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Platform & Workflow by: [Open Journal Systems](#)**Construction and Validation of Taqwa Scale in Urdu Language****Humaira Syed**

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Abstract

The purpose of this study was to construct and validate a culturally and linguistically relevant scale to measure the concept of taqwa in Urdu. The researchers used a deductive-item writing approach to generate a pool of 65 items. After qualitative analysis, some of the items were rephrased, other were discarded by experts of the field. The remaining 50 items were kept in the scale for further quantitative analysis. The experimental tryout sample comprised of 250 participants and their age ranged from 13 to 43 years ($M=20.84$, $SD=6.01$). Along with the current scale two standardized instruments namely Depression, Anxiety and Stress Scale (DASS; Aslam, 2016) for discriminant validity and Muslim Spiritual Attachment Scale (MSAS;) for convergent validity were also used. Item-total correlation was computed, 28 items were retained while 22 items were discarded due to correlation below 0.30. After the confirmation through the KMO measure having a value of .86, Principal Component Analysis with Oblimin rotation was carried over. The following two factors were yielded upon Exploratory Factor Analysis. Factor 1 labeled as "Fear of Allah" comprises 18 items while factor 2 named as "Self accountability" comprises 10 items. The scale showed good reliability, with an alpha coefficient of .88. The convergent and discriminant validity of the scale was also proved with significant positive correlation between Taqwa and Muslim Spiritual Attachment to God scale and non-significant correlation with DASS. Hence Taqwa scale is a reliable tool with established psychometric properties for assessing Taqwa in a native cultural framework.

Keywords: *Taqwa (piety), quantitative analysis, exploratory factor analysis, convergent validity, discriminant validity.*

Introduction

Taqwa is an Islamic term which is defined as "God-consciousness" or "piety". This term originates from the root word "wi-qa-ya, which means to preserve and protect oneself from Allah's anger (Ibn kaseer, 2003). Taqwa is a fundamental attribute in Islam and can be defined as "awareness of the presence of God. A pious person strives to obey Allah commands and avoiding His prohibitions. The best practical example of Taqwa is during the month of Ramadan. It gives a sense of moral development and guilt when the person commits sin and is the fear that restraint a person from sinning when nobody familiar is around (Jabeen, 2018).

Taqwa is considered one of the mandatory elements in Quran. "In Quran, Allah says: "Oh you who believe! Fear God and be with those who are true (in words and deeds)." (Quran, 9:119). Abu Huraira said, Rasulullah was asked which action would take the most people to Paradise. He said, 'Fear of Allah

(Taqwa) and good character.'(Tirmidhi, Hadith: 2004).The Prophet (peace and blessings of Allah be upon him) said, A Muslim is the brother of another Muslim. He will neither oppress him nor look down on him. Taqwa resides here (Qalb). With this he pointed three times towards his chest.(Muslim h 32-[2564]).

Religion is a set of rituals used to solve problems in one's life (Yinger, 1970).On the other hand, spirituality deals with self-awareness and providing the strength to exceed from the usual self(Watson,1989). Although some individuals may express their spirituality through religious beliefs and rituals while others may not. Religion is widely used as the coping mechanism in cognitive structuring of life. Most of the research shows that people who are involved (intrinsically)in religion are at reduced risk of depression/anxiety compared to people involved in religion for reasons of self-interest (extrinsically) are at higher risk of depression/ anxiety(Triana & Sudjatmiko, 2021). Taqwa is positively correlated with mental health, with studies indicating that individuals who practice Taqwa tend to experience lower levels of anxiety, depression, and stress (Koening, 2012). Laura and Brandon (2024) studied how religion/spirituality was related to physical and mental well-being which suggests that individuals who scored higher on religion/spirituality had lower psychological distress during the COVID-19 pandemic.

