DEVELOPMENT OF THE MUSLIM RELIGIOSITY-PERSONALITY INVENTORY FOR MEASURING THE RELIGIOSITY OF MALAYSIAN MUSLIM YOUTH

STEVEN ERIC KRAUSS.

PEKA 2005 1
DEDICATION

This thesis is dedicated to youth everywhere.

If humanity could only understand the intimate connection that we all share; that separation does not exist in Reality. Then, we would embrace each other and ourselves, and turn in earnest love to the One from which we all came.

- Anonymous

I would first like to express my deepest gratitude and love to my family back home—Liz, Dave, Andrew and Rachel, whose support and concern have been endless despite my being halfway around the world in pursuit of this degree and distinction, and to my family here in Malaysia who have helped and supported me in so many ways.

To two very special individuals who have been my guiding lights in Islam since I met them back in March of 1998. Cikgu and Liza, the orientation, education and example you have set for me has provided me with the foundation for every ounce of knowledge that I have and every (correct) word written in this thesis. My heartfelt thanks and gratitude goes to you for everything you have done for me over the past seven years.

To my mom, thank you for your tireless long-distance support and encouragement over the past four years. Your and dad’s unconditional love and guidance gave me the desire and confidence to venture down the paths that have led me to become the person that I am. You truly gave me wings and I love you from the bottom of my heart.
To my daughter, Maryam, the jewel of my heart, I pray that this thesis in some small way contributes to a better ummah and world for you to grow up in, and that it someday encourages you to walk the path of service with sincerity in whatever way that Allah wills for you.

And last but certainly not least, to my wife, Latiffah, without whom I could not have completed this thesis, your unflinching and unconditional support of me over the past four years has been tremendous. You have helped me and inspired me in so many ways. You are a credit to your family, your faith, your people and your nation, and I pray that Allah shower his blessings upon you for your selfless sacrifices. Thank you from the bottom of my heart.
Religiosity from the Islamic perspective has not been thoroughly represented or investigated. The lack of an appropriate conceptualization and measurement instrument reflective of the unique Islamic tawhidic worldview has hindered efforts to capture key elements of religious understanding and practice among young Muslims in Malaysia. In response to this need, this study set out to 1) develop a comprehensive model of religiosity from the Islamic perspective; 2) develop an appropriate measurement instrument based on the religiosity model; and 3) use the religiosity instrument to establish religiosity norms (normed scores) and benchmarks for key demographic sub-groups of Malaysian Muslim youth. To achieve the objectives, the study incorporated a basic exploratory-descriptive research design.

To address the above problem and objectives, the author conducted a major review of the Islamic and non-Islamic literatures on religiosity to develop the Islamic religiosity model. From the religiosity model and its operational definitions, the religiosity instrument – the Muslim Religiosity-Personality Inventory (MRPI) - was developed and pilot tested to ensure reliability and validity. The MRPI was then field
tested among 1,692 youth from across Malaysia. From the field test data, raw scores were obtained and normed using a standardized (z-score) method. The normed scores were then compared across five demographic variables (i.e. cluster group, age group, sex, level of educational attainment and place of residence) using descriptives, T-test and ANOVA. The normed scores were then compiled to establish religiosity benchmarks for Malaysian Muslim youth as a relative standard of comparison for future MRPI respondents.

The study findings indicated that a model and instrument for measuring religiosity from the Islamic perspective is attainable. The MRPI is based on a multi-dimensional and comprehensive religiosity concept reflective of key dimensions of the Islamic *tawhidic* worldview. The field test findings indicated that there are significant differences in youth religiosity normed scores across the six sub-populations of youth sampled (i.e. IPTA students, youth organization members, Serenti drug rehabilitation inmates, political party members, youth ‘at-large’ and young factory workers), as well as across most of the other five demographic variables.

