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Translation and Adaptation of the Integrative Islamic Personality Inventory to Explore Religiosity and Personality Traits among Muslim Adults: A Pakistani Perspective

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ABSTRACT

The study aimed to translate a personality scale based on Islamic teachings to assess one's personality traits. The sequential mixed method study was used, and data was collected through the purposive random sampling method. In the first phase (qualitative research) a scale is selected according to the Islamic perspective and then translated into Urdu after selection according to the psychology perspective another scale is selected which is already in Urdu which assesses the personality traits. As far as the qualitative phase data from 300 (134 female, 166 male) were collected from Muslim people, ranging in age from 18 to 45 above. The Integrative Islamic Personality Inventory (IIPi) and Temperament and Character Scale (TCI) were used. Pearson correlation coefficient and independent t-test were used to analyze the data and were conducted in JASP. The Pearson correlation results indicated that there was a significant positive relationship between religiosity and Persistence, Self-transcendence, Novelty-seeking, Cooperativeness, and Self-directedness among Muslims ($p < .01$). Moreover, there is a negative relationship with harm avoidance and reward dependence. Findings showed that middle-aged adults are more religious than young adults. Furthermore, indicates that females are more religious than males. Furthermore, qualitative results also showed that religiosity and personality traits have a positive relationship in Muslim adults. To conclude, quantitative and qualitative both phases resulted in positive and negative relationships in

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religiosity and personality traits in Muslims. This study has significant theoretical and practical implications and recommendations.

Keywords: *Religiosity, Personality Traits, Muslim Adults, Muslim Psychology, Spirituality*

Introduction:

Beliefs play a significant role in shaping personality and adaptive behaviors. Islamic teachings emphasize the importance of belief (iman) in molding a Muslim's personality and worldview. The role of belief in shaping personality varies among individuals based on their level of faith, understanding, and practice. Islamic teachings emphasize the significance of a virtuous and good-deed-oriented personality, viewing personality as a multidimensional construct comprising the body, mind, and spirit. Positive attitudes and interactions with others contribute to shaping a peaceful state of mind.⁴ Different dimensions of personality, such as extroversion, agreeableness, and conscientiousness, influence an individual's happiness.⁵

Muhammad (s.a.w) is recognized as the most influential personality in Islamic culture due to his exemplary character, consistent behavior, and balanced nature. The Islamic perspective of personality is rooted in the concepts of Tawhid (oneness of God) and Nubuwwah (prophethood) The striving approach is suitable for assessing Islamic personality based on the pursuit of sacred goals. The self in Islamic understanding is integrated into biological, psychological, and spiritual aspects of life, reflecting spiritual strivings and a commitment to seeking the Divine. The integrative Islamic personality is operationalized through belief striving and spiritual striving, aligning with virtuous behavior. Islamic personality revolves around belief, spiritual striving, and virtuous behavior, guided by the principles of Tawhid and Nubuwwah.⁶

Regarding thoughts, the concept refers to subconscious symbolic reactions that arise from within or in response to external stimuli. Values, when considered as practices, can reflect a person's religious nature. Positive thinking is linked to

⁴ Ijaz S, Khalily MT, Ahmad I. Mindfulness in Salah Prayer and its Association with Mental Health. *J Relig Health.* 2017;56(6):2297-307.

⁵ Forgeard M, Eranda J, Kern M, Seligman M. Doing the Right Thing: Measuring Well-Being for Public Policy. *International Journal of Wellbeing.* 2011;1.

⁶ Ijaz S, Khalily MT, Ahmad I. Mindfulness in Salah Prayer and its Association with Mental Health. *J Relig Health.* 2017;56(6):2297-307.

well-being and character.⁷ Islam values freedom of thought and expression, encouraging critical thinking and reflection within the boundaries of the Quran and Sunnah.⁸

Emotions play a crucial role in religion, as they are intertwined with beliefs and practices.⁹ Different religious and cultural values can shape emotional attitudes, and religious individuals often display better emotional control.¹⁰ While emotions are not always rational, they hold significance in religious contexts. The belief in the existence of God is often supported by logical arguments and beliefs about the complexity of the universe.¹¹

Behavior refers to observable actions and responses of individuals in their environment. It can be influenced by self-intentions, environmental cues, and values. Religion can have a positive impact on the flexibility of behavior towards others and promote socialization. Trustworthy behavior and active participation in religious activities can enhance the effectiveness of religious teachings. However, negative thinking individuals may not exhibit positive behavior towards religion, and emotions related to religion can sometimes lead to a loss of emotional control.¹²

Salat, the ritual worship in Islam, has been examined for its therapeutic benefits, including musculoskeletal advantages, stress reduction, and potential neuroprotective effects.

