



UNIVERSITI PUTRA MALAYSIA

**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.

Abstract of thesis presented to the Senate of the University Putra Malaysia in fulfilment of the requirement for the degree of Doctor of Philosophy

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

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September 2005

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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

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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 mendalami 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".



TABLE OF CONTENTS

DEDICATION	ii
ABSTRACT	iv
ABSTRAK	vi
ACKNOWLEDGMENTS	ix
APPROVAL	xi
DECLARATION	xiii
LIST OF TABLES	xix
LIST OF FIGURES	xxiv
GLOSSARY OF TERMS	xxvi

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 <i>Tawhidic</i> Worldview	



	of Islam	49
2.3	Review of Existing Religiosity Measurements	53
	2.3.1 Islamic Religiosity in the Literature: How Religiosity Has Been Operationalized for Muslim Populations	53
	2.3.2 Non-Muslim Religiosity Scales	60
2.4	Overview of Religiosity and Personality	69
	2.4.1 Rationale for Studying the Religiosity-Personality Relationship	69
	2.4.2 Religiosity and the Five Factors of Personality	72
	2.4.3 Religiosity and the Eyesenck Model of Personality	73
	2.4.4 Personal Strivings and Ultimate Concerns: Toward the Integration of Religiosity and Personality	74
2.5	Chapter Summary	78
3	METHODS AND PROCEDURES	
3.1	Introduction	84
3.2	Research Design	84
	3.2.1 Exploratory-Descriptive Study Design	84
3.3	Operationalization of 'Islamic Religiosity': Development of the Measurement Instrument	86
	3.3.1 Procedures – Pilot Test 1	86
	3.3.2 Participants – Pilot Test 1	89
	3.3.3 Data Collection – Pilot Test 1	91
	3.3.4 Data Analysis – Pilot Test 1	91
	3.3.4.1 Internal Consistency	92
	3.3.4.2 Content Validity	92
	3.3.4.3 Item Analysis	94
	3.3.4.4 Construct Validity	95
	3.3.5 Pilot Test 2 – Establishing Normality of the Scales	96
	3.3.5.1 Participants – Pilot Test 2	96
	3.3.5.2 Data Analysis – Pilot Test 2	96
3.4	Further Refinement of the Religiosity Instrument – Field Test	99
	3.4.1 Data Cleaning – Field Test	99
	3.4.2 Social Desirability/Outlier Scale – Field Test	99
	3.4.3 Age-Related Scoring Adjustments – Field Test	101
	3.4.4 Item Analysis and Item Discrimination – Field Test	103
3.5	Norm Development	104
	3.5.1 Criterion-Referenced vs. Norm-Referenced Tests	105
	3.5.2 Procedures	105
	3.5.2.1 Identify the Population of Interest	107
	3.5.2.2 Identify Critical Statistics	107
	3.5.2.3 Determine an Acceptable Amount of Sampling Error	110
	3.5.2.4 Devise a Procedure for Drawing the Sample	113
	3.5.2.5 Minimum Sample Size Required	119
	3.5.2.6 Draw Sample and Collect Data	120
	3.5.2.7 Compute Values of the Group Statistics of Interest	125
	3.5.2.8 Identify Types of Normative Scores Needed	125
3.6	Normed Score Results for Five Demographic Variables	128



3.7	Chapter Summary	130
4	DEVELOPMENT OF THE ISLAMIC RELIGIOSITY MODEL AND INSTRUMENT	
4.1	Introduction	132
4.2	Religiosity and Personality in Islam: Background of the Islamic Religiosity Model	132
4.2.1	The Islamic <i>Tawhidic</i> Worldview: Knowledge as the Foundation of Islamic Religiosity	132
4.2.2	Religiosity and Personality Integration: Human Personality According to an Islamic Worldview	138
4.2.3	Personality Development According to Islam: The Merging of Islamic Knowledge and Psychology	144
4.2.4	Religious Personality: From Belief to Practice	151
4.2.5	Operationalizing Islamic Religiosity and Personality Via Personal Strivings and Ultimate Goals	156
4.2.6	Islamic Religiosity and <i>Taqwa</i>	159
4.3	Islamic Religiosity Conceptual Model	164
4.4	Development of MRPI Survey Items	171
4.4.1	Survey Items for Pilot Test 1 with Islamic Literature References	171
4.4.2	Development of Sub-Dimensions	171
4.4.2.1	'Islamic Worldview' Sub-Dimensions and Items	174
4.4.2.2	'Religious Personality' Sub-Dimensions and Items	176
4.4.3	Development of Scales	177
4.4.3.1	Islamic Worldview Scale	179
4.4.3.2	Religious Personality Scale	180
4.5	Pilot Test 1: Establishing Reliability and Validity of the Scales	180
4.5.1	Exploratory Data Analysis (EDA)	181
4.5.1.1	Test for Normality	181
4.5.1.1.1	Islamic Worldview Scale	182
4.5.1.1.2	Religious Personality Scale	183
4.5.2	Reliability of the Scales	185
4.5.3	Content Validity	185
4.5.3.1	Arbiters' (Judges) Evaluation	185
4.5.3.2	Research Team Evaluation	187
4.5.4	Item Analysis	188
4.5.4.1	Item Deletions and Edits	188
4.5.5	Factor Analysis	189
4.6	Refinement of the MRPI Instrument - Pilot Test 2	192
4.6.1	Re-Test for Normality – Worldview Scale	192
4.6.2	Re-Test for Reliability	194
4.7	Chapter Summary	195
5	CREATION OF THE MRPI NORMING TABLES AND NORMED SCORES	
5.1	Introduction	197
5.2	Final Refinement of Instrument Based on Field Test Data	197

