

Construction and Standardization of the Islamic Religious Awareness Scale (IRAS)

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Abstract

The present study focuses on the construction and standardization of the *Islamic Religious Awareness Scale (IRAS)*, a multidimensional instrument designed to assess the level of Islamic awareness among secondary school students. Recognizing the lack of culturally grounded and psychometrically validated tools in the domain of Islamic religiosity, the study developed a comprehensive pool of 120 items across six core dimensions: Aqidah (Belief System), Ibadah (Worship Practices), Akhlaq (Islamic Moral Conduct), Muamalat (Social Dealings), Islamic Knowledge & Scriptural Understanding, and Spiritual Consciousness & Self-Regulation (Taqwa). Content validity was ensured through expert judgment by a panel of ten scholars, resulting in the refinement and reduction of items. A pilot study and subsequent item analysis using the 27% upper-lower group method led to the selection of 90 high-quality items with discrimination indices of .30 and above.

The scale was standardized on a large sample, and multiple reliability measures demonstrated strong internal consistency and stability over time. Test-retest reliability was found to be .862, split-half reliability (Spearman-Brown corrected) ranged from .811 to .823, and the KR-20 internal consistency coefficient was .894. Construct validity was established through intercorrelations among dimensions, all of which were positive, significant, and theoretically coherent. Concurrent validity with an established Muslim Religiosity Scale yielded a coefficient of .791, supporting the scale's external validity. Norms were developed to classify individuals into high, average, and low Islamic awareness categories. Overall, the IRAS emerges as a psychometrically sound,

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culturally relevant, and conceptually comprehensive tool for assessing Islamic religious awareness in educational and research settings.

Keywords: Islamic Religious Awareness, Scale Construction, Psychometric Validation, Aqidah, Taqwa, Reliability, Validity.

1. Introduction

Religion continues to play a central role in shaping the values, identity, social behavior, and worldview of individuals across diverse cultures. Within the Islamic tradition, religious awareness is not limited to belief alone, but extends to knowledge, reflection, ethical conduct, worship consciousness, and social responsibilities. Islam places considerable emphasis on *‘Ilm* (knowledge), *Tadabbur* (reflection), *Akhlaq* (ethics), and *‘Ibadah* (worship), all of which form the foundation of a holistic religious consciousness. This multidimensional nature of Islamic awareness makes it an important psychological and educational construct that deserves systematic scholarly attention and measurement.

The need to understand and measure Islamic religious awareness has gained prominence in recent decades, especially in the fields of educational psychology, moral development, and social studies. Young people today are exposed to diverse influences—technological, cultural, social, and ideological—all of which shape their belief formation and religious understanding. In many Muslim societies, scholars and educators express concern that although religious identity may remain strong, *religious awareness*—the depth of understanding, reflection, and ethical grounding—may vary widely. Therefore, assessing the level of Islamic awareness is essential for educators, policymakers, curriculum developers, and researchers interested in character formation, value education, and social behavior.

Despite the relevance of this construct, the academic literature reveals a significant gap in standardized tools specifically designed to measure Islamic religious awareness. Most existing religiosity scales originate from Western, Judeo-Christian frameworks, making their conceptual assumptions incompatible with Islamic epistemology. Their constructs often emphasize personal salvation, church attendance, or theological beliefs not aligned with Islamic doctrine. When such scales are translated or adapted for Muslim populations, they frequently lose conceptual validity, as they fail to capture essential dimensions such as *Tawheed*, *Aqeedah*, *Ibadah*, *Akhlaq*, Qur’anic reflection, prophetic teachings, and Islamic social obligations.

Some Islamic religiosity scales do exist, but many are limited in scope. Several focus predominantly on religious practice while neglecting belief, ethics, reflection, or social responsibility. Others rely on long item pools without rigorous psychometric validation. A number of instruments also lack cultural specificity, ignoring regional variations in religious understanding and expression. Furthermore, few scales have undergone systematic content validation through expert review, exploratory factor analysis (EFA), confirmatory factor analysis (CFA), reliability testing, and norm development — all of which are essential for producing a scientifically robust instrument.