The theoretical framework of this study incorporates perspectives from psychology and Islam to understand personality. Personality is influenced by

⁷ Forgeard M, Eranda J, Kern M, Seligman M. Doing the Right Thing: Measuring Well-Being for Public Policy. *International Journal of Wellbeing*. 2011;1.

⁸ Borg I, Bardi A, Schwartz SH. Does the Value Circle Exist Within Persons or Only Across Persons? *Journal of personality*. 2017;85 2:151-62.

⁹ Cohen AB, Rozin P. Religion and the morality of mentality. *Journal of Personality and Social Psychology*. 2001;81(4):697-710.

¹⁰ Donahue MJ, Nielsen ME. Religion, Attitudes, and Social Behavior. *Handbook of the psychology of religion and spirituality*. New York, NY, US: The Guilford Press; 2005. p. 274-91.

¹¹ Cohen AB, Rozin P. Religion and the morality of mentality. *Journal of Personality and Social Psychology*. 2001;81(4):697-710.

¹² Donahue MJ, Nielsen ME. Religion, Attitudes, and Social Behavior. *Handbook of the psychology of religion and spirituality*. New York, NY, US: The Guilford Press; 2005. p. 274-91.

thoughts, beliefs, personal experiences, religion, and culture.¹³ Cognitive-behavioral therapy (CBT) addresses maladaptive thinking patterns caused by emotional disturbances.¹⁴ Islam integrates spirituality and religion into psychotherapy, particularly for religiously committed Muslims.¹⁵ Social cognitive theory suggests that people learn by observing others. In Islam, the concept of rewards and punishments is emphasized, influencing behavior. Islamic teachings highlight the natural inclination towards Islam and kindness towards family (Al-Bukhari; Sahih Muslim, Book 030, Number 5734). Bandura's theory of reciprocal determinism aligns with the role of thoughts and beliefs in shaping behavior in Islam. Rotter's social learning theory relates to the concept of delayed rewards and punishments in Islam.¹⁶ Islamic philosophy emphasizes the balance between the self and Allah's will and the environment's role in shaping the human soul (Qur'an, Islamic teachings).

Literature Review:

The Big Five personality traits, consisting of extraversion, agreeableness, conscientiousness, emotional stability, and culture, have been extensively studied in the field of psychology.¹⁷ The model originated from Catell's work in 1943, which was later refined by Norman in 1963, resulting in the identification of the five primary traits. Goldberg further developed the model in 1992, and Costa and McCrae introduced the NEO-PI-R, a comprehensive tool for measuring the Big Five domains. However, the Big Five model has faced

¹³ Adan A, Forero DA, Navarro JF. Personality traits related to binge drinking: A systematic review. *Frontiers in Psychiatry*. 2017;8.

¹⁴ Chambless DL, Ollendick TH. Empirically supported psychological interventions: controversies and evidence. *Annu Rev Psychol*. 2001;52:685-716.

¹⁵ Rothman A, Coyle A. Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul. *Journal of Religion and Health*. 2018;57(5):1731-44.

¹⁶ Bandura A, Ross D, Ross SA. Transmission of aggression through imitation of aggressive models. *The Journal of Abnormal and Social Psychology*. 1961;63(3):575-82.

¹⁷ Khir MM, Othman AK, Hamzah MI, Demong NAR, Omar EN, Abbas MKM. Islamic Personality Model: A Conceptual Framework. *Procedia Economics and Finance*. 2016;37:137-44.

criticism from Eysenck, who proposed an alternative perspective on personality traits with his Eysenck's Personality Questionnaire.¹⁸

In 2004, Ashton et al. introduced the HEXACO model, which integrates religiosity with traditional personality traits and is suggested to have superior predictive power compared to the Big Five model.¹⁹ Other noteworthy personality theories include the Alternative Five Model of Personality and Cloninger's Temperament and Character Inventory.

