to explore the theoretical construct and develop a comprehensive and multidimensional measure of Islamic Spirituality.

#### A Summary of Religiosity Scales for use by Muslim Populations

Scale	Authors	Framework		Remarks
The Muslim <sup>iii</sup> Attitudes Toward Religion Scale	Wilde and Joseph (1997)	Adapted from the Francis Scale of Attitude towards Christianity (Francis & Stubbs, 1987)	14 items ( $\alpha = 0.93$ ) British Muslims ( $n = 50$ )	<ul style="list-style-type: none"> <li>• +ve: Correlated moderately and negatively with Psychotism factor and moderately and positively with scores on Lie factor.</li> <li>• -ve: Adapted and extended a Christian instrument or Western concepts to Muslim populations</li> </ul>
<sup>iii</sup> The Muslim-Christian Religious Orientation Scales	Ghorbani <i>et al.</i> (2002)	Based on Allport's religious motivation	9 items ( $\alpha =$ not stated) Iranian university students  ( $n = 178$ )	<ul style="list-style-type: none"> <li>• +ve: Associated positively with extrinsic religious orientation, intrinsic religious orientation, and religious interest. Evidence of construct and predictive validity of the scores.</li> <li>• -ve: Adapted and extended a Christian instrument or Western concepts to Muslim populations</li> </ul>
The Attitudes Toward Islam Scale <sup>liv</sup>	Sahin and Francis (2002)	Based on Francis and Stubbs's (1987) Attitudes Toward Christianity Scale	23 items ( $\alpha = 0.90$ )  Muslim adolescents in Birmingham, United Kingdom  ( $n = 381$ )	<ul style="list-style-type: none"> <li>• +ve: Correlated positively with personal <i>salah</i> (prayer). Positively linked to religious orientation, religious interest, and religious practices. Evidence of reliability and construct validity.</li> <li>• -ve: Used young populations, so generalisability to other populations untested. Adapted and extended a Christian instrument or Western concepts to Muslim populations.</li> </ul>
<sup>lv</sup> The Religiosity of Islam Scale	Jana-Masri and Priester (2007)	Based on the contents of the Holy Qur'an and the theoretical distinction between religious beliefs and behaviors	19 items Beliefs subscale ( $\alpha = 0.66$ )  Behavioral Practices Subscale ( $\alpha = 0.81$ ) American Muslims ( $n = 71$ )	<ul style="list-style-type: none"> <li>• +ve: Correlated positively and moderately with a single-item self-rated religiousness measure. Some evidence of construct validity.</li> <li>• -ve: Low reliability of the Beliefs subscale, small sample size, and vague construct conceptualization.</li> </ul>

