

Psychometric properties of the Urdu version of the Muslim Attitude toward Religion Scale (MARS), Muslim Spiritual Attachment Scale (M-SAS) and Muslim Experiential Religiousness Scale (MER)

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Article Info	Abstract
<p>Article History</p> <p>Received: May 14, 2021</p> <p>Accepted: December 16, 2021</p> <p>Keywords : Psychometric Properties, Spirituality, Religious Experiences, Urdu Translate, MARS, M- SAS, MER, University Students</p> <p>DOI: 10.5281/zenodo.5787396</p>	<p><i>Spirituality and religiosity related research in Muslim countries is still in its infancy. The paper aimed to translate, validate and test the applicability of the Urdu version of the spirituality and religious experiences scales among university students. The Original English version Of the Muslim Attitude toward Religion Scale (MARS), Muslim Spiritual Attachment Scale (M-SAS) and Muslim Experiential Religiousness Scale (MER) were translated into Urdu by three experts and retranslated into English using the forward-backward approach. After making consensus by the experts one measure was finalized and was assessed for its psychometric properties. The questionnaire was administered to a sample of 200 Muslim university students in the city of Karachi, Pakistan. Psychometric properties of the instrument, including reliability (internal consistency, test-retest analysis and inter items correlation), were tested. Construct validity was examined through exploratory factor analysis. It's concluded that the Urdu version of MARS, M-SAS and MER scales were found to be a reliable and valid instrument to determine the impact of spirituality and religious experiences among university students. With the help of this version of the scale, determining spirituality and religious experiences among university students will become easier.</i></p>

Introduction

Spirituality is a complex term that is addressed differently practically speaking and insight. Spirituality started from the Latin word Spiritus, which means to inhale, and keeping in mind that soul alludes to the immaculateness of soul. The idea of spirituality rose up out of Christianity, indicating a day to day existence situated toward the Holy Spirit (Dillon, 2021). A few authors propose spirituality to be a type of strict change, a course of recovering creativity of an individual coordinated toward a picture of God as far as heavenliness and self-completion (Cobb & Sletton 2020). For accomplishing this change in each conviction framework, there are various codes of submission. For instance, there is the Torah in Judaism, Christ in Christianity, the Buddha in Buddhism, and the Prophet Muhammad (harmony arrive) in Islam (Kriger & Seng 2005). According to (Ellison 2006), spirituality is an inspirational power or power that drives a person towards the way of interest, flood, reason, bearing, and which means through everyday life. It is the entirety of human life and doesn't exist autonomous of brain and body (psyche, soma). Spirituality can likewise be characterized as the way people experience their relatedness with their family, self, others, and the extraordinary ((Mok & Wong 2010). Spirituality is a common human attribute found in all individuals whether they are religious or not (Guthrie & Guthrie 1995) kept up with that otherworldliness is holiness inside just as at the outward level. In the Islamic setting, Sufism is viewed as a type of otherworldliness where a profound pioneer or companion communicates profound information to his understudies. Tasawwuf or Sufiism is a magical part of Islam (Shafi, 2011).

As such, Spirituality is that nature of the internal human soul or mind that causes us to feel a solid interest in understanding the importance of things throughout everyday life. So otherworldliness is a term people use to distinguish that journey of the human soul for importance. It is similarly profound assuming the importance for which human yearning is aching for a darling or an aching for God, an aching for understanding scholarly interests like the way of thinking (Villani et al., 2019).

While the idea of religiosity has been demonstrated hard to characterize. **Religiosity** is a term used to allude to the unnecessary association in religion or strict movement. Such contribution goes past the standard for an individual of comparative confidence and is regularly determined more by individual convictions than the substance of the genuine religion. **Religiosity** can mean devotion or the condition of being strict; in any case, with the end goal of this article, we will think about the optional meaning of the overstated epitome of specific parts of strict action. To be strict is to be unreasonably or nostalgically strict or to rehearse one religion in a nosy manner (Villani et al., 2019).

One more phenomena identified with religion is strict encounters which allude to exceptional tangible encounters and customary experience of good inclination by rehearsing religion (Bremer, 2006). Religious experiences can be described by and large as encounters that appear to the individual having them to be of some genuine reality and to have some strict import. That reality can be an individual, a situation, a reality, or even a nonappearance, contingent upon the religious practice the experience is a piece of. A wide assortment of sorts of encounters falls under the overall rubric of religious experience. The idea is dubious, and the assortment of sorts of encounters that fall under it makes it hard to catch in any broad record (Doyle, 2016).

Inside the psychology of religion and otherworldliness there exist an enormous number of self-report measures intended to quantify various parts of legalism (Hill & Edwards 2013) counting Muslim Spiritual Attachment Scale, Muslim Experiential Religiousness Scale, Muslim Attitude towards religion scales are utilized in strict examinations, which are regularly directed among different populace gatherings. This requires a socially reasonable and substantial Urdu interpretation of the apparatus.