Sidek et al (2017) identified the traits of Taqwa in surah Al-Baqara in the Holy Quran, which are tawheed or monotheism, performing salah, paying of zakat, honoring rights, repentance, doing good deeds and being grateful. Quran is full of many traits that have been related with Prophets (May peace be upon all of them) such as faith and submission to Allah, offering Salah, paying Zakat, truthfulness, love of Allah, honesty, tolerance, forgiveness, kindness, giving charity, fear of Allah's punishment and Day of judgment, remembrance of Allah, repentance, doing good deeds and avoid harming others and forbidden acts (Kamil et.al, 2015).

Few studies have examined the association of taqwa with employees' happiness, self-awareness (Maham & Bhatti, 2019), sustainable capacity building (Sarif, 2016), workplace deviance (Bhatti et al., 2015), altruism and the removal of harm in the industrial sector (Elmi, 2019).Hassan (2005) has advocated that it is universal and found in all religions as common. Therefore, it seems that there is a lack of cohesion within the literature of taqwa. Some of these studies have examined taqwa as a bicomponential construct namely, Islamic Spirituality and Islamic social responsibility (Kamil et al., 2010).

Rationale

Taqwa is a basic concept in Islam. The concept of Taqwa is viewed as a complex phenomenon and has several definitions depending on individual experiences (Kamil et al., 2010).There were scales available for measuring piety in Christians but most of them were lacking the basic major aspects of religiosity/piety. Earlier, researchers did a great and thorough work on the construct but there was either a difference in their methodology or their scales were in other languages. Some of them used interview method (Kamil et al., 2010; Hassan, 2005), while others emphasized on Quranic perspective (Sidek 2017).Also they were standardized on Indian(Nazam ,2022), Turkish (Maham & Bhatti, 2019)and Indonesian Muslims only (Hidayat, Fikri & Krisma, 2024).

Taqwa is a religious construct related to Islam, in order to measure Islamic piety, there is a dire need of a scale that must be culturally relevant to Muslim

population in Pakistan. Moreover the present scale is in Urdu, being a national language; people can easily understand and communicate in it in every part of the country. It will be beneficial to have a culturally and linguistically relevant scale available to execute in different settings to measure Taqwa and its components.

Objectives:

1. To develop a culturally relevant scale in Urdu language for Muslim population.
2. To determine the psychometric properties i.e. reliability and validity of the proposed Taqwa scale.
3. To develop factor structure through Exploratory Factor Analysis (EFA).
4. To establish convergent and discriminant validity of the proposed Taqwa scale.

Methodology

As the present study focused on the development of a culturally relevant indigenous scale, it was divided into two phases. Phase I dealt with item generation and Phase II based on Exploratory Factor Analysis.

Phase1: Item generation and qualitative analysis of items

In phase 1, item writing relevant to the construct being measured was carried out by using logical content approach. A pool of 65 items was generated for this purpose. Each item was evaluated qualitatively by a psychometrics expert. In which 50 items were retained and 15 items were excluded. Furthermore, nine reverse coded items were also kept in the retained items to minimize response bias. The format of the scale was likert-type. The response options include four point rating i.e. 'Absolutely false', 'false', 'true' and 'absolutely true', which were scored 1,2,3 and 4. However, for negative worded items, the scoring was reversed, with 1 representing 'Absolutely true', and 4 representing 'Absolutely false'. A higher score on the scale indicated a higher level of Piety in individuals.

Phase 2: Establishing the Psychometrics of the scale Via Exploratory Factor Analysis and Convergent and Discriminant Evidence

Sample

The method used for data collection was convenient sampling technique. A sample of 250 participants (n=250) was considered to examine factor analysis, convergent and discriminant validity of the scale. There were 115 males and 135 females and their age group ranged between 13-43 years (M=20.84, SD=6.01). The data was gathered from the students of school, Government College, some madrasa students and from different departments of University of Peshawar and Shaheed Benazir Bhutto Women University.

Instruments

The demographic information was mentioned above on the instrument which includes name, age, gender and qualification of the participants. The instrument Taqwa scale was used as the proposed scale in the present study. The aim was to create and validate a local scale for the assessment of piety in Muslim population.