<sup>lvi</sup> The Islamic Religiosity Scale	Tiliouine, Cummins, and Davern (2009)	Assesses the relationship between Islamic religiousness, subjective well-being, and health	11 items  Religious Practices subscale ( $\alpha = .77$ ) Religious Altruism subscale ( $\alpha = 0.62$ ) Algerian Muslims ( $n = 2,909$ )	<ul style="list-style-type: none"> <li>• +ve: Have a strong positive relationship with subjective well-being.</li> <li>• -ve: Vague construct conceptualization. No evidence of construct validity.</li> </ul>
<sup>lvii</sup> The Islamic Doctrinal Orthodoxy	Ji and Ibrahim (2007)	Adapted Allport's Intrinsic-Extrinsic religious orientation concept and Batson's Quest Scale	8 items ( $\alpha = 0.9$ )  Indonesian Muslim university students ( $n = 381$ )	<ul style="list-style-type: none"> <li>• +ve: Predicted personal practice of religious activities, independent of extrinsic, intrinsic, and quest religiousness.</li> <li>• -ve: Adapted and extended a Christian instrument or Western concepts to Muslim populations.</li> </ul>
<sup>lviii</sup> The Knowledge-Practice Measure of Islamic Religiosity	Alghorani (2008)	Multiple-choice items that reflect both Islamic knowledge and the adherence to Islamic practices	100 items ( $\alpha = 0.92$ )  U.S. Muslim high school students ( $n = 211$ )	<ul style="list-style-type: none"> <li>• +ve: Good internal consistency.</li> <li>• -ve: No evidence for criterion validity or predictive validity. Has many items.</li> </ul>
<sup>lix</sup> The Muslim Religiosity-Personality Inventory	Hamzah <i>et al.</i> (2006)	Religiosity as a representative of the <i>tawhidic</i> (divine unity), which consists of 2 "Islamic worldview" constructs and 2 "Religious personality" constructs	56 items Worldly Islamic Worldview ( $\alpha=.83$ ) Spiritual Islamic Worldview ( $\alpha=.67$ ) Ritual ( $\alpha=.90$ ) Mu'amalat ( $\alpha=0.83$ ) Muslim youths from four states selected randomly in Malaysia ( $n = 1,692$ )	<ul style="list-style-type: none"> <li><input type="checkbox"/> +ve: Robust theoretical framework.</li> <li><input type="checkbox"/> -ve: Designed for youth only, thus, did not fully address aspects that relate to the general understanding and practice of Islam as a way of life. Has many items.</li> </ul>
<sup>lx</sup> The Psychological Measure of Islamic Religiousness	Abu-Raiya, Pargament, Mahoney, and Stein (2008)	Multi-item measure assessing different dimensions of Islam in 3 separate studies	59 items 7 subscales ranged from $\alpha = 0.77$ to $0.97$	<ul style="list-style-type: none"> <li><input type="checkbox"/> +ve: Desirable variability, and discriminant, convergent, predictive, and incremental validity, using multiple mental and physical health criterion variables.</li> <li>-ve: Many items. Needs more <input type="checkbox"/> testing in</li> </ul>

			Muslims in Israel and the United States Study 1: <i>n</i> = 25 Study 2: <i>n</i> = 64 Study 3: <i>n</i> = 340	various settings to confirm applicability, reliability, and validity.
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Our review of above reflected Muslim religiosity scales indicates that the existing scales have issues in relation to four aspects: (1) vague construct conceptualization due to the practice of developing, adapting, extending, and interpreting the scales within the framework of psychological, Christian, or other Western concepts of religiosity; (2) the focus on religious belief or religious behavioral components only; (3) the problem of inadequate validation and reliability; and (4) the scale length that reduces their usefulness in practical research contexts. **For these the development of a religiosity scale that is grounded on a robust Islamic theoretical framework that goes beyond the knowing and behavioral manifestations of religiosity with better item reliability and efficiency is warranted.**

### Conclusion

The review of existing literature and available instruments for assessing Muslim religiosity reveals a clear and compelling need for a psychometrically sound, culturally grounded, and theoretically robust religiosity scale specifically designed for Muslim populations. Although several attempts have been made to operationalize religiosity among Muslims, most existing instruments suffer from conceptual ambiguity, cultural misalignment, overreliance on Western or Judeo-Christian frameworks, limited dimensions, or inadequate psychometric validation. Measures adapted from non-Islamic contexts often fail to capture the holistic Islamic worldview, which conceives religion as a comprehensive way of life encompassing belief, practice, morality, spirituality, self-discipline, and God-consciousness (taqwa).

Moreover, the multidimensional nature of Islamic religiosity—rooted in Qur’anic teachings, prophetic traditions, and the tawhidic framework—necessitates an instrument that reflects the unique philosophical, spiritual, and behavioral attributes of Islam. The gaps identified in previous scales, such as omission of essential dimensions like self-discipline, search for divinity, moral character, and the integration of belief with sincerity, further underscore the need for a more comprehensive tool.

Therefore, developing a new Muslim religiosity scale grounded in authentic Islamic epistemology is not only academically significant but also essential for advancing cross-cultural psychology, enhancing empirical research on Muslim populations, and accurately assessing the role of religiosity in psychological, social, and behavioral outcomes. The proposed scale aims to address the shortcomings of earlier measures by offering a theoretically coherent, multidimensional, culturally relevant, and psychometrically validated framework suitable for diverse Muslim contexts.

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