Translating a tool from its original language could pose problems as the translated version may lose the meaning intended in the original version. This issue of translating a questionnaire into other languages has been extensively discussed in psychology literature. The translated version of the questionnaire is expected to be as close as possible to the original and serves the same purpose. However, in real life, there is conflict between the two as literal translation often gives a different meaning. The process of developing equivalent instruments in more than one language involves not only translation of the test items and test materials, but other changes such as changes in the items format and testing procedures (test adaptation) cross cultural comparisons (Yildiz et al., 2019).

According to the literature review many researchers conducted about psychometric properties of the Urdu version of the spirituality and religious experiences on the wellbeing of university students scale. Ghorbani et al. (2000) stated that the Iranian reacted to the Muslim Attitude towards a Religion Scale (MARS) with mental images, strict consolation and magical experience. MARS comprised of three components and these elements and the full scale were inside solid. He additionally related decidedly with an outer strict propensity, even with a more prominent strict interest and interior strict inclination, and with a somewhat more elevated level of self-educated magical experience. MARS neglected to foresee self-announced mental indications, however fractional connection uncovered immediate and afterward reverse relationship with such manifestations in the wake of controlling inner and outside boosts, separately. Religious philosophy understudies with an attention on Islamic way of thinking showed the most elevated Mars scores. MARS, hence, was an exact proportion of Iranian religion, yet in Iran, and maybe in other Muslim social orders too, persuading components might be significant in deciding how MARS is related with emotional well-being.

Üzeyir, (2016) study reports the content and psychometric properties of the Ok Religious Attitude Scale (in an Islamic tradition). In two examples of college understudies (N = 934 and 388), higher alpha coefficients were recorded (goes somewhere in the range of .81 and .91). Examination of both the exploration and the check factor affirms that the scale with its four sub-scales (intellectual, enthusiastic, conduct and relative) makes an ideal (first request) or satisfactory (higher request) model. This scale uncovered the credibility of an incredible norm towards Christianity by contrasting it and the variable rendition of the Francis Size of Disposition and the inner strict scale. In its last structure, the scale can be adulated as a dependable, precise and serviceable apparatus to be utilized in sociology research.

Khan et al. (2015) study examined relationships of Muslim spirituality with positive psychology in Pakistan. In an example of 200 college students and local area individuals, the otherworldliness of Muslim Experiential Religiousness showed direct linkages with meaning in life and general wellbeing subscales. Muslim Experiential Religiousness is additionally associated decidedly with single-thing evaluations of the Intrinsic, Extrinsic Personal, and Extrinsic Social Religious Orientations and clarified the connections of these strict inspirations with General life Satisfaction. Ladies scored higher than men on Muslim Experiential Religiousness Scale.

The current study was to foster an Urdu translation of the Muslim Spiritual Attachment Scale, Muslim Attitude towards the Religion Scale and Muslim Experiential Religiousness Scale as a preliminary advance toward building up a cognizant exploration program investigating the psychological wellness relates of legalism and otherworldliness inside an Islamic social setting, in particular Pakistan.

Muslim Spiritual Attachment Scale:

Miner et al. (2017) developed a brief but multidimensional, Muslim attachment to God scale based on the theoretical considerations. This 16-item scale assesses of four classification of spiritual attachment i.e. proximity, positive mode of God, positive mode of self and separation protest. There are four items in each factor. The M-SAS comprises dimensions representing cognitive working models of self and God as an attachment figure, and attachment behaviours. The M-SAS was developed using Australian Muslim participants. Its construct validity was assessed by confirmatory factor analysis, and four factors were retained: models of self and God, and attachment behaviours of proximity seeking and separation protest. The components of place of refuge and secure base were not treated as discrete from nearness looking for by these

Muslims. The validity of the M-SAS was likewise surveyed by the utilization of Structural Equation Modeling to evaluate connections between the M-SAS aspects and mental indications as estimated by the Depression Anxiety and Stress Scale (DASS) (O'Leary & O'Leary, 1995). Discoveries that mode of other anticipated indications through the intercession of closeness chasing and division fight were steady with connection hypothesis and validated the significance of including a proportion of connection practices. The concentrate additionally settled that M-SAS scores were related with scores on a perceived Attachment to God Inventory for Christians (Beck & McDonald, 2004) but the M-SAS had incremental validity beyond the effects of the AGI. Therefore, the M-SAS is a promising instrument for the estimation of connection to God among Muslims. From the clarifications above, unmistakably there is an absence of a grounded, strictly and socially delicate, multidimensional God connection measure in the nearby writing. The M-SAS is a promising measure however it has not been tried across Muslim examples other than Australian Muslims. Hence, the point of this review is to inspect the legitimacy and dependability of the M-SAS in Turkish Muslim samples. In Miner et al. (2017) internal consistency coefficient were .88 for proximity, .85 positive mode of God, .80 positive mode of self, .78 separation pretest (Miner et al., 2017).