Various personality assessment tools have been developed, including the NEO-Personality Inventory, IPIP-International Personality Inventory Pool, and RIASEC, among others. Each of these measures has its limitations and issues related to their factor structure. There are concerns about the limited replicability of the Big Five model in non-Western languages and cultures, as well as differences in factor loadings between different models based on Digman's Big Five theory.²⁰

Researchers have developed personality inventories tailored to non-Western cultures, such as the Chinese Personality Assessment Inventory and the South African Personality Inventory, to address these limitations.²¹

The realm of individual psychology or personality has drawn the interest of numerous researchers worldwide who have dedicated their efforts to formulating, evaluating, and establishing the underlying principles of various personality models and theories. However, certain personality models and theories have limitations in their applicability. For instance, there are many instances where researchers struggle to uncover a clear factor structure when using the Big Five Personality Traits in their studies due to cultural and values disparities. Therefore, this paper aims to conceptualize and create a measurement tool for the Islamic Personality Model. This model will tackle the issue of incompatibility by employing a combination of qualitative and quantitative research methods. The proposed model has the potential to benefit

¹⁸ Heath AC, Martin NG. Psychoticism as a dimension of personality: A multivariate genetic test of Eysenck and Eysenck's psychoticism construct. *Journal of Personality and Social Psychology*. 1990;58(1):111-21.

¹⁹ The Wiley encyclopedia of personality and individual differences. In: Carducci BJ, Nave CS, Di Fabio A, Saklofske DH, Stough C, editors.

²⁰ Khir MM, Othman AK, Hamzah MI, Demong NAR, Omar EN, Abbas MKM. Islamic Personality Model: A Conceptual Framework. *Procedia Economics and Finance*. 2016;37:137-44.

²¹ Khir MM, Othman AK, Hamzah MI, Demong NAR, Omar EN, Abbas MKM. Islamic Personality Model: A Conceptual Framework. *Procedia Economics and Finance*. 2016;37:137-44.

all communities by shedding light on the significance of Islamic Personality in psychology-related fields.²²

In the Islamic faith, personality is seen as a complex entity composed of the body, mind, and spirit, all of which interact to form an individual. The Quran, the holy book of Islam, encourages individuals to ponder both their internal and external experiences to gain insight into their true selves and their connection with their Creator. From the Islamic viewpoint, personality is rooted in human nature, which is regarded as having dual aspects. On one side, there are the biological needs and instincts of an individual, and on the other, there are spiritual needs. Al-Ghazali, a prominent Islamic scholar, extensively discussed human nature and stressed that all psychological phenomena originate from the self. He delved into the essence of the human soul and explored the causes of psychological disorders. While there is limited exploration of personality theories within the Muslim world, there is notable activity in the development of standardized personality assessments that are culturally and ethically relevant.²³

Personality psychology within the context of Islam plays a pivotal role in comprehending Islamic psychology. Human beings, who are a blend of the physical and metaphysical, represent a profound complexity. The physical aspect involves the examination of the individual and their personality, while the metaphysical aspect delves into the intangible aspects of a person, including their heart, mind, spirit, and soul. Psychology is a scientific field dedicated to understanding human behavior. Therefore, this article provides a concise examination of the Islamic perspective on personality, the alignment of the Islamic worldview with personality, and ultimately, the domain of Islamic personality psychology.²⁴

Researchers examined the connections between religious beliefs, personal happiness (subjective well-being or SWB), and personality traits based on the HEXACO model (Honesty-Humility, Emotionality, Extraversion, Agreeableness, Conscientiousness, Openness) in a Muslim community. As

²² Khir MM, Othman AK, Hamzah MI, Demong NAR, Omar EN, Abbas MKM. Islamic Personality Model: A Conceptual Framework. *Procedia Economics and Finance*. 2016;37:137-44.