Overall, the study concluded that there are considerable differences in religiosity among different groupings of Muslim youth in Malaysia, which potentially reflects differences in key competencies integral for positively contributing to nation building. The study also points to several important areas for future religiosity research among youth in Malaysia using the MRPI and resulting religiosity benchmarks.
Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

PEMBENTUKAN UKURAN BAGI PENORMALAN RELIGIOSITI BELIA MUSLIM MALAYSIA

Oleh

STEVEN ERIC KRAUSS

September 2005

Pengerusi: Professor Hj. Azimi Hj. Hamzah, EdD
Institut: Pengajian Komuniti dan Keamanan

Religiositi dari perspektif Islam masih tidak diwakili atau diselidik secara menyeluruh. Kekurangan konsepsualisasi yang sesuai dan alat pengukuran yang reflektif terhadap keunikan pandangan terhadap kehidupan dari tauhidi Islam telah menghalang keupayaan untuk mendasami pemahaman agama masa kini dan amalan di kalangan belia Islam di Malaysia. Sebagai tindakan dari keperluan ini, kajian telah dilakukan untuk 1) membentuk satu model religiositi komprehensif dari perspektif Islam 2) membentuk satu alat pengukuran yang bersesuaian berdasarkan model religiositi 3) menggunakan alat religiositi untuk membina norma religiositi (skor yang telah dinormkan) dan tanda aras bagi kekunci demografi sub-kumpulan belia Muslim Malaysia. Bagi mencapai objektif tersebut, satu rekabentuk kajian deskriptif eksploratori telah digunakan.

Untuk menangani permasalahan dan objektif di atas, penulis telah melakukan satu pemeriksaan terhadap bahan literatur Islam dan bukan-Islam mengenai religiositi bagi membentuk model religiositi Islam. Dari model religiositi dan definisi penggunaannya, alat religiositi ‘Muslim Personality Inventory (MRPI)’ telah
dibentuk dan diuji melalui ujian pilot untuk memastikan tahap kesahihan (reliability) dan ketepatannya (validity). Alat MRPI tersebut kemudiannya telah diuji di lapangan di kalangan 1,692 belia Muslim dari pelbagai lapisan masyarakat Malaysia. Skor kasar telah diperolehi dan skor ini telah dinormalkan menggunakan kaedah piawaian (skor-Z). Skor yang telah dinormalkan kemudiannya telah dibandingkan di antara lima variabel demografi (kumpulan kluster, kumpulan umur, jantina, tahap pencapaian akademik dan tempat tinggal) dengan menggunakan analisis deskriptif, ujian-T dan ANOVA. Skor yang dinormalkan telah dikompilasikan untuk menubuhkan tanda aras religiositi belia Malaysia untuk digunakan sebagai piawaian relatif terhadap responden MRPI pada masa hadapan.

Penemuan kajian menunjukkan yang model dan alat pengukuran religiositi dari perspektif Islam boleh diwujudkan. Alat MRPI adalah berdasarkan dimensi yang pelbagai dan berdasarkan konsep religiositi komprehensif yang reflektif terhadap kekunci dimensi pandangan terhadap dunia dari segi tauhid Islam. Penemuan dari ujian di lapangan pula menunjukkan yang terdapat perbezaan yang berkeertian dalam skor norma religiositi belia dari enam sub-populasi belia yang disampel (cth. pelajar IPTA, ahli organisasi belia, pelatih pusat Serenti. Ahli parti politik, belia umum dan pekerja kilang) dan juga dari kebanyakan dari lima variabel demografi.

Secara keseluruhannya, kajian menyimpulkan bahawa terdapat perbezaan yang nyata di dalam skor religiositi yang telah dinormalkan di antara kumpulan belia Muslim yang berbeza, yang mungkin menggambarkan perbezaan di dalam potensi sumbangan terhadap pembangunan bangsa. Alat MRPI dan tanda aras yang telah dibentuk di dalam kajian ini juga dapat digunakan di dalam mengkaji beberapa
bidang penting yang perlu diberi perhatian dalam kajian religiositi di kalangan belia di Malaysia.
ACKNOWLEDGEMENTS

The present study would not have been realized and successfully completed without the strong support and valuable assistance provided by a number of people. It has been a long road, but one made easy by the support, love and guidance of the wonderful people that Allah has put around me every step of the way.