Muslim Experiential Religiousness Scale:

Ghorbaniet al. (2014) developed a brief Muslim Experiential Religiousness Scale based on the theoretical considerations. The underlying assumption of the present project was that submission, closeness, and love should operate within Muslim consciousness as a dynamic whole. More specifically, in the phenomenology of Muslim spirituality, submission of the finite self should reveal the closeness of what is experienced as the infinite God, closeness of the infinite God should enkindle a love that is at the heart of this experience, and love should then motivate further submission in a self-reinforcing cycle that deepens faith across time. The overall goal of this study, therefore, was to create a unidimensional and reasonably short measure of Muslim Experiential Religiousness that would be useful in clarifying spirituality within the Muslim psychology of religion. Instruments appeared in a single questionnaire booklet. Translated versions of all measures had been validated in previous studies. For scales originally developed in English, one person translated the instrument into Urdu, and then another translated it back into English. Differences between original and back-translated measures were minor and easily eliminated through revisions in the Urdu translation. All but the single item religious orientation measures used a 1 (strongly disagree) to 5 (strongly agree) Likert scale. The questionnaire booklet included scales associated with a number of different projects. Within this booklet, measures appeared in the sequence in which we present them below. Coming first was the MAR with 14 items, followed by the 15-item MER. Muslim Experiential Religiousness (MER) is a fifteen items scale that measures the Muslim experiences of submission, closeness, and love of God. Internal reliability of scale is high $\alpha = .90$, $M = 5.88$, $SD = .84$ (Ghorbani et al., 2014).

Muslim Attitude towards Religion Scale:

Wilde and Joseph (1997) developed a brief Muslim Attitude towards Religion Scale. The 14-items Muslim Attitude towards Religion Scale (MARS) measures the Muslim's view of the applicability of their religion in their life, their belief about the positive outcomes of being Islamic or their level of participation in the major Islamic practices, thus signifying their personal commitment to Islam. Respondents were asked to rate their response with options ranging from 1 (strongly agree) to 5 (strongly disagree). Some of the sample items were "Allah helps me", "The Five Prayers help me a lot". This scale has shown the positive correlation with Allport and Ross (1976) Intrinsic and Extrinsic Religious Orientation Scale. The Cronbach's coefficient alpha of this scale was 0.78. In a sample of Iranian Muslims, the MARS contained three factors, which along with the fullscale displayed adequate internal reliability. Strong correlations with Religious Interest Ratings and with the Allport and Ross Scales documented a sensitivity of the MARS to the motivational dimensions of Iranian religiosity. Among these associations, the strongest were with the theoretically more sincere intrinsic motivation. At least some linkages with self-reported mystical experience supplied additional evidence in favor of the MARS. Women also scored higher on the Personal Help and Muslim Worldview factors, and these outcomes paralleled previous demonstrations that women tend to be more religious (e.g., Hood et al., 1996, p. 86). The present study was divided into two parts. The first part of the study concerned the translation procedure of the MARS, M-SAS and MER into Urdu, while the second part of study was concerned with the evaluation of the psychometric properties of the translated measure.

Objective:

The paper aimed to translate, validate and test the applicability of the Urdu version of the spirituality and religious experiences scales MARS, M-SAS and MER.

METHOD:

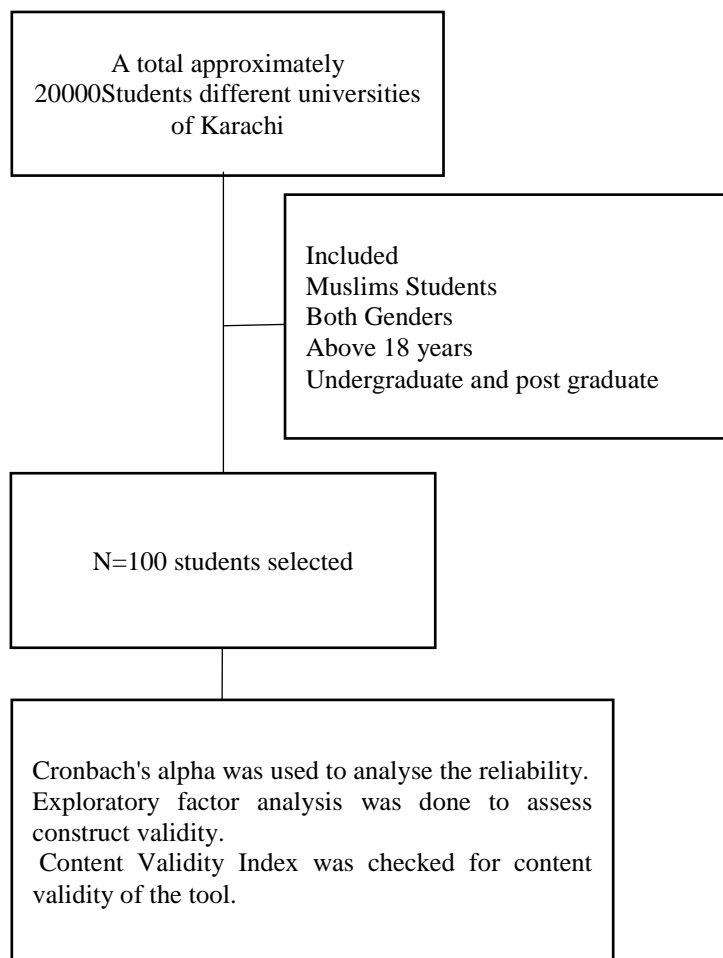
This was a methodological study to examine the psychometric properties of the Urdu version of the spirituality and religious experiences scales MARS, M-SAS and MER among Muslim university students of different universities of Karachi. A purposive sampling procedure with two hundred research participants were selected from the different universities of Karachi.