²³ The Wiley encyclopedia of personality and individual differences. In: Carducci BJ, Nave CS, Di Fabio A, Saklofske DH, Stough C, editors.

²⁴ Othman N. A Preface to the Islamic Personality Psychology. *International journal of psychological studies*. 2015;8:20.

anticipated, they found that Extraversion had the strongest association with SWB, while Honesty-Humility was the most prominent factor linked to religiosity. The study also revealed that individuals with higher levels of Agreeableness and Conscientiousness tended to report higher levels of happiness and life satisfaction. Additionally, the researchers found a positive association between Openness and SWB, suggesting that individuals who are open to new experiences and ideas tend to have higher levels of subjective well-being.²⁵

In conclusion, the field of Islamic personality psychology is an emerging area of research that seeks to understand personality from an Islamic perspective. Researchers have developed models and measurement tools, such as the Islamic Personality Model, to explore the unique aspects of personality within the context of Islam. These models take into account the spiritual dimensions of personality and aim to provide a culturally and ethically relevant understanding of human behavior. Additionally, studies have investigated the relationship between religiosity, personality traits, and subjective well-being in Muslim communities, uncovering interesting associations between these variables. Further research in this field can contribute to a deeper understanding of personality from an Islamic standpoint and its implications for mental health and well-being.

This study aims to address the lack of research on the relationship between religiosity and personality traits among Muslim adults in Pakistan. Most of the population in Pakistan is Muslim, and religion holds great significance in their lives. However, there is a scarcity of research specifically focused on the Muslim population in Pakistan.

The primary objective of this study is to develop an indigenous Urdu version of an Islamic scale that aligns with the Islamic perspective on personality traits. Previous research in Pakistan has predominantly utilized foreign scales that may not fully capture the unique aspects of Islamic personality. The study also seeks to explore the impact of specific personality traits, such as introversion or extroversion, from an Islamic viewpoint and determine their categorization as healthy or unhealthy. It aims to examine the relationships between various variables, including thoughts, emotions, and behavior, and their mutual influence. Additionally, the study intends to investigate how these variables

²⁵ Aghababaei N, Błachnio A, Aminikhoo M. The relations of gratitude to religiosity, well-being, and personality. *Mental Health Religion & Culture*. 2018;21:408–17.

differ across different age groups and identify the age at which religiosity begins to impact personality traits.

Moreover, this study will contribute to the existing literature by addressing the limited indigenous research conducted on these variables in Pakistan. By employing both quantitative and qualitative research methods, the study aims to provide valuable insights into the relationship between religiosity and personality traits among Urdu-speaking Muslim adults. This approach is distinct, as prior research on this topic has primarily focused on Christians, and there is a lack of sufficient qualitative research specifically conducted on Muslims.

Through this study, the researchers aspire to bridge the research gap, offer insights into the relationship between religiosity and personality traits among Muslim adults in Pakistan, and contribute to the existing literature in this field.

Method:

Study Design: The study utilized a sequential mixed-method research design. The quantitative research design was used to examine the relationship between personality traits and religiosity, while the qualitative research phase aimed to explore the level of religiosity in Muslim adults in Punjab, Pakistan and create a translated Urdu version of the scale. The scale's validation involved verification by three Muslim scholars. The study employed notetaking and summary notes.

Objectives: The study aimed to achieve the following objectives:

- Translate a scale that assesses personality from an Islamic perspective.
- Identify strengths and weaknesses in individuals.
- Determine age-wise differences in thought, emotion, and behavior levels.

Hypotheses:

- There is a positive relationship between religiosity and novelty-seeking among Muslim individuals.
- There is a positive relationship between religiosity and self-directedness among Muslim individuals.
- There is a positive relationship between religiosity and persistence among Muslim individuals.
- There is a positive relationship between religiosity and self-transcendence among Muslim individuals.

- There is a positive relationship between religiosity and cooperativeness among Muslim individuals.
- There is a negative relationship between religiosity and reward dependence among Muslim individuals.
- There is a negative relationship between religiosity and harm avoidance among Muslim individuals.
- Females exhibit higher religiosity compared to males.
- Middle-aged adults have higher religiosity than young adults.

