

Religiosity Measurement: A Case Study of Christian Missionary and Islamic Schools in Rawalpindi and Islamabad

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The study focuses on the differences in religiosity measurement of the Muslims students studying in different schools like Christian Missionary School and Islamic Schools in Rawalpindi and Islamabad. The data was collected by the questionnaires and interviews from the selected population of Presentation Convent High School Rawalpindi in comparison with Aims Education System Islamabad. The research tests the hypothesis that the religiosity of the population of Islamic Schools is greater than the Christian Muslim Schools. The sample of 50, 50 students from the respective schools was administrated by Questionnaire seeking their responses on four dimensions of religion Islam. These dimensions are ideological, experimental, ritual, intellectual and consequential. For religiosity measurement the researcher utilized the scale named "Attitude Scale" and proved its validity and reliability by Cronbach's Alpha. The statistical analysis of the data was conducted statistical software i.e. SPSS. The finding of the study reveals that the Muslim students of Christian Missionary Schools have more religiosity than Islamic Schools in the mentioned dimensions contradictory to hypothesis. It is also analyzed that the change in religiosity is not only based on planned aims and objectives of the school but dependent on its application and the supportive environment (teachers, parents and school staff). Therefore, whether the school has planned religious and spiritual teachings in its curriculum; the teachers are the main entities to enrich the students religiously and spiritually.

Keywords: religiosity measurement, missionary schools, Islamic schools, SPSS

The views and opinions of human beings change according to their circumstances. In the life of a student, religion is also a very important factor behind his opinions and views and his interest in the source of knowledge as well as the prioritization of the social and moral values. These values and the pattern of knowledge are commonly established in those institutes where the student is getting education. If a Muslim student studies in a missionary school, in all probability his or her thoughts will be affected by the values and ideas promoted in his or her school. Thus, it seems a worthwhile academic endeavor to look into different dimensions of interconnectedness of education, religion and religiosity.

This case study is about the observation of the religiosity of Muslim students studying in Christian missionary school and studying in the Islamic schools in Rawalpindi and Islamabad. A comparative study with such particular focus has not been conducting before. To do research about social issues, comes under the department of sociology. And to know about the problems related to educational institutes are discussed under the department of education. So, this research is significant from the perspectives of comparative religion, sociology, and education and it is a try to stick out the core problems of society and the educational institutes in the frame work of religion.

Literature Review

To measure religiosity, it is essential to know about the definition of religion in the perspective of its application in society. Literally, the general meaning of word religion is a system of faith and worship to God (who is the creator of the universe) or a celestial God, or a belief and practice that is introduced by a holy man (Robert, 1998). Religion is a “faith” a “worldview” or a belief system that, through signs and actions, mobilizes the feelings and volitions of human striving (Stuckard, 2006). Some sociologists relate the religion with their surroundings either it’s natural or super natural or the human enterprise by which a sacred cosmos is established. They also relate religion unified system of beliefs and practices relative to sacred things (Coe’s, 1952).

In Islamic scriptures, for religion, there is used the Arabic word; *al-dīn*, which is generally understood to mean religion, is not the same as the concept religion as interpreted and understood throughout western religious history (Abdullah & Muhammad, 1990). Etymological meaning of *al-dīn* according to Muslim scholars is the word *dīn* derived from the Arabic root *DĪN*, has many primary significations like ‘*Al-dīn*’ mean judgment; *al-hisāb* (*Qur’ān*, 1:3). *Al-dīn* also means a way and a road, “*shariāh* and *minhāj*” which is followed by a man who uses this way during performance of his religion. (*Qur’ān*, 09:6). Conclusively, *Al-dīn* is a multifold term when used as a synonym to *al-Islām* that was revealed upon Prophet Muhammad. It has the same meaning to *al-dīn* which means faith, religion and worship. In the religious book of Islam it is mentioned that ‘this day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion.’ (*Qur’ān*, 5:3) ‘Who can be better in religion than the one who submits his whole self to God?’ (*Qur’ān*, 4:125). The Religion before God is Islam’ (*Qur’ān*, 3:19) ‘If any one desires a religion other than Islam, never will it be accepted of him’ (*Qur’ān*, 3:85).

In these verses, *al-dīn* directly means the religion of Islam. It is only Islam which can be adopted as religion. It is complete code of life and has nothing unexplained. After description of definitions, it could be stated easily that religiosity is the application of religion in one’s life (Stuckard, 2006; T.Rahman, 2004; Culley, 1990; Zaman, 1973).