Given these gaps, there is a pressing need to develop a psychometrically sound, culturally grounded, and theoretically comprehensive instrument that can accurately measure Islamic religious awareness among Muslim individuals. Such an instrument must reflect core Islamic teachings, integrate contemporary psychological understanding, and be validated rigorously across demographic groups. It should measure not only religious belief or practice, but also awareness of Qur’anic guidance, ethical reasoning, identity, and social responsibility — essential components of Islamic consciousness.

The present study aims to construct and standardize the **Islamic Religious Awareness Scale (IRAS)**, a multidimensional tool designed to measure awareness across six key domains: (1) Belief Awareness (Aqeedah), (2) Ritual Practice Awareness, (3) Ethical and Moral Awareness, (4) Qur’anic and Prophetic Understanding, (5) Islamic Identity and Commitment, and (6) Social and Community Responsibility. These dimensions are derived from classical Islamic scholarship, contemporary psychological frameworks, and expert consensus. By integrating these domains, the IRAS seeks to offer a more complete and authentic representation of Islamic religious awareness compared to existing tools.

Developing such a scale serves multiple purposes. First, it supports educational institutions in assessing the effectiveness of Islamic studies curricula. Second, it helps researchers explore how religious awareness influences moral behavior, identity formation, emotional well-being, and social attitudes. Third, it provides policymakers with empirical insights into the religious consciousness of various communities, enabling more informed decision-making. Finally, it contributes to the growing body of literature on Islamic psychology, a field that remains underrepresented in mainstream psychological research.

The construction and standardization of the IRAS follow established psychometric procedures, beginning with conceptualization, item generation, and expert validation, followed by pilot testing, item analysis, factor analysis, reliability

estimation, and norm development. Each step is grounded in methodological rigor to ensure that the final instrument is valid, reliable, and applicable across settings.

In sum, this study addresses a critical gap by developing a culturally and conceptually appropriate tool to measure Islamic religious awareness. The IRAS has the potential to become a valuable resource for educators, psychologists, researchers, and community leaders working within Muslim contexts. Through its multidimensional structure, it captures the richness and depth of Islamic consciousness, thereby contributing to both academic scholarship and practical applications in the Muslim world.

2. Review of related Literature

A Summary of Religiosity Scales for use by Muslim Populations

Scale	Authors	Framework		Remarks
The Muslim ¹ 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 ($n = 50$)	□□ +ve: Correlated moderately and negatively with Psychotism factor and moderately and positively with scores on Lie factor. □□ -ve: Adapted and extended a Christian instrument or Western concepts to Muslim populations
² The Muslim-Christian Religious Orientation Scales	Ghorbani <i>et al.</i> (2002)	Based on Allport's religious motivation	9 items α not stated) □□ Irani a n university students ($n = 178$)	□□ +ve: Associated positively with extrinsic religious orientation, intrinsic religious orientation, and religious interest. Evidence of construct and predictive validity of the scores. □□ -ve: Adapted and extended a Christian instrument or Western concepts to Muslim populations
The Attitudes Toward Islam Scale ³	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 ($n = 381$)	□ +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. □ □ -ve: Used young populations, so generalisability to other populations untested. Adapted and extended a Christian instrument or Western concepts to Muslim populations.
⁴ 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 ($n = 71$)	□ +ve: Correlated positively and moderately with a single-item self-rated religiousness measure. Some evidence of construct validity. □ -ve: Low reliability of the Beliefs subscale, small sample size, and vague construct conceptualization.
⁵ 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 ($\alpha=0.77$) Religious Altruism subscale ($\alpha=0.62$) Algerian Muslims ($n = 2,909$)	□ +ve: Have a strong positive relationship with subjective well-being. □ -ve: Vague construct conceptualization. No evidence of construct validity.
⁶ 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 ($n = 381$)	□ +ve: Predicted personal practice of religious activities, independent of extrinsic, intrinsic, and quest religiousness. □ -ve: Adapted and extended a Christian instrument or Western concepts to Muslim populations.
⁷ The Knowledge-	Alghorani (2008)	Multiple-choice items that reflect both Islamic knowledge and the adherence to Islamic	100 items ($\alpha=0.92$)	□ □ +ve: Good internal consistency. □ □ -ve: No evidence for criterion

Practice Measure of Islamic Religiosity		practices	U.S. Muslim high school students ($n = 211$)	validity or predictive validity. Has many items.
⁸ 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 ($n = 1,692$)	☐ +ve: Robust theoretical framework. ☐ -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.
⁹ The Psychological Measure of Islamic Religiosity	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 Muslims in Israel and the United States Study 1: $n = 25$ Study 2: $n = 64$ Study 3: $n = 340$	☐ +ve: Desirable variability, and discriminant, convergent, predictive, and incremental validity, using multiple mental and physical health criterion variables. ☐ -ve: Many items. Needs more testing in various settings to confirm applicability, reliability, and validity.