Firstly, all of my thanks and gratitude are due to Allah SWT, without whom not a single useful thought would have occurred, nor single letter have reached the paper, had it not been for His endless mercy, grace and help, and to His beloved Messenger (peace and blessings of Allah be upon him), his family and companions - upon whom be peace – our masters and guides, who inspire us to strive for the highest levels of human perfection and excellence.

I must express my sincere gratitude and thanks to my supervisor, Prof. Dr. Azimi Hamzah, who took me under his wing early on in my time at UPM and whose ongoing support, guidance and love for all of his students have been an incredible inspiration for me. His critical eye and vast experience helped me tremendously to formulate my research ideas into a practical, researchable topic. It has been a sheer pleasure and honor knowing and working with him.

I would also like to thank my committee members, Prof. Madya Dr. Rumaya Juhari and Dr. Jamaliah Abd. Hamid, who took so much time and effort to mull through pages and pages of multiple drafts of this thesis. I am also grateful for them getting
involved in a project that was not exactly within their area of expertise and providing me with incredibly helpful advice and suggestions along the way regardless.

I would also like to thank all of my PEKKA colleagues who have been such a pleasure to work with over the past three years and who have made my time at UPM as a Ph.D. student so enjoyable, along with all of my other colleagues and friends at UPM.

I must also thank all the numerous groups and individuals that took part in the study, including scholars, arbiters/judges, organizations and respondents. There are too many to mention by name, but if it was not for their contribution, the study never would have come to be.

On one final note, in June of 2002, the Institute for Community and Peace Studies (PEKKA) launched a major IRPA (Intensification of Research Priority Areas) research initiative with the goal of developing a measurement instrument for religiosity from the Islamic perspective. One of the organizational goals of the IRPA grant was to produce one Master’s thesis and one Ph.D. dissertation from the research, of which the present study represents the latter. It should therefore be noted that although the author was the principal investigator for the religiosity conceptualization and instrument development phases of the present Ph.D. study, the processes were conducted in collaboration with the IRPA Research Team as part of the IRPA project. The specific points of collaboration are noted in the study methodology in Chapter 3 as inputs provided by the “Research Team”.
I certify that an Examination Committee met on 22\textsuperscript{th} September 2005 to conduct the final examination of Steven Eric Krauss on his Doctor of Philosophy thesis entitled “Development of the Muslim Religiosity-Personality Inventory for Measuring the Religiosity of Malaysian Muslim Youth” in accordance with Universiti Pertanian Malaysia (Higher Degree) Act 1980 and Universiti Pertanian Malaysia (Higher Degree) Regulations 1981. The Committee recommends that the candidate be awarded the relevant degree. Members of the Examination Committee are as follows:

**Turiman Suandi, PhD**  
Professor  
Faculty of Educational Studies  
Universiti Putra Malaysia  
(Chairman)

**Ezhar Tamam, PhD**  
Associate Professor  
Faculty of Modern Language and Communication  
Universiti Putra Malaysia  
(Internal Examiner)

**Amini Amir Abdullah, PhD**  
Lecturer  
Faculty of Human Ecology  
Universiti Putra Malaysia  
(Internal Examiner)

**Abdul Rahman Embong, PhD**  
Professor  
Institute of Malaysian and International Studies (IKMAS)  
Universiti Kebangsaan Malaysia  
(External Examiner)

\[\text{Signature}\]

ZAKARIAH ABD. RASHID, Ph.D.  
Professor/Deputy Dean  
School of Graduate Studies  
Universiti Putra Malaysia

Date: 25 OCT 2005

xi
This thesis submitted to the Senate of Universiti Putra Malaysia has been accepted as fulfilment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee are as follows:

Hj. Azimi Hj. Hamzah, EdD
Professor
Institute for Community and Peace Studies
Universiti Putra Malaysia
(Chairman)