Sample:

The sample consisted of 250 male and 250 female Muslim students or adults from Gujranwala. Informed consent was obtained from all participants, and the age range was 18 years and older. The sample exclusively included Muslims and employed purposive sampling.

Research Instruments:

The study utilized the Integrative Islamic Personality Inventory (IIPI), which comprised 64 items. The alpha reliability of the scale ranged from .6 to .75. The IIPI included the following sub-scales: Tawhid (12 items), Hashr (12 items), Nubuwwa (12 items), Ibadah (12 items), and personality (16 items). The Likert scale of this scale is 1 (strongly agree) to 5 (strongly disagree). and the Temperament and Character Scale (TCI-R) to assess personality traits. The TCI-R is a self-administered questionnaire consisting of 60 items with alpha reliability ranges from .7 to .84, designed to assess four temperaments: Novelty Seeking (NS), Harm Avoidance (HA), Reward Dependence (RD), and Persistence (PS), as well as three character traits: Self-directedness (SD), Cooperativeness (CO), and Self-transcendence (ST). The IIPI was created to effectively evaluate key aspects of the Islamic personality, while the TCI-R assessed temperament and character traits. The scales underwent validation and adjustment processes.

Procedure:

The study employed a two-phase approach. Phase 1 involved qualitative research, including interviews with Islamic scholars to gain insights into the Islamic perspective on personality. Thematic analysis was conducted on the interview data. Phase 2 involved quantitative research, utilizing structured questionnaires to collect data from a larger sample. Statistical analysis was performed to test hypotheses and draw conclusions.

The two-phase approach aimed to provide a comprehensive understanding of the research topic by triangulating findings and enhancing validity.

Phase I: Consisted of qualitative research divided into two parts. The first part involved interviews with Islamic scholars, exploring their viewpoints on personality within Islam. Themes related to belief systems, emotions, and behavior emerged from the analysis, contributing to the study's findings. The second part focused on translating the IPI scale into Urdu, employing a committee approach for accuracy and quality.

Phase II: Involved quantitative data collection from a representative sample of Muslim individuals. Non-probability random sampling and a purposive technique were used. The sample consisted of 300 Muslim adults from Gujranwala, and the data underwent exploratory and confirmatory analyses.

Results:

Table 1

Frequency and Percentages of Demographic Characteristics of Participants (N=300).

Variables	Sample	
	F	(%)
Gender		
Male	166	55.3
Female	134	44.7
Age		
Young adults	239	79.7
Middle adults	61	20.3

Table 1 illustrates the participant's demographic details. Based on gender representation, the study's data shows that 55% of respondents were men and 45% were women. Most of the respondents (80%) are young adults and about 20% of the respondents are middle-aged adults.

Table 2

Descriptive Statistics and the Study's Variables' Alpha Reliability Coefficient (N= 500)

Variables	K	α	M	SD	Range		Skewness	Kurtosis
					Potential	Actual		

NST	09	.61	23.45	4.05	09-45	14-34	0.118	-.52
HAT	07	.64	20.98	5.51	07-35	07-63	1.04	10.67
RDT	07	.64	21.06	5.05	07-35	11-67	4.44	39.15
PT	07	.59	28.20	3.81	07-35	13-35	-0.77	1.12
SDT	11	.64	35.09	5.42	11-55	21-88	4.09	37.6
COP	10	.60	34.81	3.78	10-50	25-46	-0.09	-.09
STT	08	.68	28.91	3.90	08-40	15-40	-.07	0.55
T.T	10	.69	47.69	3.11	10-50	33-68	-.44	8.34
H.T	26	.63	73.07	5.48	26-130	36-80	-2.45	12.13
N.T	08	.68	36.04	4.48	08-40	26-86	4.32	51.12
I.T	10	.66	42.58	4.64	10-50	21-50	-.76	1.29
S.P.T	20	.65	84.52	10.04	20-100	45-137	1.16	7.49

Note: NST; Novelty Seeking Total, HAT; Harm Avoidance Total, RDT; Reward Dependence Total, PT; Persistence Total, SDT; Self-Directedness Total, COP; Cooperativeness Total, STT; Self-Transcendence Total, T.T; Tawhid Total, H.T; Hashr Total, N.T; Nubuwwa Total, I.T; Ibaadat Total, S.P.T; Self-Psychology Total.