3. Overview

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 behavioural 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 Islamic religious awareness scale that is grounded on a robust Islamic theoretical framework that goes beyond the knowing and behavioural manifestations of religiosity with better item reliability and efficiency is warranted, and the current study was conducted to address this need. Our framework differs from

previous work in that (1) we have constructed, developed, and interpreted our scale within the framework of an Islamic religious perspective rather than adapting from a secular or Western scale; (2) we have focused not only on religious practice and belief, but also included 8 other important dimensions of religiosity and (3) we have grounded the framework in a theorisation of *islam*, *iman*, and *ihsan*, that enable us to avoid developing redundant items; hence, overcoming a common drawback of the existing scales.

The inventory covers **six conceptual dimensions**

1. Aqidah (Belief System)
2. Ibadah (Worship Practices)
3. Akhlaq (Islamic Moral Conduct)
4. Muamalat (Social dealings/interactions)
5. Islamic Knowledge & Scriptural Understanding
6. Spiritual Consciousness & Self-Regulation (Taqwa)

Table 1: Dimensions, Operational Definitions, and Sample Items of the Islamic Religious Awareness Scale (IRAS)

Dimension	Operational Definition	Sample Item
1. Aqidah (Belief System)	The degree to which an individual holds firm belief in the fundamental Islamic tenets, including the oneness of Allah, prophethood, divine scriptures, angels, destiny, and accountability in the Hereafter. It reflects internal conviction and mental acceptance of Islamic doctrines.	“I believe that Allah is aware of everything I do, whether visible or hidden.”
2. Ibadah (Worship Practices)	The extent to which an individual performs obligatory and voluntary acts of worship consistently and with sincerity. This includes prayer, fasting, zakat, Qur’an recitation, dhikr, and adherence to halal practices.	“I perform the five daily prayers regularly and on time.”
3. Akhlaq (Islamic Moral Conduct)	The tendency to display ethical behaviour based on Islamic teachings, such as honesty, patience, humility, modesty, truthfulness, compassion, and avoidance of sinful moral behaviour like lying, backbiting, or arrogance.	“I avoid hurting others through my words or actions.”
4. Muamalat (Social Dealings/Interactions)	The extent to which an individual interacts fairly, respectfully, and	“I keep promises and treat others

	responsibly with others according to Islamic guidelines. This includes justice, fulfilling rights, maintaining relationships, community cooperation, resolving conflicts peacefully, and avoiding exploitation.	fairly in all social and academic dealings.”
5. Islamic Knowledge & Scriptural Understanding	The level of awareness and understanding an individual has about Qur’anic teachings, Hadith, Islamic laws, history, and principles, as well as the ability to apply them in daily life.	“I try to understand the meaning of the verses I recite from the Qur’an.”
6. Spiritual Consciousness & Self-Regulation (Taqwa)	The extent to which an individual maintains awareness of Allah’s presence, avoids sins, practices self-control, reflects on personal actions, engages in repentance, and strives for spiritual purity.	“I avoid sinful behaviour even when no one is watching because I know Allah is aware.”

Development of the Inventory – Pooling of Items (120 Items)

For the Islamic Religious Awareness Scale (IRAS)

The development of an initial item pool is a crucial step in constructing a psychometrically sound scale. After defining the construct and confirming dimensionality in Steps 1 and 2, an extensive pool of items (120 items) was generated to ensure comprehensive coverage of the conceptual domains of *Islamic religious awareness*. These items were drawn from Qur’anic texts, Hadith literature, Islamic ethical principles, existing religiosity scales, expert consultations, and field observations of Muslim behavior in educational, familial, and social contexts. The purpose of generating a larger pool is to enable later refinement through expert review, item analysis, and statistical procedures such as expert rating of the judges, discrimination indices, and standardization

Each dimension is initially represented with **20 items**, totaling **120 items**.