Participants:

In this research participants were selected with purposive sampling which is a non probability sampling technique. With this sampling technique the researchers can easily access the participants (Aziz, 2014).

The participants enrolled as undergraduate and postgraduate students having age range of above 18 years were selected from various departments of different universities of Karachi. With this taken into account inclusion and exclusion of the Muslim university students willing to participate based on the purpose of the study.

The criteria were set at:



Demographic Information Sheet:

The demographic information of the sample was including age, gender, academic qualification and socioeconomic status of the participants.

Process of Tools Translation into Urdu:

Muslim Spiritual Attachment Scale, Muslim Experiential Religiousness Scale, Muslim Attitude towards Religion Scale were converted into Urdu by following the referenced cycle: The most common way of creating comparable instruments in more than one language includes not just interpretation of the test things and test materials, yet different changes, for example, changes in the things configuration and testing methodology (test transformation). Numerous issues relating to test interpretation should be thought of as to have instruments that are suitable for culturally diverse examinations.

Urdu Translation of MARS, M-SAS and MER Scales

Prior to beginning of the process, the authors of the scales were mentioned to allow consent to make an translation of it into the Urdu language. The creators of the scale benevolently agreed their agree to make an interpretation of the scale into the Urdu language. The interpretation technique was separated into four stages which are following.

Forward Translation

In the first step the Scale was translated from English to Urdu according to the standardized translation procedure (Brislin, 1976). Three bilingual specialists were drawn nearer. All bilingual specialists were having the capability in the two dialects, knew about the two societies, and had insight into

Psychological test advancement. They were approached to deal with the specialized equality of the language like punctuation, tense, question length, a satisfactory degree of reflection, and their relationship to the sociocultural setting.

Evaluation of translated Items by Committee

To get the best fitting translation items, three independent forward versions were reconciled by comparing them in order to assess the theoretical uniformity of items by using a committee approach. This committee comprised of two assistant professors of the psychology department and one assistant professor of linguistics from the University of Lahore. Each and every item was critically analyzed with reference to their context, grammar, and wording by the experts and they selected one translation, which fulfills the best meaning of each item. Finally, the forward translation was reconciled consisting of the best fitting translation of the items and each item was selected by the consensus of all experts

Backward translation

In the third step finalized Urdu version of the scale was translated back into English by two bilingual experts independently. This step was performed in present study to ensure that Urdu translated version was correct, valid, reliable without linguistic biases and conceptually equivalent to original scale. At the end of this step there were two independent English translations of Urdu version of the scale

Evaluation of back translated items by Committee of Experts

A group of experts comprising one lecturer and two assistant professors of psychology department, University of Lahore, critically assessed back translated items. Finally there was a consensus among all the experts regarding accuracy of translation.

Pilot Study:

After the completion of backward translation procedures, some volunteer participants completed English and Urdu versions of the MSAS, MER, MARS. The experts were consulted again to check the item difficulty, its clarity precision and content of the items. The suggestion that were given with respect to the wording and concept of the scale and its meaning has been taken into account. After making consensus by the experts one measure was finalized and was assessed for its psychometric properties.

The translated scales were pilot tested on the 5.0% randomly selected participants representing the current students of various program. The goal of the pilot study was to validate the instrument and to test its reliability. All names from the eligible participants, identified in the database was entered into the SPSS computer analysis system. The results of the pilot survey helped to establish stability and internal consistency reliability, face and content validity of the translated scales.

Determination of Psychometric Properties and confirmatory factor analysis of Urdu MER, M-SAS, MARS

In next step Psychometric Properties and confirmatory factor analysis of Urdu version of Scales was determined. The data was analyzed in terms of factorial validity, alpha reliability, correlations, and item-total correlations by using AMOS 20 and Statistical Package for Social Sciences (SPSS).