Taqwa Scale

The purpose of the study was to develop a culturally relevant scale to assess the construct "Taqwa" in Muslim population. The items were based on the characteristics of Taqwa. Initially, an item pool of 65 statements was drawn. From which 15 items were excluded through qualitative item analysis by expert

teacher and the rest of the 50 items were retained in the scale. Some of the items were reverse coded (item no. 11, 17, 18, 20, 22, 29, 33, 41 and 46) to minimize response bias while the rest were positively worded. It has a four point Likert scale with options (1) strongly disagree, (2) disagree, (3) agree and (4) strongly agree. A higher score on the scale indicated a greater level of Taqwa among individuals.

Depression Anxiety Stress Scale 21 (DASS 21)

The DASS 21 is a shorter form of DASS 42 developed by Lovibond (1995) but in the present study, the translated version by Aslam (2016) was used to establish the discriminant validity of Taqwa Scale. It is a self-report scale designed to measure the severity of symptoms common to Depression, Anxiety and Stress. It can be applied individually and in group settings too. It consists of three sub scales named Depression scale, Anxiety scale and Stress scale consists of 7 items with four optional responses as follows (0) did not apply to me (1) Applied to some degree (2) Applied to me a considerable degree (3) Applied to me most of the time. The alpha reliability of each scale is .83, .86 and .84 respectively.

Muslim Spiritual Attachment Scale

Miner et.al (2017) developed a brief but multidimensional scale. It is designed to assess the quality of Muslim's attachment to God. In the present study it was used to estimate the convergent evidence of Taqwa scale. It comprises of 16 items with no reverse scoring. The format is Likert-type having five options (1) strongly disagree to (5) strongly agree. The MSAS was developed using Australian Muslim Participants. It has four factors focused on proximity seeking, positive model of God, positive model of self, and separation protest. The internal consistency coefficient of each factor was (.88), (.85), (.80), (.78) respectively.

Procedure

The process of data collection went smooth; some of the forms were administered in groups while most of them were given to the participants individually. Participants were approached at their esteemed institutions and informed consent was taken. All of the three forms were given simultaneously to them. They were instructed to complete the forms i.e. Taqwa scale, DASS scale and Muslim Spiritual Attachment scale. After completion, which took 10-15 minutes, they were handed over to the researcher. Further the forms were scrutinized for missing or patterned responses. Almost 15 incomplete forms were discarded and instead of them new forms were filled. The analysis and interpretation of the data was done on the statistical package of social sciences (SPSS 23). The reliability and validity of the measures were computed using Cronbach's alpha analysis and Factor analysis.

Results**Table 1***Demographic Characteristics of the Sample (N = 250)*

<i>Variable</i>	<i>Category</i>	<i>n</i>	<i>%</i>
<i>Gender</i>	Male	115	46.0
	Female	135	54.0
<i>Education Level</i>	Matric	102	40
	Intermediate	25	10
	Bachelor's	103	41
	Master's/Other diploma	10	4
		10	4
<i>Total</i>		250	100.0

Note. Percentages are based on the total sample (N = 250). n= number of participants, %= Percentage

Table 2*Item total correlation of Taqwa scale (Items 50, N= 250)*

<i>Item no</i>	<i>r</i>	<i>Item no</i>	<i>r</i>	<i>Item no</i>	<i>r</i>	<i>Item no</i>	<i>r</i>	<i>Item no</i>	<i>r</i>
				no					
1	.24	11	.00	21	.37	31	.50	41	.21
2	.29	12	.18	22	.14	32	.41	42	.42
3	.30	13	.41	23	.31	33	.12	43	.44
4	.37	14	.27	24	.47	34	.34	44	.39
5	.29	15	.36	25	.44	35	.43	45	.34
6	.17	16	.38	26	.42	36	.49	46	.14
7	-.04	17	.19	27	.36	37	.44	47	.38
8	.32	18	.07	28	.42	38	.38	48	.48
9	.36	19	.23	29	.24	39	.48	49	.26
10	.24	20	.21	30	.25	40	.43	50	.33

Note: r = item total correlation

Table 2 shows the correlation of each item with the total score. Items 1,2,5,6,7,10,11,12,14,17,18,19,20,22,29,30,33,41,46 and 49 are excluded as they have a correlation below .30.