5.2.1	Sample Description of Field Test	197
5.2.2	Exploratory Data Analysis	200
5.2.2.1	Data Cleaning	200
5.2.2.2	Social Desirability/Outlier Scale	201
5.2.2.3	Age-Related Scoring Adjustments	201
5.2.2.4	Test for Normality	203
5.2.3	Item Analysis	205
5.2.4	Item Discrimination	206
5.2.5	Final Islamic Worldview and Religious Personality Sub-Dimensions	206
5.3	Islamic Worldview and Religious Personality Norm Development	208
5.3.1	Creation of Norming Tables	208
5.4	Norm Development for Islamic Worldview and Religious Personality Sub-Dimensions	214
5.5	Chapter Summary	217
6	COMPARISON OF MRPI NORMED SCORES ACROSS FIVE DEMOGRAPHIC VARIABLES	
6.1	Introduction	220
6.2	Religiosity Normed Scores for Five Demographic Variables	220
6.2.1	Religiosity Norms by Cluster Group	221
6.2.2	Religiosity Norms by Age Group	225
6.2.3	Religiosity Norms by Sex	226
6.2.4	Religiosity Norms by Level of Formal Educational Attainment	228
6.2.5	Religiosity Norms by Place of Residence	232
6.3	Religiosity Sub-Dimension Normed Scores	233
6.3.1	Islamic Worldview Sub-Dimension Norms – by Cluster Group and Age Group	233
6.3.2	Religious Personality Sub-Dimension Norms – by Cluster Group and Age Group	239
6.3.3	Religiosity Benchmarks	244
6.4	Chapter Summary	247
7	DISCUSSION OF FINDINGS	
7.1	Introduction	253
7.2	Sampling Framework and Methodology	253
7.3	Islamic Religiosity Definitions	254
7.4	Operationalization of the Islamic Religiosity Concept – Development of the MRPI	258
7.5	Normed Score Results by Cluster Group	261
7.6	Normed Score Results by Age Group	271
7.7	Normed Score Results by Sex	272
7.8	Normed Score Results by Level of Formal Educational Attainment	276
7.9	Normed Score Results by Place of Residence	280
7.10	Normed Score Results of Islamic Worldview Sub-Dimensions by Cluster Group and Age Group	284
7.11	Normed Score Results of Religious Personality Sub-Dimensions by Cluster Group and Age Group	288

8	SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	
8.1	Introduction	292
8.2	Summary of Research	292
	8.2.1 Summary of Key Findings	293
8.3	Conclusions	304
8.4	Recommendations	312
	8.4.1 Islamic Religiosity, Social Ills and Potential Points of Intervention	312
	8.4.2 Toward an Empirical Understanding of Islamic Religiosity	317
	8.4.3 Islamic Religiosity Evaluation and Nation Building	320
	8.4.4 Contributions of the MRPI to Nation Building: Religiosity as an Aid to Societal Integration and Harmonious Relations	322
	8.4.5 The MRPI as the Basis for a National Religiosity Index	326
	8.4.6 Galvanizing Youth to be the Engine of National Development	328
	8.4.7 Bolstering Islamic Religiosity within Muslim Families	329
	8.4.8 Using Benchmarks to Develop Malaysian Muslim Youth Religiosity Trends	333
	8.4.9 Establishing Convergent and Discriminant Validity for the MRPI	334
	REFERENCES	336
	APPENDICES	355
	BIODATA OF THE AUTHOR	475