RESULTS:

Table-1: Description of Sample

<i>Background variables</i>		<i>N=36 %</i>
Age	19 to 24 Years	85.0%
	25 to 30 Years	15.0%
Gender	Male	50.0%
	Female	50.0%
Academic Qualification	Master	32.0%
	MS/M.Phil.	22.0%
	Undergraduate	46.0%
Family System	Joint	34.0%
	Nuclear	66.0%
Socioeconomic	100,000-150,000	14.0%
	150,000-200,000	5.0%
	200,000-250,000	3.0%
	50000-100,000	38.0%
	Above -250,00005	3.0%
	Below 50,000	37.0%

Degree Program	Art and Humanities	15.0%
	Sciences	35.0%
	Social Sciences	35.0%
	Other	15.0%

The age of the participants (85.0%) were 19-24 years old and (15.0%) participants 25-30 years old. Further There were (50.0%) male participants and (50.0%) female participants. The qualification of the participants (46.0%) were undergraduate, Master (32.0%), and MS/M.Phil. were (22.0%). The family system of the participants (34.0%) were belong Joint family system and (66.0%) belong nuclear family system. The Socioeconomic of the participants (14.0%) were 100,000-150,000 and (37.0%) Below 50,000. The Degree Program of the participants (35.0%) were Social Sciences, (35.0%) were Sciences, (15.0%) were art and humanities and (15.0%) were other degree program.

Table-2: Descriptive Statistics of MSAS, MER and MARS Scale

Scale	N	Mean	SD	Min	Max	Variance
MARS	100	4.58	4.58	1.43	5.00	14.53
MSAS	100	4.51	4.51	1.00	5.00	13.07
MER	100	4.45	4.45	1.00	5.00	11.59

Note. MARS= Muslim Spiritual Attachment Scale; MSAS=Muslim Spiritual Attachment Scale; MER=Muslim Experiential Religiousness Scale. Internal consistency coefficients are in parentheses.

Descriptive statistics and tests of normal distribution revealed a normal distribution of the MARS (14 items), MSAS (16 items) and MER (15 items) scale. The construct validity of the 45-item was tested against Urdu version MARS, MSAS and MER. Variance of the translated scales were (MARS (14 items) = 14.53, MSAS (16 items) = 13.07 and MER (15 items) = 11.59.

Table-3: Cronbach Alpha Coefficients, Coefficients for Test-Re-Test Reliability, and Correlations with MSAS, MER and MARS Scale.

Scale	Cronbach's alpha <i>r</i>	Test-re-test reliability Coefficients <i>r</i>	Hotelling's T- Squared Test	Tukey's Test for Non additivity <i>f</i>
MARS	.558*	.946*	97.1	35.67
MSAS	.697*	.974*	86.6	17.37
MER	.596*	.957*	38.58	2.63

Note. MARS= Muslim Spiritual Attachment Scale; MSAS=Muslim Spiritual Attachment Scale; MER=Muslim Experiential Religiousness Scale P. R = Positive relations; All correlations are significant at the .001 level.

The psychometric properties of the Urdu version of MARS, MSAS and MER scales, as evaluated through internal consistency, test-retest reliability Hotelling's T-Squared Test and Tukey's Test for Non additivity, confirmed that the scale was reliable.

Table-4: Inter-Correlation and Internal Consistency Coefficient (Cronbach's α) of the MSAS, MER and MARS Scale

Scale	MARS	MSAS	MER
MARS	1.000	.558**	.457**
MSAS		1.000	.658**
MER			1.000

Note. MARS= Muslim Spiritual Attachment Scale; MSAS=Muslim Spiritual Attachment Scale; MER=Muslim Experiential Religiousness Scale **. Correlation is significant at the 0.01 level (2-tailed).

Inter-correlation among three scales range between ($r = 0.25$ to 0.70) correspondingly: MARS ($r = .558^{**}$), MARS and MSAS ($r = .457^{**}$), MER and positive relations ($r = .658^{**}$) were significant at 0.01. Obtained a value suggests that probability of individual item responses on three scales were consistently same with the total responses.

Conformity Factor Analysis

Urdu version of MARS, MSAS and MER scales were order to verify the validity with different analyses were performed. Among others, confirmatory factor analysis using structural equation modeling (SEM) techniques

were performed for factorial validity (Byrne, 2001). Furthermore, AMOS 23.0 software was used to perform the maximum likelihood estimation (MLE) method.

Table 5: Model fit indices of CFA for Urdu version of MSAS scale (N = 100)

Indexes	Chi square	df	CFI	RMSEA	PCFI	RMR
Model	307.837	98	.904	0.00	.738	.836

As per the four-factor model of Urdu version of MSAS scale, this model is showing consistent behavior of being a good-fitting model. The X^2 value of 307.8 and degrees of freedom of 98 are associated with a P value of less than 0.00. As the three parameters GFI, CFI and IFI have values close to, or higher than 0.99, and RMSEA has value 0.00, which is below the 0.08 threshold.