Table 3*Item total correlation of retained items of Taqwa scale (Items 30, N = 250)*

<i>Item no</i>	<i>r</i>	<i>Item no</i>	<i>r</i>	<i>Item no</i>	<i>r</i>
3	.28	25	.49	38	.40
4	.35	26	.47	39	.53
8	.36	27	.44	40	.46
9	.39	28	.43	42	.47
13	.40	31	.52	43	.47
15	.34	32	.41	44	.42
16	.34	34	.37	45	.37
21	.36	35	.49	47	.43
23	.38	36	.55	48	.54
24	.52	37	.47	50	.29

Findings in Table 3 shows that Item no 3 and 50 are having correlation below 0.30 hence they are excluded from the scale.

Table 4*KMO and Bartlett's Test of Sphericity of Sampling Adequacy of Taqwa scale*

<i>Kaiser-Meyer-Olkin Measure of Taqwa</i>	<i>Bartlett's Test of Sphericity</i>	<i>Test of Df</i>	<i>P</i>
.86	Approx. Chi-Square 1983.003	378	.00

Table 4 demonstrates that the Bartlett's test of Sphericity is significant and the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy is 0.86 which is near to 1 thus proving that the data is capable to run the factor analysis.

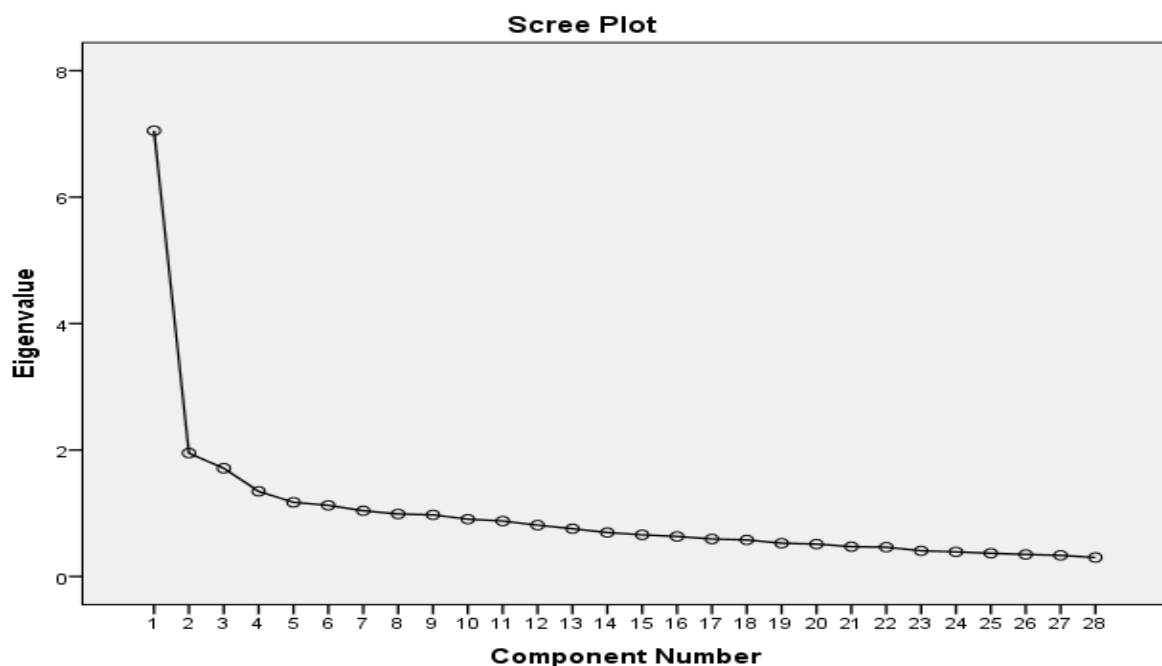
Table 5*Eigen value and Variances explained by two factors of Taqwa scale*