Rumaya Juhari, PhD
Associate Professor
Faculty of Human Ecology
Universiti Putra Malaysia
(Member)

Jamaliah Abd. Hamid, PhD
Lecturer
Faculty of Educational Studies
University Putra Malaysia
(Member)

AINI IDERIS, PhD
Professor/Dean
School of Graduate Studies
Universiti Putra Malaysia

Date: 17 Nov 2005
DECLARATION

I hereby declare that this thesis is based on my original work except for quotations and citations which have been duly acknowledged. I also declare that it has not been previously or concurrently submitted for any other degree at UPM or other institutions.

STEVEN ERIC KRAUSS

Date: 26 September 2005
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>DEDICATION</td>
<td>ii</td>
</tr>
<tr>
<td>ABSTRACT</td>
<td>iv</td>
</tr>
<tr>
<td>ABSTRAK</td>
<td>vi</td>
</tr>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>ix</td>
</tr>
<tr>
<td>APPROVAL</td>
<td>xi</td>
</tr>
<tr>
<td>DECLARATION</td>
<td>xiii</td>
</tr>
<tr>
<td>LIST OF TABLES</td>
<td>xix</td>
</tr>
<tr>
<td>LIST OF FIGURES</td>
<td>xxiv</td>
</tr>
<tr>
<td>GLOSSARY OF TERMS</td>
<td>xxvi</td>
</tr>
</tbody>
</table>

## CHAPTER

1 INTRODUCTION

1.1 Introduction 1

1.2 Background of the Research Problem 3

1.2.1 Youth and Nation Building: The Youth Factor in Malaysia’s “Vision 2020” 3

1.2.2 Youth Social Ills as a Threat to Nation Building 5

1.2.3 Focusing on Islam and Muslim youth 10

1.2.4 Challenges of Muslim Youth Religiosity in Addressing Social Ills 11

1.2.5 The Need for a Scientific Understanding of Islamic Religiosity Among Youth – Norms as a First Step 13

1.3 Statement of the Problem 15

1.4 Research Questions 20

1.5 Study Objectives 21

1.6 Scope of the Study 21

1.7 Significance of the Study 25

1.7.1 Contribution to Knowledge 25

1.7.2 Contribution to Practice 26

1.7.3 Contribution to Policy 27

1.8 Limitations of the Study 29

1.9 Contents of the Study 33

1.10 Definitions of Key Terms 34

2 REVIEW OF THE LITERATURE

2.1 Introduction 40

2.2 Overview of Islamic Religiosity Conceptualization and Operationalization 40

2.2.1 Conceptualization and Operationalization of Religiosity: Background and Considerations 41

2.2.2 The Significance of Religious Worldview in Religiosity Concept and Instrument Development 44

2.2.3 Understanding Worldviews 47

2.2.4 Between the Extremes: The Tawhidic Worldview 48
of Islam

2.3 Review of Existing Religiosity Measurements
2.3.1 Islamic Religiosity in the Literature: How Religiosity Has Been Operationalized for Muslim Populations
2.3.2 Non-Muslim Religiosity Scales

2.4 Overview of Religiosity and Personality
2.4.1 Rationale for Studying the Religiosity-Personality Relationship
2.4.2 Religiosity and the Five Factors of Personality
2.4.3 Religiosity and the Eysenck Model of Personality
2.4.4 Personal Strivings and Ultimate Concerns: Toward the Integration of Religiosity and Personality