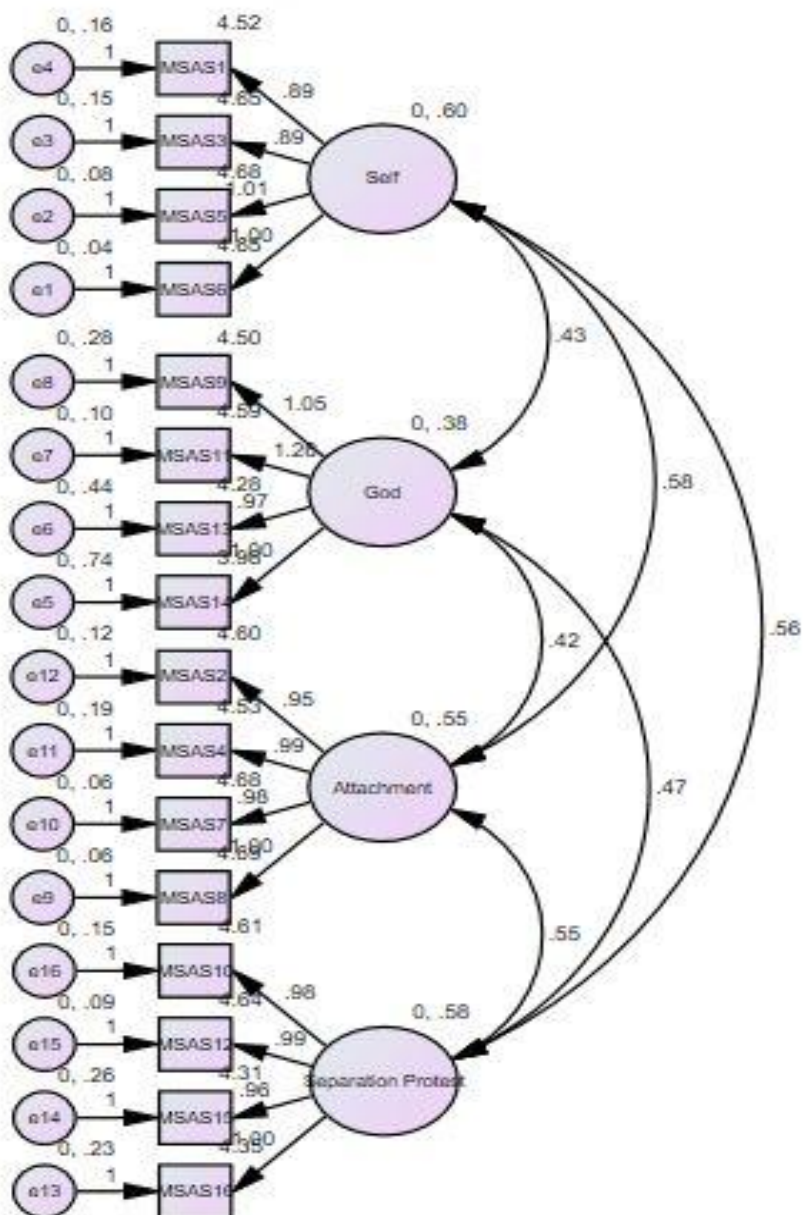


Figure 1. MSAS=Muslim Spiritual Attachment Scale (16-items)

Table 6: Model fit indices of CFA for Urdu version of MARS scale (N = 100)

Indexes	Chi square	df	CFI	RMSEA	PCFI	RMR
Model	189.939	98	.932	0.00	.758	.727

As per the three-factor model of Urdu version of MARS scale, this model is showing consistent behavior of being a good-fitting model. The X^2 value of 189.9 and degrees of freedom of 98 are associated with a P value of less than 0.50. As the three parameters GFI, CFI and IFI have values close to, or higher than 0.9, and RMSEA has value 0.00, which is below the 0.08 threshold.