<i>Factors</i>	<i>Eigen value</i>	<i>Percentage of Variance</i>	<i>Cumulative Percentage</i>
1	7.05	25.18	25.18
2	1.95	6.97	32.15

Table 5 is showing the Eigen values, percentages of variance and cumulative percentage of the two factors. First factor is explaining 25.18% of the variance and the second factor is explaining 6.97% of the variance. However both the factors have explained 32.15% of the total variance.

Figure 1

Scree Plot for Factor Matrix of 28 items of Taqwa scale through Principal Component Analysis using Direct Oblimin Method (N=250)



The scree plot clearly shows the two-factor structure of the scale as the point of inflection starts after the second factor.

Table 6

Factor loadings of Taqwa scale with Direct Oblimin in Rotation
Taqwa Scale Items

	Factor loadings	
	1	2
<i>Factor 1: Fear of Allah</i>		
15. Mushkil halaat me hamay sabr se kam lena chahye.	.49	-.07
21. Me har qism k lain dain me haram/halal ka khyal rakhta/rakhti hu	.33	.16
23. Mj logon k bhalai k lye kam krna acha lagta hy.	.58	-.09
24. Mj yaqeen hy k meri duayen Allah zarur sunta hy.	.76	-.15
25. Mj tanhai me b Allah ka dar laga rehta hy.	.38	.26
26. Me es yaqeen k sath dua krta hu k meri dua jald ya bader qabul ho jae gi.	.66	-.08
27. Me logon se khud intiqam lenay k bajae faisal Allah pe chor deta/deti hu.	.41	.18
28. Me Allah ki pakar k khof se buray kam nhi karta/krta.	.39	.18
31. Mujhe yaqeen hy k akhirat me mj meray naik amaal ka sila zarur milay ga.	.64	.00
32. Me dusron ko sabr krnay k talqeen krta/krta hu.	.56	-.04
34. Meri koshish hoti hy k meri zuban se kesi ko nuqsan na pohanchy.	.47	.00
36. Me har hal me Allah ka shukar ada karta/karti hu.	.64	.04
39. Me Allah k raza k lye logon se bhalai karta/karti hu.	.48	.19
40. Mujhe roz e qayamat k hisab se dar lagta hy.	.60	-.02
42. Me dil k taskeen k lye Allah ka zikar karta/karti hu.	.38	.22
44. Me hamesha mout ko yaad rakhta/rakhti hu.	.31	.22
47. Me kisi pe zulm krnay se darta/darti hu.	.49	.07
48. Mujhe ghareebon k madad krnay me khushi mehsus hoti hy.	.66	-.01
<i>Factor 2: Self- accountability</i>		
4. Dosron se muhabbat Allah k muhabbat me krni chahye.	.11	.35
8. Nafs k pakizgi k lye sadqa krna zaruri hy.	.07	.45
9. Me apna har kam diyanatdari se karta/karti hu.	.03	.54
13. Me dosron k huquq puray krnay me kami nhi karta/karti.	.00	.60
16. Me jhoot bolnay se perhaiz karta/karti hu.	-.19	.75
35. Me naiki ka koi bhi moqa hath se janay nhi deta/deti	.24	.44
37. Mujhe logo ko buray kamon se roknay me sakun milta hy.	.29	.34
38. Me hamesha sach bolta/bolti hu.	-.17	.78
43. Me kisi bi waqt Allah k yaad se ghafil nhi rehta/rehti.	.28	.36
45. Agar koi mujh se rooth jae to me usay manata/manati hu	.10	.42

Table 6 shows the factor loadings of the Taqwa scale on two factors. Items exceeding from 0.30 are shown bold. Factor 1 comprises 19 items (15,21,23,24,25,26,27,28,31,32,34,36,39,40,42,44,47,48) with factor loadings ranging from .31 to .78. Factor 2 comprises of 10 items (4,8,9,13,16,35,37,38,43,45) with factor loadings in the range of .34 to .78.