2.5 Chapter Summary

3 METHODS AND PROCEDURES
3.1 Introduction
3.2 Research Design
3.2.1 Exploratory-Descriptive Study Design
3.3 Operationalization of ‘Islamic Religiosity’: Development of the Measurement Instrument
3.3.1 Procedures – Pilot Test 1
3.3.2 Participants – Pilot Test 1
3.3.3 Data Collection – Pilot Test 1
3.3.4 Data Analysis – Pilot Test 1
3.3.4.1 Internal Consistency
3.3.4.2 Content Validity
3.3.4.3 Item Analysis
3.3.4.4 Construct Validity
3.3.5 Pilot Test 2 – Establishing Normality of the Scales
3.3.5.1 Participants – Pilot Test 2
3.3.5.2 Data Analysis – Pilot Test 2
3.4 Further Refinement of the Religiosity Instrument – Field Test
3.4.1 Data Cleaning – Field Test
3.4.2 Social Desirability/Outlier Scale – Field Test
3.4.3 Age-Related Scoring Adjustments – Field Test
3.4.4 Item Analysis and Item Discrimination – Field Test
3.5 Norm Development
3.5.1 Criterion-Referenced vs. Norm-Referenced Tests
3.5.2 Procedures
3.5.2.1 Identify the Population of Interest
3.5.2.2 Identify Critical Statistics
3.5.2.3 Determine an Acceptable Amount of Sampling Error
3.5.2.4 Devise a Procedure for Drawing the Sample
3.5.2.5 Minimum Sample Size Required
3.5.2.6 Draw Sample and Collect Data
3.5.2.7 Compute Values of the Group Statistics of Interest
3.5.2.8 Identify Types of Normative Scores Needed
3.6 Normed Score Results for Five Demographic Variables
4 DEVELOPMENT OF THE ISLAMIC RELIGIOSITY MODEL AND INSTRUMENT

4.1 Introduction

4.2 Religiosity and Personality in Islam: Background of the Islamic Religiosity Model

4.2.1 The Islamic Tawhidic Worldview: Knowledge as the Foundation of Islamic Religiosity

4.2.2 Religiosity and Personality Integration: Human Personality According to an Islamic Worldview

4.2.3 Personality Development According to Islam: The Merging of Islamic Knowledge and Psychology

4.2.4 Religious Personality: From Belief to Practice

4.2.5 Operationalizing Islamic Religiosity and Personality Via Personal Strivings and Ultimate Goals

4.2.6 Islamic Religiosity and Taqwa

4.3 Islamic Religiosity Conceptual Model

4.4 Development of MRPI Survey Items

4.4.1 Survey Items for Pilot Test 1 with Islamic Literature References

4.4.2 Development of Sub-Dimensions

4.4.2.1 ‘Islamic Worldview’ Sub-Dimensions and Items

4.4.2.2 ‘Religious Personality’ Sub-Dimensions and Items

4.4.3 Development of Scales

4.4.3.1 Islamic Worldview Scale

4.4.3.2 Religious Personality Scale

4.5 Pilot Test 1: Establishing Reliability and Validity of the Scales

4.5.1 Exploratory Data Analysis (EDA)

4.5.1.1 Test for Normality

4.5.1.1.1 Islamic Worldview Scale

4.5.1.1.2 Religious Personality Scale

4.5.2 Reliability of the Scales

4.5.3 Content Validity

4.5.3.1 Arbiters’ (Judges) Evaluation

4.5.3.2 Research Team Evaluation

4.5.4 Item Analysis

4.5.4.1 Item Deletions and Edits

4.5.5 Factor Analysis

4.6 Refinement of the MRPI Instrument - Pilot Test 2

4.6.1 Re-Test for Normality – Worldview Scale

4.6.2 Re-Test for Reliability

4.7 Chapter Summary

5 CREATION OF THE MRPI NORMING TABLES AND NORMED SCORES

5.1 Introduction

5.2 Final Refinement of Instrument Based on Field Test Data
5.2.1 Sample Description of Field Test
5.2.2 Exploratory Data Analysis
  5.2.2.1 Data Cleaning
  5.2.2.2 Social Desirability/Outlier Scale
  5.2.2.3 Age-Related Scoring Adjustments
  5.2.2.4 Test for Normality
5.2.3 Item Analysis
5.2.4 Item Discrimination
5.2.5 Final Islamic Worldview and Religious Personality Sub-Dimensions
5.3 Islamic Worldview and Religious Personality Norm Development
  5.3.1 Creation of Norming Tables
5.4 Norm Development for Islamic Worldview and Religious Personality Sub-Dimensions
5.5 Chapter Summary