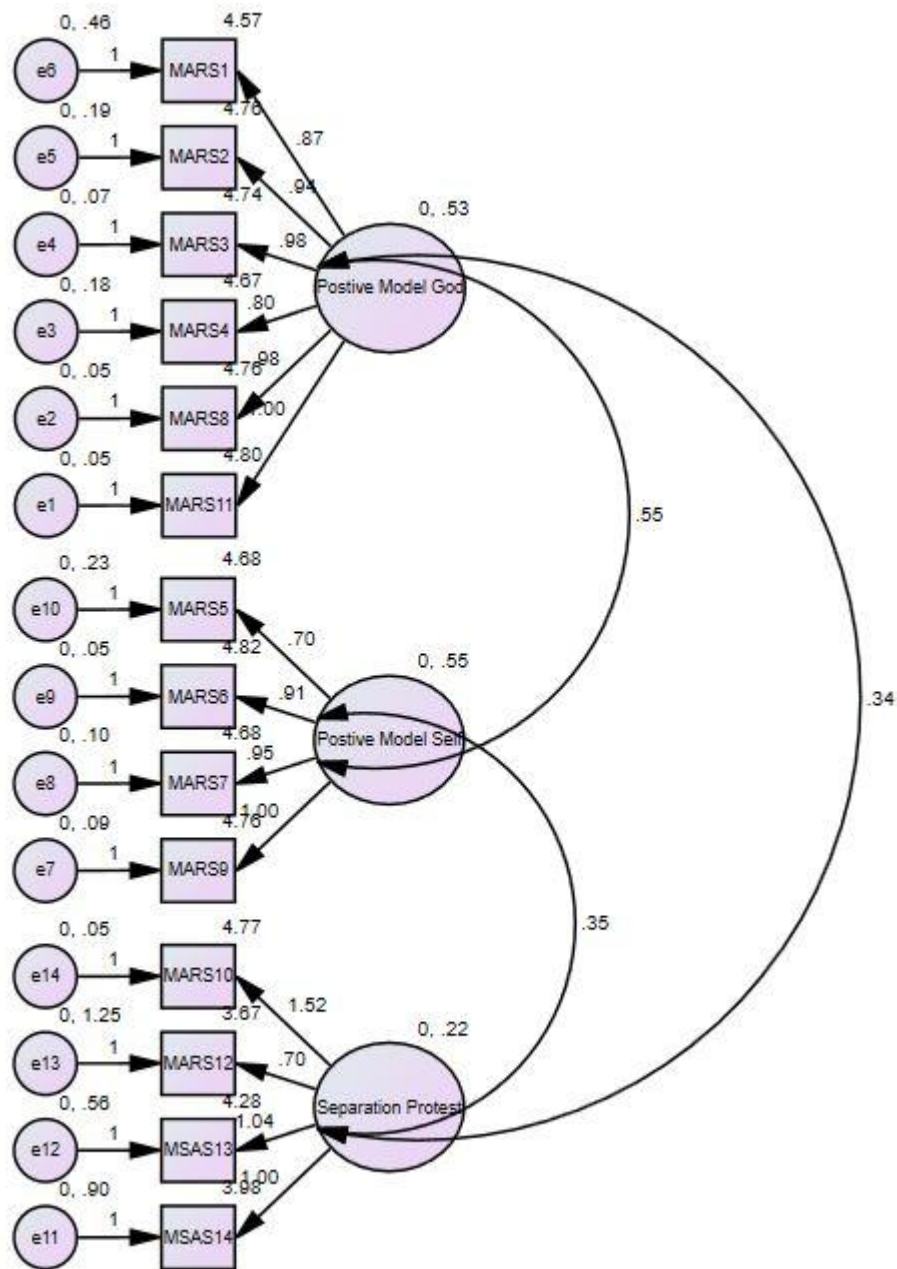


Figure 2. MARS =Muslim Spiritual Attachment Scale (14-items)

Table 7: Model fit indices of CFA for Urdu version of MER scale (N = 100)

Indexes	Chi square	df	CFI	RMSEA	PCFI	RMR
Model	261.038	98	.863	0.00	.715	.672

As per the three-factor model of Urdu version of MER scale, this model is showing consistent behavior of being a good-fitting model. The X^2 value of 261.0 and degrees of freedom of 98 are associated with a P value of less than 0.50. As the three parameters GFI, CFI and IFI have values close to, or higher than 0.8, and RMSEA has value 0.00, which is below the 0.08 threshold.