Table 2 reflects the mean standard deviation and alpha reliability coefficients of the subscales of the Temperament and Character Scale (TCI) and Integrative Islamic Personality Scale (IPI). The current study's findings showed that some of the sub-scales had strong alpha reliability that ranges from 69 to 86 (i.e., greater than .70) and few sub-scales had weak alpha reliability. The values of skewness and kurtosis, which are less than 2 for all scales, further ensure the normality of the data.

Table 3
Correlations for Study Variables of Participants (N=300)

Variable		1	2	3	4	5	6	7	8	9	10	11	12
1. PerT	Pearson's r	—											
	p-value	—											
2. NST	Pearson's r	0.035	—										
	p-value	0.550	—										
3. HAT	Pearson's r	-0.156 **	0.288 ***	—									
	p-value	0.007	< .001	—									
4. RDT	Pearson's r	-0.060	0.039	0.224 ***	—								
	p-value	0.300	0.504	< .001	—								
5. SDT	Pearson's r	0.106	0.058	0.015	0.087	—							
	p-value	0.067	0.315	0.802	0.134	—							
6. COT	Pearson's r	0.274 ***	-0.080	-0.142 *	0.049	0.187 **	—						
	p-value	< .001	0.167	0.014	0.393	0.001	—						
7. STT	Pearson's r	0.437 ***	0.083	0.007	0.120 *	0.098	0.288 ***	—					
	p-value	< .001	0.153	0.904	0.038	0.089	< .001	—					
8. T.T	Pearson's r	0.107	-0.101	-0.093	0.061	0.005	0.051	0.139 *	—				
	p-value	0.064	0.081	0.108	0.291	0.927	0.378	0.016	—				
9. H.T	Pearson's r	0.125 *	0.128 *	0.073	0.006	0.098	0.202 ***	0.213 ***	0.498 ***	—			
	p-value	0.030	0.027	0.210	0.919	0.090	< .001	< .001	< .001	—			
10. N.T	Pearson's r	0.152 **	0.122 *	-0.091	0.020	0.017	0.144 *	0.149 **	0.343 ***	0.420 ***	—		
	p-value	0.008	0.035	0.116	0.729	0.773	0.013	0.010	< .001	< .001	—		
11. I.T	Pearson's r	0.301 ***	0.055	-0.082	0.045	0.054	0.095	0.277 ***	0.352 ***	0.431 ***	0.364 ***	—	
	p-value	< .001	0.343	0.155	0.435	0.348	0.099	< .001	< .001	< .001	< .001	< .001	—
12. S.P.T	Pearson's r	0.288 ***	0.187 **	0.030	0.057	0.047	0.107	0.234 ***	0.263 ***	0.482 ***	0.325 ***	0.492 ***	—
	p-value	< .001	0.001	0.602	0.326	0.418	0.064	< .001	< .001	< .001	< .001	< .001	< .001

* p < .05, ** p < .01, *** p < .001

Table 3 indicates the relationship between religiosity and personality traits in Muslim people. The table indicates that religiosity has a positive relationship with novelty-seeking, and persistence, self-directedness. Furthermore, religiosity also has a significant and positive relationship with cooperativeness, and self-transcendence and a negative relationship with harm avoidance and reward-dependence.

Table 4
Descriptive table of religiosity and age

	IIPIT		STT	
	1	2	1	2

Valid	239	61	239	61
Missing	0	0	0	0
Mean	281.862	288.721	28.858	29.148
Std. Deviation	21.185	13.952	3.911	3.911
Minimum	166.000	257.000	15.000	21.000
Maximum	346.000	320.000	40.000	39.000

This table talks about the age difference and which age group is more religious. So, the above results show that middle-aged adults have higher religiosity than the young adults.