A. Dimension 1: Aqidah (Belief System) — 20 Items

1. I believe that Allah is the sole Creator and Sustainer of the universe.
2. I believe that life and death occur only by the will of Allah.
3. I firmly believe that Prophet Muhammad (PBUH) is the last messenger of Allah.
4. I believe that the Qur’an is the final and complete guidance for humanity.
5. I believe in the existence of angels created by Allah.
6. I accept the reality of the Day of Judgment.
7. I believe that all human deeds will be accounted for in the Hereafter.
8. I believe that Allah is aware of everything I do, whether visible or hidden.

9. I believe that destiny (Qadr) includes both good and bad as decreed by Allah.

10. I believe in all the prophets mentioned in the Qur'an.
11. I believe that everything in the universe follows the command of Allah.
12. I believe that accountability in the Hereafter influences worldly life.
13. I believe that no one besides Allah has the power to forgive sins.
14. I believe in the existence of paradise and hell.
- 15. I believe that the Qur'an is a source of spiritual guidance.**
- 16. I believe that true success lies in attaining Allah's pleasure.**
- 17. I believe that every hardship has wisdom behind it from Allah.**
- 18. I believe that supplications (du'a) can change my condition by Allah's mercy.**
19. I believe that Allah helps those who remain patient and steadfast.
20. I believe that faith must manifest in actions and character.

B. Dimension 2: Ibadah (Worship Practices) — 20 Items

21. I perform the five daily prayers regularly.
22. I recite Qur'an daily or weekly with understanding.
23. I engage in dhikr (remembrance of Allah) regularly.
24. I perform ablution (wudu) consciously and correctly.
25. I strive to offer prayer in congregation when possible.
26. I observe fasting during Ramadan with sincerity.
27. I offer voluntary prayers (Nawafil) whenever possible.
- 28. I regularly make supplications to Allah.**
29. I give zakat or charity as required.
30. I wake up for Fajr prayer on time.
- 31. I observe Islamic etiquettes during prayer.**
32. I refrain from distractions (phone, conversation, etc.) during worship.
- 33. I fast voluntarily outside Ramadan when possible.**
34. I participate in community religious gatherings.
35. I read or listen to Qur'anic tafsir regularly.
36. I refrain from delaying prayers without genuine reason.
- 37. I try to maintain khushu (concentration) in prayer.**
- 38. I observe Islamic rules related to halal and haram consumption.**
39. I perform Friday prayer (Jumu'ah) regularly and with preparation.
40. I strive to fulfil religious duties even under challenges.

C. Dimension 3: Akhlaq (Islamic Ethical Behaviour) — 20 Items

- 41. I speak truthfully even when it is difficult.**
42. I treat others with respect regardless of status.
- 43. I avoid backbiting and gossip.**
44. I refrain from hurting others through my words or actions.

- 45. I forgive those who wrong me.
- 46. I show patience in stressful situations.
- 47. I am kind to parents and elderly people.
- 48. I avoid envy and jealousy.
- 49. **I avoid arrogance in behaviour and speech.**
- 50. I strive for honesty in financial and social dealings.
- 51. I practice modesty in dress and behaviour.
- 52. I help those in need without expecting anything in return.
- 53. **I avoid lying even in casual situations.**
- 54. **I try to control my anger.**
- 55. I show compassion towards children and weak individuals.
- 56. I treat all people with fairness and justice.
- 57. I respect the privacy and dignity of others.
- 58. I apologize when I make mistakes.
- 59. I avoid using harsh or abusive language.
- 60. I strive to be humble in success.