LIST OF TABLES

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



Percentages for Principle Component Analysis with Varimax Rotation	191
4.16: Descriptive Data of Islamic Worldview Dimension – Pilot Test 2	192
4.17: Alpha Cronbach Results for Islamic Worldview Dimension – Pilot Test	194
4.18: Alpha Cronbach Results for Religious Personality Dimension – Pilot Test 2	194
5.1: Sample Description by Cluster	198
5.2: Sample Description by Age Group	198
5.3: Sample Description by Sex	199
5.4: Sample Description by Place of Residence	199
5.5: Sample Description by Highest Completed Level of Formal Education	199
5.6: Results of Social Desirability/Outlier Scale	201
5.7: Religious Personality Item #15 Following Age-Related Adjustment	202
5.8: Descriptive Data of Islamic Worldview Dimension – Field Test Data	203
5.9: Descriptive Data of Religious Personality Dimension – Field Test Data	204
5.10: Item Discrimination Test Results for Islamic Worldview Scale	413
5.11: Item Discrimination Test Results for Religious Personality Scale	414
5.12: Revised Islamic Worldview Sub-Dimensions	207
5.13: Revised Religious Personality Sub-Dimensions	208
5.14: Final Descriptive Data for Islamic Worldview Dimension	208
5.15: Final Descriptive Data for Religious Personality Dimension	209
5.16: Islamic Worldview Dimension Norming Table	211
5.17: Frequency Chart - Islamic Worldview Dimension Normed Score Distribution	212
5.18: Religious Personality Dimension Norming Table	213

5.19: Frequency Chart – Religious Personality Dimension Normed Score Distribution	214
5.20: Islamic Worldview Sub-Dimension Norming Table	215
5.21: Frequency Chart – Islamic Worldview Sub-Dimension Norms	215
5.22: Religious Personality Sub-Dimension Norming Table	216
5.23: Frequency Chart – Religious Personality Sub-Dimension Norms	217
6.1: Normed Mean Scores for Islamic Worldview and Religious Personality Dimensions – by Cluster Group	222
6.2: ANOVA Results – Religiosity Dimensions by Cluster Group	224
6.3: Bonferroni Post-Hoc Test for Islamic Worldview Dimension – by Cluster Group	417
6.4: Bonferroni Post-Hoc Test for Religious Personality Dimension – by Cluster Group	418
6.5: Normed Mean Scores for Islamic Worldview and Religious Personality Dimensions - by Age Group	225
6.6: ANOVA Results – Religiosity Dimensions by Age Group	226
6.7: Normed Mean Scores for Islamic Worldview and Religious Personality Dimensions – by Sex	227
6.8: T-test Results for Islamic Worldview and Religious Personality Dimensions – by Sex	228
6.9: Normed Mean Scores for Islamic Worldview and Religious Personality Dimensions – by Level of Educational Attainment	229
6.10: ANOVA Results for Islamic Worldview and Religious Personality Dimensions – by Level of Educational Attainment	231
6.11: Bonferroni Post-Hoc Test for Islamic Worldview Dimension – by Level of Educational Attainment	419
6.12: Bonferroni Post-Hoc Test for Religious Personality Dimension – by Level of Educational Attainment	420
6.13: Normed Mean Scores for the Islamic Worldview and Religious Personality Dimensions – by Place of Residence	232
6.14: T-test for Islamic Religiosity and Religious Personality Dimensions – by Place of Residence	233

6.15: Normed Mean Scores for Islamic Worldview Sub-Dimensions – by Cluster Group	234
6.16: ANOVA Results for Islamic Worldview Sub-dimensions – by Cluster Group	236
6.17: Bonferroni Post-Hoc Test for Islamic Worldview Sub-dimensions – by Cluster Group	421
6.18: Bonferroni Post-Hoc Test for Religious Personality Sub-Dimensions – by Cluster Group	424
6.19: Normed Mean Scores for Islamic Worldview Sub-Dimensions – by Age Group	237
6.20: ANOVA Results of Islamic Worldview Sub-Dimensions – by Age Group	239
6.21: Normed Mean Scores for Religious Personality Sub-Dimensions – by Cluster Group	240
6.22: ANOVA Results for Religious Personality Sub-Dimensions – by Cluster Group	241
6.23: Normed Mean Scores for Religious Personality Sub-Dimensions – by Age Group	242
6.24: ANOVA Results for Religious Personality Sub-dimensions – by Age Group	244
7.1: Normed Score Results of Islamic Worldview Dimension for IPTA Sub-Groups	263
7.2: Normed Score Results of Religious Personality Dimension for IPTA Sub-Groups	265
7.3: Normed Score Results of Religiosity Sub-Dimensions for Academy Islam Sub-Group	266
7.4: Normed Score Results of Religious Personality Dimension for Political Party Sub-Groups	270
7.5: Crosstab Results of Age Group by Cluster Group	271
7.6: Crosstab Results of Sex by Cluster Group	273
7.7: Crosstab Results of Education Level by Cluster Group	277
7.8: Results of Bivariate Correlation Analysis – Level of Educational	

Attainment and Religiosity	278
7.9: Crosstab Results of Place of Residence by Cluster Group	281



LIST OF FIGURES

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

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