IIPIIT - STT

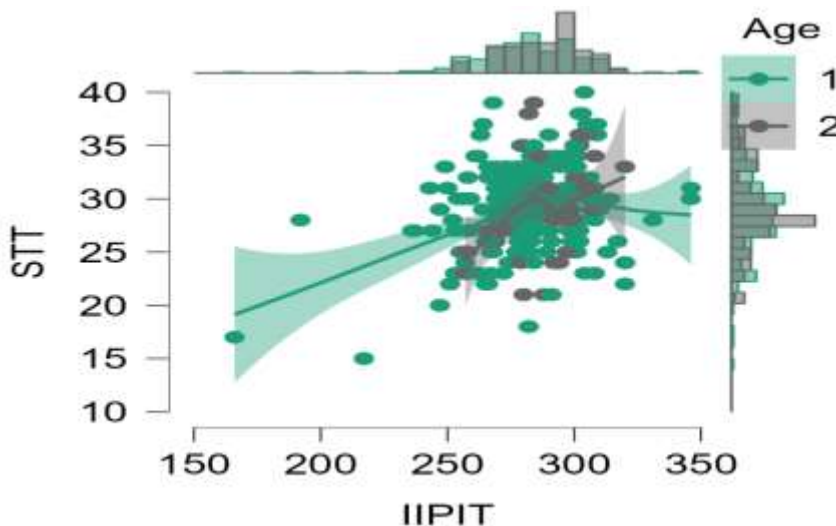


Table 5

Means, Standard Deviation, and T-Test with Respect to young adults and middle age adults (N=300).

	Young adults		Middle age adults		t(df)	P
	M	SD	M	SD		
STT	28.8	3.9	29.14	3.911	-0.52	0.60

IIPIIT	281.87	21.19	288.73	13.96	-2.398	0.001*
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Table 5 shows that there is significant difference between study variables in young adults and middle age adults.

Table 6

<i>HYPOTHESIS</i>	<i>Acceptance/Rejection</i>
1. There is a positive relationship between religiosity and novelty-seeking among Muslim people.	Accepted
2. There is a positive relationship between religiosity and Self-Directedness among Muslim people.	Accepted
3. There is a positive relationship between religiosity and persistence among Muslim people	Accepted
4. There is a positive relationship between religiosity and Self-Transcendence among Muslim people	Accepted
5. There is a positive relationship between religiosity and Cooperativeness among Muslim people.	Accepted
6. There is a negative relationship between religiosity and reward dependence among Muslim people.	Accepted
7. There is a negative relationship between religiosity and harm avoidance among Muslim people.	Accepted
8. The female would be higher on religiosity as compared to man	Rejected
9. Middle-aged adults have higher religiosity than young adults.	Accepted

Discussion:

The present study aimed to translate a scale that assesses personality from an Islamic perspective and investigate the relationship between religiosity and personality traits among Muslim individuals. The study used a Sequential Mixed Method Study with 300 Muslim participants in Pakistan, aged 18 to 65, who completed the Integrative Islamic Personality Inventory (IIPI) and the Temperament and Character Scale (TCI). The first hypothesis of the study stated that there is a positive relationship between religiosity and Self-Directedness among Muslims. The hypothesis was supported by the findings, indicating that individuals with higher levels of religiosity exhibited greater self-directedness. Previous research by²⁶ also supported the positive association between religiosity and self-directedness.

The second hypothesis suggested a positive relationship between religiosity and Persistence among Muslims, which was confirmed by the results. Religious beliefs and practices provide Muslim adults with a sense of meaning, purpose, and coping strategies, contributing to their ability to persist in the face of challenges. Research by²⁷ also supported the positive impact of religiosity on resilience and persistence.

The third hypothesis proposed a positive relationship between religiosity and Novelty Seeking among Muslims, and the results supported this hypothesis. Muslims who have higher levels of religiosity tend to exhibit greater tendencies towards seeking novelty and new experiences. Studies by Ahmed and Khan (15) also found a positive correlation between religiosity and novelty-seeking behaviors among Muslim adults.

The fourth hypothesis stated that high religiosity is associated with high cooperativeness among Muslims. The results supported this hypothesis, indicating that religiosity fosters a sense of collective responsibility and promotes cooperative behaviors among Muslim adults. Studies by Khalil²⁸ found similar associations between religiosity and cooperative tendencies.