Table 7*Psychometric Properties of TQ with its subscales, and DASS and MSAS Scales (N=250)*

Scales	no. of items	Mean	S.D	Range		Alpha coefficient
TQ total	28	94.38	8.40	52	112	.88
Fear of Allah	18	62.92	5.71	.04	.48	.85
Self-accountability	10	31.46	3.65	.009	.45	.75
DASS	21	38.3	9.0	21	21	.83
MSAS	16	72.0	7.2	46	46	.88

Note. TQ=Taqwa scale, DASS=Depression, Anxiety and Stress Scale, MSAS=Muslim Spiritual Attachment Scale

It is clear from the table findings that the alpha coefficient of items obtained for total score is .88 whereas its subscales; Fear of Allah has a good reliability of .85 and Self accountability has .75 which is acceptable. Overall the scale is highly reliable. The coefficient alpha obtained for the DASS scale is .83, whereas the value of coefficient alpha of Muslim Spiritual Attachment scale is .88 thus showing a highly good reliability.

Table 8*Inter-scale correlations between Taqwa scale, Depression Anxiety Stress scale and Muslim Spiritual Attachment Scale for Convergent and Discriminant Evidence (N=100)*

Scales	I	II	III
Taqwa scale	---		
DAS scale	.07	---	
MSA scale	.49**	-.05	---

**= $p < .01$

The table reveals that Taqwa scale and Muslim Spiritual Attachment scale has a significant positive relationship($r=.49$) while a low correlation exists between Taqwa and Depression Anxiety Stress scale($r=.07$). There is a negative correlation between Muslim Spiritual Attachment scale and Depression Anxiety Stress scale($r=-.05$).

Discussion

Taqwa is an asset of all the great qualities possessed by a good Muslim, such as faith, honesty and patience. It nurtures awareness in human mind to act cohesively (both heart and body) in fulfilling the commands of Allah SWT. The main purpose of the study was to create a local scale (Taqwa scale) in Urdu language and to validate it on the local population. All the procedural steps were followed in the construction of the scale i.e. first defining the construct Taqwa and then item generation based on it. Initially 65 statements were produced related to the construct "Taqwa" by using logical content item writing approach. After the construction, the newly developed items were shown for qualitative item analysis to the expert. This exercise resulted in the exclusion of 15 items as they were not properly measuring the construct. Furthermore some of the statements were modified and at the end 50 items were retained in the scale.

The remaining 50 items were put to an experimental tryout for ensuring quantitative item statistics on the sample of 250 participants. First item-total

correlations were computed to exclude unsuccessful items. By looking into results, 30 items were retained while the remaining were excluded because their correlation was below from .30 (i.e., item number 1,2,5,6,7,10,11,12,14,17,18,19,20,22,29,30,33,41,45,49). Item total correlation was carried over again, resulting in the exclusion of two more items (item no 3 and 50) having correlation below .30 (see table 3).

The next step was establishing the factor structure through exploratory factor analysis. Before conducting factor analysis, Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett test of sphericity were used. Findings of the present study revealed that KMO is .86, and Bartlett's test was also highly significant ($df = 378$, $\chi^2 = 1983.003$, $p = .000$) suggesting that factor analysis is suitable to run on the data (see table 4). Factors were extracted by the principal component analysis with Oblimin rotation which assumes that factors are interrelated. All those items less than .30 loading in factor analysis were excluded from the scale. However the scree plot only showed two factors so it would be appropriate to go for a fixed two-factor solution. The two factors explained 32.15% of the total variance (as shown in table 5). The first factor explaining 25.18% of the variance had an Eigen value of 7.05; on the other hand the second factor explained 6.97 of the variance had an eigenvalue of 1.95.