6 COMPARISON OF MRPI NORMED SCORES ACROSS FIVE DEMOGRAPHIC VARIABLES
6.1 Introduction
6.2 Religiosity Normed Scores for Five Demographic Variables
  6.2.1 Religiosity Norms by Cluster Group
  6.2.2 Religiosity Norms by Age Group
  6.2.3 Religiosity Norms by Sex
  6.2.4 Religiosity Norms by Level of Formal Educational Attainment
  6.2.5 Religiosity Norms by Place of Residence
6.3 Religiosity Sub-Dimension Normed Scores
  6.3.1 Islamic Worldview Sub-Dimension Norms – by Cluster Group and Age Group
  6.3.2 Religious Personality Sub-Dimension Norms – by Cluster Group and Age Group
  6.3.3 Religiosity Benchmarks
6.4 Chapter Summary

7 DISCUSSION OF FINDINGS
7.1 Introduction
7.2 Sampling Framework and Methodology
7.3 Islamic Religiosity Definitions
7.4 Operationalization of the Islamic Religiosity Concept – Development of the MRPI
7.5 Normed Score Results by Cluster Group
7.6 Normed Score Results by Age Group
7.7 Normed Score Results by Sex
7.8 Normed Score Results by Level of Formal Educational Attainment
7.9 Normed Score Results by Place of Residence
7.10 Normed Score Results of Islamic Worldview Sub-Dimensions by Cluster Group and Age Group
7.11 Normed Score Results of Religious Personality Sub-Dimensions by Cluster Group and Age Group
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.1 Introduction
8.2 Summary of Research
  8.2.1 Summary of Key Findings
8.3 Conclusions
8.4 Recommendations
  8.4.1 Islamic Religiosity, Social Ills and Potential Points of Intervention
  8.4.2 Toward an Empirical Understanding of Islamic Religiosity
  8.4.3 Islamic Religiosity Evaluation and Nation Building
  8.4.4 Contributions of the MRPI to Nation Building: Religiosity as an Aid to Societal Integration and Harmonious Relations
  8.4.5 The MRPI as the Basis for a National Religiosity Index
  8.4.6 Galvanizing Youth to be the Engine of National Development
  8.4.7 Bolstering Islamic Religiosity within Muslim Families
  8.4.8 Using Benchmarks to Develop Malaysian Muslim Youth Religiosity Trends
  8.4.9 Establishing Convergent and Discriminant Validity for the MRPI