D. Dimension 4: Muamalat (Social Dealings) — 20 Items

- 61. I interact politely with neighbours.
- 62. I respect public property and spaces.
- 63. I maintain fairness in professional or academic dealings.
- 64. I avoid cheating in exams, business, or daily activities.
- 65. I keep promises and commitments.
- 66. **I participate in community welfare activities.**
- 67. I avoid exploiting others for personal gain.
- 68. **I respect teachers, elders, and scholars.**
- 69. I show empathy towards people facing difficulties.
- 70. **I maintain healthy relationships with relatives.**
- 71. I avoid unnecessary arguments and conflicts.
- 72. I speak kindly to strangers and service workers.
- 73. **I avoid interrupting others when they speak.**
- 74. I maintain cleanliness in shared spaces.
- 75. I assist neighbours when they need help.
- 76. I avoid spreading rumours or misinformation.
- 77. **I cooperate with others in group tasks.**
- 78. I practice fairness in buying and selling.
- 79. I try to resolve disputes peacefully.
- 80. I show gratitude for the kindness of others.

E. Dimension 5: Islamic Knowledge & Scriptural Understanding — 20 Items

81. Surah Yasin – called the Heart of the Qur'an.
82. Surah Al-Baqarah – longest surah.
83. Surah Al-Kawthar – shortest surah.
84. Surah Al-Alaq (first 5 verses) – first revelation.
85. Surah Al-Hadid – named after a metal and mentions 27 attributes of Allah.
86. Surah Al-Isra (Bani Isra'il) – Night Journey.
87. Surah Al-Ikhlās – sincerity.
88. Surah Al-Baqarah, Ayah 255 – Ayat-ul-Kursi.
89. **Surah Yusuf – story of Prophet Yusuf (A.S.).**
90. **Surah Al-Kahf – People of the Cave.**
91. Surah As-Saffat / Surah Al-Anbiya – Prophet Yunus (A.S.).
92. Surah Ta-Ha – encounter at Mount Tur (Musa A.S.).
93. Surah Al-A'raf – detailed story of Adam and Iblis.
94. **Surah Al-Kahf – recommended on Fridays.**
95. **Surah Al-Falaq and Surah An-Nas – for protection (Al-Mu'awwidhat).**
96. **Surah Al-Mulk – protects from punishment of the grave.**
97. Surah Al-Anfal – mentions the Battle of Badr.
98. Surah Al-Kahf – story of Musa and Khidr.
99. Surah Saba' – story of Dawud and Sulaiman and gratitude.
100. Surah At-Tawbah (Ayah of the Cave) – teaches reliance (Tawakkul) during Hijrah.

F. Dimension 6: Spiritual Consciousness & Self-Regulation (Taqwa) — 20 Items

101. I feel accountable to Allah for my daily actions.
102. I try to avoid sins even when no one is watching.
103. I reflect on my deeds at the end of each day.
104. I feel a sense of peace when I remember Allah.
105. I avoid wasting time in unproductive activities.
106. **I repent sincerely when I commit mistakes.**
107. I feel spiritually motivated after reading Qur'an.
108. I try to control desires that may lead to wrongdoing.
109. I seek Allah's guidance before making major decisions.
110. I avoid doubtful activities that may harm my faith.
111. I feel gratitude to Allah for blessings in life.
112. I try to improve my character daily.
113. **I avoid environments that promote immoral behaviour.**

114. I strive for sincerity in all good deeds.
115. I feel closer to Allah during hardships.
 116. I remind myself that this world is temporary.
 117. I avoid habits that weaken my spirituality.
118. I seek opportunities to increase my good deeds.
119. I try to practice self-discipline in daily life.
 120. I feel responsible for representing Islam positively through my behaviour.

EXPERT RATINGS OF JUDGES⊗Content Validation/Face Validation)

An initial pool of 120 items were prepared. This pool of statements was given to a panel of ten judges. All the ten judges were requested to give their opinion whether the test item belonged to the particular dimension of Religiosity. The judges were requested that in case they do not agree with any item they may suggest changes or modification.

Dimension code	Dimension	Abbreviation	Initial Draft	Serial number of Items dropped	Second Draft
A	Belief System	BS	20	9,15,16	17
B	Worship practices	WP	20	33,31,28	17
C	Islamic Moral Conduct	IMC	20	41,43,49,53	16
D	Social dealings / Interactions	SD	20	66,68,73	17
E	Islamic Knowledge and Scriptural Understanding	IK	20	89,90,94,95	16
F	Spiritual Consciousness and Self Regulation	SC	20	106,113,115	17
	Total		120		

Try out (Pilot Testing)

The initial try out was carried on a group of 100 students selected randomly from the identified schools reading in class 9th and 10th. At the outset of the administration of the scale, clear instructions were given to the subjects. A proper testing situation was created and the scale was administered in two setting of 50 subjects each. In try out attempt the following points were taken care of:

- (1) The time of the administration of the test was properly selected.