Moreover a thorough examination of the content was carried over to identify and label the dimensions of Taqwa. The results showed two factors were emerged and items were significantly loaded onto it (see table 6). Hence the two factors were named as "Fear of Allah" (خشيتِ الهى) and the other one as "self-accountability" (خود احتسابى). The subscale "Fear of Allah" contains 18 items, all of which inculcates love of Allah, good deeds, patience in difficult times, gratitude, prayers, remembrance of Allah and death, fear of Allah's punishment and belief on the Day of Judgment. In the Western perspective, Piety is often linked with spiritual and moral awareness, as well as devotion for religious values in decision-making and behavior (Robinson-Bertoni, 2017) whereas in Islam, Taqwa is associated with self-control, increased spirituality, and belief on the afterlife (Maham & Bhatti, 2019). The self-accountability subscale yields 10 items based on the behavioral dimensions such as, honesty, giving charity, truthfulness and fulfilling ones duties and also taking care of other's rights for the sake of Allah's love.

The dimension of Taqwa can be divided into two aspects: Firstly, the worship aspect, including belief on Allah and performing all obligatory acts of worship for the sake of Allah's love. Belief gives an aspiration to make one self-accountable and understand the meaning of life. In short, belief system acts as a shield that protects us from all forbidden deeds and guides to recognize virtues (Bhatti Omar et al., 2016). Secondly, the behavioral or moral aspect emphasized on consistency in good deeds, giving charity, controlling anger and showing patience in hardship. Therefore the God conscious individuals will exhibit their best behavior as believing in the unseen, performing prayers and believing in the Day of Judgment (Murtazam, 2021).

After determining the factor structure, the alpha coefficient was computed to estimate the reliability of the scale. Initially, before deletion of any item the reliability was 0.82 but after the exercise of quantitative item analysis as mentioned before the removal of ambiguous items improved the reliability to 0.88, which indicates high reliability (as shown in table 7). Thus it proves that

the Taqwa scale is a highly reliable instrument for measuring Taqwa in Muslim population.

For establishing convergent and discriminant validity Taqwa scale was applied on a new sample of 100 respondents where scores on Taqwa scale were correlated with Muslim Spiritual Attachment scale for convergent evidence and Depression Anxiety and stress scale for discriminant evidence. The results further proved that Taqwa scale is a valid and reliable measure as there was a significant positive correlation between Taqwa and Muslim Spiritual Attachment Scale ($r = 0.48$). Similarly non-significant low correlation ($r = 0.07$) of Taqwa and Depression, Anxiety, Stress scales proves that the two constructs are totally different from each other, hence measuring two very different constructs (see table 8)

Further, the present study suggests that high scores on Taqwa scale show high level of Taqwa, and in the present study the median score was 96 served as a cutoff score in discrimination between high and low scorers on Taqwa..

Conclusion

The scale possesses the valid and reliable items that effectively reflect the construct of Taqwa from an Islamic perspective. Hence the present scale is a reliable and valid measure of assessing Taqwa in Muslim population.

Limitations and Recommendations

The study found that Taqwa scale is a reliable and valid tool; however there are certain limitations to it. Taqwa is a broad construct and the interpretation of its definition vary from person to person, so it cannot be truly measured by self-report measure. It cannot prove a person's inner state or standing with Allah Almighty entirely.

Another limitation of the study is the factor of social desirability on behalf of participants. Usually people tend to response in a way to appear more pious or practicing Muslim than actually they are. The present study is based on convenient sampling technique and only those individuals who were able to complete the questionnaire themselves were being approached, thus the findings cannot be generalized to all the population.

From the perspective of Muslim psychology, developing a scale assessing piety in local population can be beneficial in a number of ways. Taqwa scale can be used in implementing effective training programs in educational and industrial settings for individuals who adhere to the Islamic faith.