²⁶ Abdel-Khalek A. Religiosity and well-being in a Muslim context. In C. Kim- Prieto (Ed.), Religion and spirituality across cultures, Cross-cultural advancements in positive psychology series (pp. 71-85). 2014. p. 71-85.

²⁷ Al Eid NA, Alqahtani MM, Marwa K, Arnout BA, Alswailem HS, Al Toaimi AA. Religiosity, Psychological Resilience, and Mental Health Among Breast Cancer Patients in Kingdom of Saudi Arabia. *Breast Cancer (Auckl)*. 2020;14:1178223420903054.

²⁸ Butt D, Majeed A, Khawar R, Asad S, Hussain S. Personality, Religiosity and Satisfaction with Life in Young Muslim and Christian Women in Pakistan. *Journal of Religion and Health*. 2023;62:1-17.

The fifth hypothesis suggested a favorable connection between religiosity and self-transcendence, which aligns with previous research highlighting the positive impact of spirituality and religion on mental well-being and sense of purpose. While specific studies were not mentioned, the general relationship between spirituality/religiosity and mental health has been widely documented.²⁹

The sixth hypothesis proposed a negative relationship between religiosity and harm-avoidance among Muslims. The results supported this hypothesis, suggesting that individuals with higher levels of religiosity exhibit lower tendencies towards harm-avoidance. The study by³⁰ found a negative relationship between religiosity and harm-avoidance, indicating that religiosity is associated with a reduced likelihood of suicide attempts.

The seventh hypothesis of this research suggests a negative relationship between religiosity and reward dependence among Muslims. Another study supports this hypothesis, showing a negative association between religiosity and reward dependence among Muslim adults in Malaysia and the United States.

Contrary to the eighth hypothesis, the study found no significant gender differences in religiosity and resilience among Muslim individuals. Muslim women and men tend to exhibit similar levels of religiosity, except for the frequency of attending worship services. Both genders find solace and resilience through religion in challenging situations. Previous research by Haron and Ibrahim (2014) in Malaysia and the Pew Research Center's Religious Landscape Study (2014) in the United States also found no significant gender differences in religiosity levels among Muslims.

Research by Smith and Denton (2005) and Levin and Taylor (1997) supports the ninth hypothesis, indicating that middle-aged adults tend to have higher levels of religiosity compared to young adults. Similarly, a survey by the Pew Research Center (2014) revealed that middle-aged adults are more likely to identify with a religious affiliation and engage in religious practices compared to young adults. The results of the quantitative phase of this study also showed a positive correlation between religiosity and personality traits, supporting the role of religiosity in shaping personality. This finding aligns with existing literature.

²⁹ Exline J, Rose E. Religious and spiritual struggles. 2013;1:315-30.

³⁰ Eskin M, Tran US, Carta MG, Poyrazli S, Flood C, Mechri A, et al. Is Individualism Suicidogenic? Findings From a Multinational Study of Young Adults From 12 Countries. *Front Psychiatry*. 2020;11:259.

This study contributes valuable insights into religiosity and personality within an Islamic context, benefiting various stakeholders including Muslims, scholars, teachers, parents, psychologists, counselors, and society. The findings emphasize the positive impact of strong religious beliefs and practices on reducing stress and promoting well-being among Muslim adults in Pakistani Islamic culture.

Implication:

The translated version of the scale can be used worldwide to assess healthy personality traits in different psychological settings and religious institutes. The study highlights the decline in religiosity among young adults, which has had negative consequences on their ability to cope with daily life challenges and engage in personal, social, and job-related activities. To address this issue, policies that promote religious elements should be implemented at educational and broader levels, particularly for Muslim adults. Psychologists should develop interventions to improve religious practices and beliefs, aiming to support those who are struggling. Policymakers and psychologists should collaborate to reverse the declining trend of religiosity in society.

Limitations and Recommendations:

The current study has limitations. While the sample included individuals of diverse ages and occupations, the sample size was relatively small, raising uncertainty about the generalizability of the results to a larger population. Future research is recommended to be conducted with a larger sample size to obtain more accurate conclusions. To overcome this limitation, further studies should be conducted in the future, ensuring a more balanced representation of gender in the sample.

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