- (2) During the administration of the test there were same conditions for all the students.
- (3) The seating arrangement was proper and the chance of copying was eliminated.
- (4) The scoring of each individual's response sheet was done in accordance with the following criteria
 - (a) For positive items :- '1' for Yes & '0' for No
 - (b) For negative items :- '0' for Yes & '1' for No

Item Analysis

Calculating Means for High and Low Groups

During item analysis (using 27% upper-lower group method), we:

1. **Administered the scale to all participants**
Total sample = N = **300 students**.
2. **Arranged total scores (sum of all items) from highest to lowest.**
3. **Identified top 27% (High group) and bottom 27% (Low group)**
 - High group = $0.27 \times 300 = 81$ students
 - Low group = 81 students
4. For each item, we extracted the **item scores** of only those 81 high scorers and 81 low scorers.

Discrimination Index Formula

$$D = \frac{\text{Mean}_{\text{high}} - \text{Mean}_{\text{low}}}{\text{Max item score}}$$

D Value	Meaning
0.40 and above	Excellent item → Keep
0.30 – 0.39	Good item → Retain
0.20 – 0.29	Marginal → Review, consider revision
Below 0.20	Poor item → Reject or rewrite

A criterion was fixed for the selection of items for the final format . Thus items with discrimination index of .30 or above were selected, whereas the items falling below .30 were dropped from the scale

Final Format

Dimension	Final draft	Serial number of items dropped
Belief System	15	18,17
Worship practices	15	37,38
Islamic Moral Conduct	15	54
Social dealings / Interactions	15	77,70
Islamic Knowledge and Scriptural Understanding	15	96
Spiritual Consciousness and Self Regulation	15	118,119

Standardization of the scale

The Scale has been standardized by estimating reliability, validity and establishing norms

Reliability

Test –Retest Method

The test was administered on a sample of 100 students and after a gap of 1 month it was again administered and the coefficient of correlation was worked out between the two set of scores

i) Test-retest method (N=100) .862

Split Half

Two halves prepared on the basis of upper half and lower half item were administered on a group of 200 students studying in class 1X and X . After scoring a coefficient of correlation was worked between the two set of scores obtained from the two halves . The following results were obtained between two set of scores obtained from the two halves

Split half

Upper-lower method (N=200) .731 .811

(After applying spearman brown prophecy formula)

For determining odd even reliability index two halves were prepared on the basis of alternate items in each area . The two halves were administered on a group of 200 students reading in class 1X &X . The following results were obtained on correlating the two set of scores

2.8.3 Odd-even method (N=200) .711 .823

(After applying spearman brown prophecy formula)

Kuder Richardson Formula no 20

The coefficient of correlation was also worked as per Kuder Richardson Formula no 20 which came out to be .894

$$(a) \text{ Kuder Richardson formula} = \left(\frac{n}{n-1} \right) \left(\frac{\sigma^2 - \sum pq}{\sigma^2} \right) = .832$$

No 20 (N=100)

Validity**Content Validity**

It was calculated as per the expert rating of the judges .

Construct Validity**Construct validity (N=200)**

A 7*7 correlation matrix was worked out. The result showed correlation positive, significant and high. This is an indirect measure of construct validity

Table: Inter-Correlation between the Dimensions Islamic religious Awareness Scale (IRAS)

(N=200)

	BS	WP	IMC	SD	IK	SC	Total
BS	*	0.61	0.66	0.69	0.71	0.64	.62
WP		*	0.61	0.69	0.73	0.74	.69
IMC			*	0.77	0.73	0.79	.72

SD				*	0.69	0.65	.67
IK					*	0.70	.72
SC						*	.74
Total							*

All correlation shown above are significant at 0.01 level.