REFERENCES
APPENDICES
BIODATA OF THE AUTHOR
## LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1: Sample Size and Distribution for Pilot Test 1</td>
<td>90</td>
</tr>
<tr>
<td>3.2: Sample Size and Distribution for Pilot Test 2</td>
<td>96</td>
</tr>
<tr>
<td>3.3: Levels of Sampling Error for the Norming Variables</td>
<td>112</td>
</tr>
<tr>
<td>3.4: States Selected for Sampling</td>
<td>115</td>
</tr>
<tr>
<td>3.5: Field Test Sample Size According to Cluster Group</td>
<td>120</td>
</tr>
<tr>
<td>4.1: Sub-Dimensions of Islamic Worldview Construct with Related Islamic Theological Concept</td>
<td>173</td>
</tr>
<tr>
<td>4.2: Sub-Dimensions of Religious Personality Construct with Related Islamic Theological Concept</td>
<td>176</td>
</tr>
<tr>
<td>4.3: Scoring Scale for Islamic Worldview Dimension – Pilot Test 1</td>
<td>179</td>
</tr>
<tr>
<td>4.4: Scoring Scale for Religious Personality Dimension – Pilot Test 1</td>
<td>180</td>
</tr>
<tr>
<td>4.5: Breakdown of Sample – Pilot Test 1</td>
<td>181</td>
</tr>
<tr>
<td>4.6: Descriptive Data of Islamic Worldview Dimension – Pilot Test 1</td>
<td>182</td>
</tr>
<tr>
<td>4.7: Descriptive Data of Religious Personality Dimension – Pilot Test 1</td>
<td>183</td>
</tr>
<tr>
<td>4.8: Alpha Cronbach Results for Islamic Worldview Dimension – Pilot Test 1</td>
<td>185</td>
</tr>
<tr>
<td>4.9: Alpha Cronbach Results for Religious Personality Dimension – Pilot Test 1</td>
<td>185</td>
</tr>
<tr>
<td>4.10: Islamic Worldview Scale – Results of Arbiters’ Evaluation</td>
<td>186</td>
</tr>
<tr>
<td>4.11: Religious Personality Scale – Results of Arbiters’ Evaluation</td>
<td>187</td>
</tr>
<tr>
<td>4.12: Item Analysis of Islamic Worldview Scale – Pilot Test 1</td>
<td>377</td>
</tr>
<tr>
<td>4.13: Item Analysis of Religious Personality Scale – Pilot Test 1</td>
<td>382</td>
</tr>
<tr>
<td>4.14: Kaiser-Meyer-Olkin (KMO) Test and Bartlett's Test of Sphericity</td>
<td>190</td>
</tr>
<tr>
<td>4.15: Factor Loadings, Communalities, Eigenvalues and Variance</td>
<td>xix</td>
</tr>
</tbody>
</table>
5.19: Frequency Chart – Religious Personality Dimension Normed Score Distribution  

5.20: Islamic Worldview Sub-Dimension Norming Table  

5.21: Frequency Chart – Islamic Worldview Sub-Dimension Norms  

5.22: Religious Personality Sub-Dimension Norming Table  

5.23: Frequency Chart – Religious Personality Sub-Dimension Norms  

6.1: Normed Mean Scores for Islamic Worldview and Religious Personality Dimensions – by Cluster Group  

6.2: ANOVA Results – Religiosity Dimensions by Cluster Group  

6.3: Bonferroni Post-Hoc Test for Islamic Worldview Dimension – by Cluster Group  

6.4: Bonferroni Post-Hoc Test for Religious Personality Dimension – by Cluster Group  

6.5: Normed Mean Scores for Islamic Worldview and Religious Personality Dimensions - by Age Group  

6.6: ANOVA Results – Religiosity Dimensions by Age Group  

6.7: Normed Mean Scores for Islamic Worldview and Religious Personality Dimensions – by Sex  

6.8: T-test Results for Islamic Worldview and Religious Personality Dimensions – by Sex  

6.9: Normed Mean Scores for Islamic Worldview and Religious Personality Dimensions – by Level of Educational Attainment  

6.10: ANOVA Results for Islamic Worldview and Religious Personality Dimensions – by Level of Educational Attainment  

6.11: Bonferroni Post-Hoc Test for Islamic Worldview Dimension – by Level of Educational Attainment  

6.12: Bonferroni Post-Hoc Test for Religious Personality Dimension – by Level of Educational Attainment  

6.13: Normed Mean Scores for the Islamic Worldview and Religious Personality Dimensions – by Place of Residence  

6.14: T-test for Islamic Religiosity and Religious Personality Dimensions – by Place of Residence
6.15: Normed Mean Scores for Islamic Worldview Sub-Dimensions – by Cluster Group

6.16: ANOVA Results for Islamic Worldview Sub-dimensions – by Cluster Group

6.17: Bonferroni Post-Hoc Test for Islamic Worldview Sub-dimensions – by Cluster Group

6.18: Bonferroni Post-Hoc Test for Religious Personality Sub-Dimensions – by Cluster Group

6.19: Normed Mean Scores for Islamic Worldview Sub-Dimensions – by Age Group

6.20: ANOVA Results of Islamic Worldview Sub-Dimensions – by Age Group

6.21: Normed Mean Scores for Religious Personality Sub-Dimensions – by Cluster Group