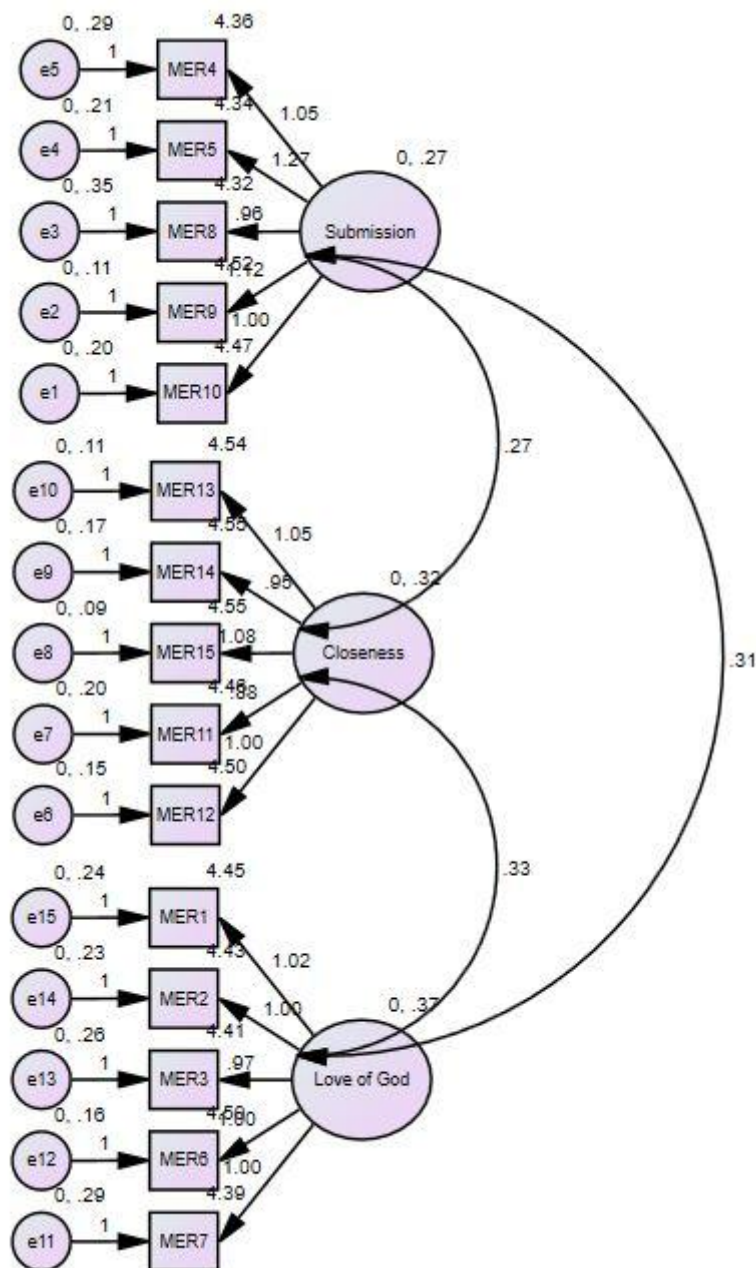


Figure 2. MER=Muslim Experiential Religiousness Scale (15-items)

DISCUSSION:

This paper is the endeavor to psychometric properties of the Urdu version of the Muslim Attitude toward Religion Scale (MARS), Muslim Spiritual Attachment Scale (M-SAS) and Muslim Experiential Religiousness Scale (MER) among University Students. The cronbach's Alpha reliability of each scale is greater than 0.70.

The study was conducted in two phases. In phase one, Urdu translate of MARS, MSAS and MER scales. The Urdu translate MARS, MSAS and MER scales in any language other than English is difficult

process. There was no scale viewed as indicated by Pakistani standards and a large portion of the scale with respect to this issue was created for otherworldliness and strict encounters among colleges understudies. So old scale was utilized for the information assortment. At first, scientists do a thorough overview of the current writing and explore in regards to otherworldliness and strict encounters and gather factors with the assistance of other expert clinicians, organized it and manage on (N=100) which was haphazardly chosen. When the data collected, it processed statistically on SPSS 25th version and AMOS 23.

The construct validity of the Muslim Spiritual Attachment scale (MARS), Muslim Spiritual Attachment Scale MSAS; (MER) and Muslim Experiential Religiousness scale were tested against Urdu version and results of the present study overall supported.

Positive, significant relationships were found between the subscales of MARS, MSAS and MER scales and Hotelling's T-Squared Test, indicating that with higher perception of students about spirituality and religious experiences. These findings are consistent with previous evidence showing that with positive relation, spirituality and religious experiences increases in student wellbeing. In addition, results also depicted that the Urdu version was valid as analyzed by Inter-correlation among three scales range between (r = 0.25 to 0.70) correspondingly: MARS (r = .558**), MARS and MSAS (r = .457**), MER and positive relations (r = .658**) were significant at 0.01.

Factor analysis is done on the data collected through a questionnaire which has 45 items about dimensions on MARS (14), MSAS (16) and MER (15). This analysis is performed by using Principal components analysis extraction method. The results of the factor analysis show that there are seven components which explain 51.32% of variance. It means that these six components show the difference of one and other from mean value.

CONCLUSION:

It's concluded that the Urdu version of MARS, MSAS and MER scales were found to be a reliable and valid instrument to determine the impact of spirituality and religious experiences on the wellbeing of university students. With the help of this version of the scale, determining spirituality and religious experiences on the wellbeing of university students will become easier.

RECOMMENDATIONS:

It may be stated that the MARS, MSAS and MER scales can be used in Pakistan Muslim samples as both a religiously and culturally sensitive and valid and reliable instrument.

In future studies, it is recommended to conduct more research in different samples especially in Pakistan and in other predominantly Muslim countries. It would be helpful to include Muslim samples in both majority and minority Muslim countries to test for any consistent contextual biases in responding.

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