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Appendix

Final Draft of Taqwa Scale

نام: _____ جنس: _____:

عمر: _____ تعلیم: _____:

اس سوالنامہ کے بیانات غور سے پڑھیں۔ نیچے دیئے گئے جوابات (صحیح، بالکل صحیح، غلط یا بالکل غلط) میں سے کسی ایک کو منتخب کریں۔ ہر بیان کے آگے بنے ہوئے خانے میں اپنا جواب لکھیں۔

1. بالکل غلط 2. غلط 3. صحیح 4. بالکل صحیح

نمبر شمار	بیانات	1	2	3	4
1	دوسروں سے محبت اللہ کی محبت میں کرنی چاہیے۔	بالکل غلط	غلط	صحیح	بالکل صحیح
2	نفس کی پاکیزگی کے لیے صدقہ کرنا ضروری ہے۔				
3	میں اپنا ہر کام دیانتداری سے کرتا/کرتی ہوں۔				
4	میں دوسروں کے حقوق پورا کرنے میں کمی نہیں کرتا/کرتی۔				
5	مشکل حالات میں ہمیں صبر سے کام لینا چاہیے۔				
6	میں جھوٹ بولنے سے پرہیز کرتا/کرتی ہوں۔				
7	میں ہر قسم کے لین دین میں حلال/حرام کا خیال رکھتا/رکھتی ہوں۔				
8	مجھے لوگوں کی بھلائی کے لیے کام کرنا اچھا لگتا ہے۔				
9	مجھے یقین ہے کہ میری دعائیں اللہ ضرور سنتا ہے۔				
10	مجھے دہنہائی میں بھی اللہ کا ڈر لگا رہتا ہے۔				
11	میں اس یقین کے ساتھ دعا کرتی ہوں کہ میری دعا جلد یا بدیر سے قبول ہو جائے گی۔				
12	میں لوگوں سے خود انتقام لینے کی بجائے فیصلہ اللہ پر چھوڑ دیتا/دیتی ہوں۔				
13	میں اللہ کی پکڑ کے خوف سے بُرے کام نہیں کرتا/کرتی۔				
14	مجھے یقین ہے کہ آخرت میں مجھے نیک اعمال کا اچھا صلہ ملے گا۔				
15	میں دوسروں کو صبر کرنے کی تلقین کرتا/کرتی ہوں۔				
16	میری کوشش ہوتی ہے کہ میری زبان سے کسی کو نقصان نہ پہنچے۔				
17	میں نیکی کا کوئی موقع ہاتھ سے جانے نہیں دیتا/دیتی ہوں۔				

				میں ہر حال میں اللہ تعالیٰ کا شکر ادا کرتا / کرتی ہوں۔	18
				مجھے لوگوں کو بُرے کاموں سے روکنے میں سکون ملتا ہے۔	19
				میں ہمیشہ سچ بولتا / بولتی ہوں۔	20
				میں اللہ کی رضا کے لیے لوگوں سے بھلائی کرتا / کرتی ہوں۔	21
				مجھے روزِ قیامت کے حساب سے ڈر لگتا ہے۔	22
				میں دل کی تسکین کے لیے اللہ کا ذکر کرتا / کرتی ہوں۔	23
				میں کسی بھی حالت میں اللہ تعالیٰ کی یاد سے غافل نہیں رہتا / رہتی۔	24
				میں ہمیشہ موت کو یاد رکھتا / رکھتی ہوں۔	25
				اگر کوئی مجھ سے روٹھ جائے تو میں اُسے ضرور مناتا / مناتی ہوں۔	26
				میں کسی پر ظلم کرنے سے ڈرتا / ڈرتی ہوں۔	27
				مجھے غریبوں کی مدد کر کے خوشی محسوس ہوتی ہے۔	28

48	47	44	42	40	39	36	34	32	31	28	27	26	25	24	23	21	15	خشیتِ الہی	1
								45	43	38	37	35	16	13	9	8	4	خود احتسابی	2

The author has given access to use the scale.