6.22: ANOVA Results for Religious Personality Sub-Dimensions – by Cluster Group

6.23: Normed Mean Scores for Religious Personality Sub-Dimensions – by Age Group

6.24: ANOVA Results for Religious Personality Sub-dimensions – by Age Group

7.1: Normed Score Results of Islamic Worldview Dimension for IPTA Sub-Groups

7.2: Normed Score Results of Religious Personality Dimension for IPTA Sub-Groups

7.3: Normed Score Results of Religiosity Sub-Dimensions for Academy Islam Sub-Group

7.4: Normed Score Results of Religious Personality Dimension for Political Party Sub-Groups

7.5: Crosstab Results of Age Group by Cluster Group

7.6: Crosstab Results of Sex by Cluster Group

7.7: Crosstab Results of Education Level by Cluster Group

7.8: Results of Bivariate Correlation Analysis – Level of Educational
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1</td>
<td>Muslim Religiosity Measurement Development Conceptual Framework</td>
<td>83</td>
</tr>
<tr>
<td>3.1</td>
<td>MRPI Development - Reliability and Validity Methodology Flow Chart</td>
<td>98</td>
</tr>
<tr>
<td>3.2</td>
<td>Model for Conducting Norming Study</td>
<td>106</td>
</tr>
<tr>
<td>3.3</td>
<td>Sampling Flowchart for MRPI Field Test</td>
<td>118</td>
</tr>
<tr>
<td>3.4</td>
<td>Flowchart for Conducting the Norming Study</td>
<td>127</td>
</tr>
<tr>
<td>3.5</td>
<td>Example of Normed Score Benchmarks for Islamic Worldview Dimension</td>
<td>128</td>
</tr>
<tr>
<td>4.1</td>
<td>Proposed Islamic Religiosity Model</td>
<td>170</td>
</tr>
<tr>
<td>4.2</td>
<td>Histogram for Islamic Worldview Dimension – Pilot Test 1</td>
<td>182</td>
</tr>
<tr>
<td>4.3</td>
<td>Box Plot for Islamic Worldview Dimension – Pilot Test 1</td>
<td>183</td>
</tr>
<tr>
<td>4.4</td>
<td>Histogram of Religious Personality Dimension – Pilot Test 1</td>
<td>184</td>
</tr>
<tr>
<td>4.5</td>
<td>Box Plot of Religious Personality Dimension – Pilot Test 1</td>
<td>184</td>
</tr>
<tr>
<td>4.6</td>
<td>Histogram of Islamic Worldview Dimension – Pilot Test 2</td>
<td>193</td>
</tr>
<tr>
<td>4.7</td>
<td>Box Plot of Islamic Worldview Dimension – Pilot Test 2</td>
<td>193</td>
</tr>
<tr>
<td>5.1</td>
<td>Histogram of Islamic Worldview Dimension – Field Test Data</td>
<td>204</td>
</tr>
<tr>
<td>5.2</td>
<td>Histogram of Religious Personality Dimension – Field Test Data</td>
<td>205</td>
</tr>
<tr>
<td>5.3</td>
<td>Box Plot of Islamic Worldview Dimension – Following Item Discrimination/Item Analysis Removals</td>
<td>209</td>
</tr>
<tr>
<td>5.4</td>
<td>Box Plot of Religious Personality Dimension – Following Item Discrimination/Item Analysis Removals</td>
<td>210</td>
</tr>
<tr>
<td>5.5</td>
<td>Islamic Worldview Dimension Normed Score Distribution</td>
<td>211</td>
</tr>
<tr>
<td>5.6</td>
<td>Religious Personality Dimension Normed Score Distribution</td>
<td>213</td>
</tr>
</tbody>
</table>
6.1: Normed Score Results for Islamic Worldview Dimension – Benchmarking For All Demographic Sub-Groups 245

6.2: Normed Score Results for Religiosity Personality Dimension – Benchmarking for All Demographic Sub-Groups 246

8.1: Islamic Religiosity Measurement Model Summary 297