Concurrent Validity

Concurrent Validity (N=100)

The scores from the inventory were corrected with a standardized Muslim Religiosity Scale and it came out to be .791

Norms

Scoring: 1 for Agree

0 for undecided and disagree

Range of Scores	Classification
61-90	High Islamic Religious Awareness
31-60	Average Islamic Religious Awareness
0-30	Low Islamic Religious Awareness

Islamic Religious Awareness Scale

Sno	Item Description	Agree	Undecided	Disagree
Dimension : Aqidah(Belief System)				
1.	I believe that Allah is the sole Creator and Sustainer of the universe.			
2.	I believe that life and death occur only by the will of Allah.			
3.	I firmly believe that Prophet Muhammad (PBUH) is the last messenger of Allah.			
4.	I believe that the Qur'an is the final and complete guidance for humanity.			
5.	I believe in the existence of angels			

	created by Allah.			
6.	I accept the reality of the Day of Judgment.			
7.	I believe that all human deeds will be accounted for in the Hereafter.			
8.	I believe that Allah is aware of everything I do, whether visible or hidden.			
9.	I believe in all the prophets mentioned in the Qur'an.			
10	I believe that everything in the universe follows the command of Allah.			
11	I believe that accountability in the Hereafter influences worldly life.			
12	I believe that no one besides Allah has the power to forgive sins.			
13	I believe in the existence of paradise and hell.			
14	I believe that Allah helps those who remain patient and steadfast.			
15	I believe that faith must manifest in actions and character.			
Dimension 2: Ibadah (Worship Practices)				
16	I perform the five daily prayers regularly.			
17	I recite Qur'an daily or weekly with understanding.			
18	I engage in dhikr (remembrance of Allah) regularly.			
19	I perform ablution (wudu) consciously and correctly.			
20	I strive to offer prayer in congregation when possible.			
21	I observe fasting during Ramadan with sincerity.			
22	I offer voluntary prayers (Nawafil) whenever possible.			
23	I give zakat or charity as required.			

24	I wake up for Fajr prayer on time.			
25	I refrain from distractions (phone, conversation, etc.) during worship.			
26	I participate in community religious gatherings.			
27	I read or listen to Qur'anic tafsir regularly.			
28	I refrain from delaying prayers without genuine reason.			
29	I perform Friday prayer (Jumu'ah) regularly and with preparation.			
30	I strive to fulfil religious duties even under challenges.			
Dimension 3: Akhlaq(Islamic Ethical Behaviour)				
31	I treat others with respect regardless of status.			
32	I refrain from hurting others through my words or actions.			
33	I forgive those who wrong me.			
34	I show patience in stressful situations.			
35	I am kind to parents and elderly people.			
36	I avoid envy and jealousy.			
37	I strive for honesty in financial and social dealings.			
38	I practice modesty in dress and behaviour.			
39	I help those in need without expecting anything in return.			
40	I show compassion towards children and weak individuals.			
41	I treat all people with fairness and justice.			
42	I respect the privacy and dignity of others.			
43	I apologize when I make mistakes.			
44	I avoid using harsh or abusive language.			
45	I strive to be humble in success.			

Dimension 4: Muamalat(Social Dealings)				
46	I interact politely with neighbours.			
47	I respect public property and spaces.			
48	I maintain fairness in professional or academic dealings.			
49	I avoid cheating in exams, business, or daily activities.			
50	I keep promises and commitments.			
51	I avoid exploiting others for personal gain.			
52	I show empathy towards people facing difficulties.			
53	I avoid unnecessary arguments and conflicts.			
54	I speak kindly to strangers and service workers.			
55	I maintain cleanliness in shared spaces.			
56	I assist neighbours when they need help.			
57	I avoid spreading rumours or misinformation.			
58	I practice fairness in buying and selling.			
59	I try to resolve disputes peacefully.			
60	I show gratitude for the kindness of others.			
Dimension 5: Islamic Knowledge & Scriptural Understanding				
61	Surah Yasin – called the Heart of the Qur'an.			
62	Surah Al-Baqarah – longest surah.			
63	Surah Al-Kawthar – shortest surah.			
64	Surah Al-Alaq (first 5 verses) – first revelation.			
65	Surah Al-Hadid – named after a metal and mentions 27 attributes of Allah.			
66	Surah Al-Isra (Bani Isra'il) – Night Journey.			
67	Surah Al-Ikhlās – sincerity.			
68	Surah Al-Baqarah, Ayah 255 – Ayat-			

	ul-Kursi.			
69	Surah As-Saffat / Surah Al-Anbiya – Prophet Yunus (A.S.).			
70	Surah Ta-Ha – encounter at Mount Tur (Musa A.S.).			
71	Surah Al-A'raf – detailed story of Adam and Iblis.			
72	Surah Al-Anfal – mentions the Battle of Badr.			
73	Surah Al-Kahf – story of Musa and Khidr.			
74	Surah Saba' – story of Dawud and Sulaiman and gratitude.			
75	Surah At-Tawbah (Ayah of the Cave) – teaches reliance (Tawakkul) during Hijrah.			
Dimension 6: Spiritual Consciousness & Self Regulation (Taqwa)				
76	I feel accountable to Allah for my daily actions.			
77	I try to avoid sins even when no one is watching.			
78	I reflect on my deeds at the end of each day.			
79	I feel a sense of peace when I remember Allah.			
80	I avoid wasting time in unproductive activities.			
81	I feel spiritually motivated after reading Qur'an.			
82	I try to control desires that may lead to wrongdoing.			
83	I seek Allah's guidance before making major decisions.			
84	I avoid doubtful activities that may harm my faith.			
85	I feel gratitude to Allah for blessings in life.			
86	I try to improve my character daily.			
87	I strive for sincerity in all good deeds.			

88	I remind myself that this world is temporary.			
89	I avoid habits that weaken my spirituality.			
90	I feel responsible for representing Islam positively through my behaviour.			

Constructed & Standardized by Dr Showkat Rashid Wani;

Ishrat Mohmad & etal

Scoring: 1 for Agree

0 for undecided and disagree

Range of Scores	Classification
61-90	High Islamic Religious Awareness
31-60	Average Islamic Religious Awareness
0-30	Low Islamic Religious Awareness

5. Conclusion

The present study successfully accomplished the construction and standardization of the Islamic Religious Awareness Scale (IRAS), addressing a long-standing gap in the assessment of Islamic religiosity within educational and psychological research. Grounded firmly in Islamic epistemology and classical scholarship, and informed by contemporary psychometric principles, the IRAS represents a culturally authentic and theoretically comprehensive instrument for measuring Islamic religious awareness among secondary school students.

Through a systematic and rigorous process—beginning with conceptual clarification, extensive item pooling, expert validation, pilot testing, and item analysis—the final scale was refined to 90 well-discriminating items distributed across six core dimensions: Aqidah, Ibadah, Akhlaq, Muamalat, Islamic Knowledge & Scriptural Understanding, and Spiritual Consciousness & Self-Regulation (Taqwa). Each dimension reflects an essential component of Islamic consciousness, ensuring that the construct is assessed holistically rather than through fragmented or narrowly defined indicators.

The psychometric properties of the IRAS provide strong evidence of its reliability and validity. High coefficients obtained through test–retest, split-half, odd–even, and KR-20 methods demonstrate the scale’s consistency and stability over time. Content validity, ensured through expert judgment, along with construct validity evidenced by significant inter-correlations among dimensions, confirms the internal

coherence of the instrument. Furthermore, the satisfactory level of concurrent validity establishes the IRAS as a credible and externally meaningful measure of Islamic religious awareness. The development of norms enhances its practical utility by enabling meaningful interpretation and classification of scores.

Overall, the IRAS emerges as a robust, efficient, and contextually relevant tool with wide applicability. It can be effectively employed by educators to evaluate the outcomes of Islamic studies curricula, by researchers to explore relationships between religious awareness and psychological or social variables, and by policymakers and institutions concerned with value education and character development. By moving beyond adapted Western frameworks and embedding measurement within an Islamic worldview, this scale contributes significantly to the growing field of Islamic psychology and educational research.

Future research may extend the use of IRAS to diverse age groups, cultural contexts, and longitudinal designs, as well as explore its predictive validity in relation to moral behaviour, well-being, and social responsibility. Nonetheless, the present work lays a strong foundation, offering a scientifically sound and culturally faithful instrument for understanding and nurturing Islamic religious awareness in contemporary Muslim societies.

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