Keeping in view the religiosity measurement, religiosity is the quality of being religious, piety or devoutness is religiosity. Sociologically this term used to refer to the numerous aspects of religious activity, dedication, and belief or religious doctrine (Arinze, 1974). Studying religiosity is very complex and not an easy task as there is no single quality describing whether an individual is religious or as relatively or more religious than another individual. Religiosity is a continuous rather than a discrete variable. Religiosity is not an all or none question but every individual will have a certain degree of it. Religiosity is not a one-dimensional concept but it includes various elements of religion; namely belief, practice, knowledge, experience and the effects of those elements on daily activities (Tellegen, 1999). Religiosity of students who are getting education from Christian Missionary Schools is hypothetically considered minimum with the comparison of those institutes which are established to enrich the religion with religious education (Hamiudin, 1973; Masud-ul-hassan, 1987; Haq, 1977). As religious education is an academic subject giving children and young people an understanding of how beliefs and values affect our lives (Ali. 1959; Ishwari, 1965). Religious Education is the term given to the education that is concerned with the teaching of religion; this includes the practices that influence people’s lives in every time and every place (Arinze, 1974). It involves the forming of every human being to be a true child of God, a perfect man, in other words to be a finished man of character.

Religious education is chiefly concerned with building the sense of Sacred in man, teaching him of where he comes from, why he is here on earth and where he is going. Therefore, it reveals to man what he must know and do about God, here below, in order to attain the sublime end which is God (Lykken, 1929). The categories indicate the ways in which religious education affect society including; Sense of worth, Social sensitivity, Appreciation of the universe, Discrimination in values, Responsibility and accountability, Co-operative fellowship, Quest for truth and realization of values, Integration of experiences into working philosophy of life, Appreciation of historical continuity, Participation in group celebration (Chave, 1947; Elizabeth, 2010; Jafar & kamal, 1978).

Method

The method of this research is qualitative and specifically descriptive, analytical and judgmental (Gay, 2003; Bowden, 2009; John,1984). This qualitative research is based on experimental approach as the experimental method is the only method of research that can truly test hypotheses concerning cause-and-effect relationships. It represents the most valid approach to the solution of educational problems, both practical and theoretical, and to the advancement of education as a science. (Singer, 2001; Alles, 2007; Caps, 1995; Nadhar, 1996) This approach is applied while dealing with the design, method and procedure of the case study.

Conceptual Framework

The religiosity measure is developed in an attempt to evaluate the impact of religion on the respondents' daily, secular life as well as to determine the extent of individual participation in ritual practices. The emphasis is on one's cognitive orientation concerning a transcendent reality (Happenstall, 1951; Kirk & George, 1959; Hefner, 1973; Rahman, 2004). The measure is intended to be applicable to religiosity in general. No particular religious affiliation or denominational creed is assumed. Five dimensions of religiosity i.e. ritual, consequential, ideological, experimental, and intellectual are discussed mainly in this research. To measure religiosity from the population of Christian missionary and Islamic Schools, the researcher has conducted survey by using questions with specific objectives i.e. doctrines/beliefs, worship/practices and behavior/manners.

In doctrines/ the questions asked about the conscious feelings of affiliation with Allah, the presence of angels, its effect on the lives and the memorization of the queries about the day of Judgment. In worships/practices the questions asked about the pillars of Islam specifically prayers, fasting, *sadaqat*, *nawafil*, and recitation of Quran by highlighting its recitation rules (*Tajweed*) and understanding during recitation.

In behavior/manners the questions asked about the social interaction, reaction from the people of society. It also deals with the internal behavior which can express a person's inclination or declination towards Islam. In addition to this the question about the purpose of the life of every individual is also included.

Profile of Population

St Mary's Cambridge School (www.smcsedu.com), St. Paul Cambridge High School, St Patrick's High School, Saint Teresa (www.st-teresahs.org) and the Presentation Convent High School are the missionary schools located in Rawalpindi and Islamabad; the cities of Pakistan are taken as the population related to Christian Missionary Schools. The Minhajul Qur'an schools, Dar-e-Arqam

Schools(dar-e-arqam.org.pk), International Islamic Grammar School (www.iigs.edu.pk), Olives School (www.olives.edu.pk) and AIMS Education System (aims.net.pk) located in Rawalpindi and Islamabad are taken as the population of Islamic Schools.

Sample of the study

The sample of the study was 90 students and 10 teachers from two schools i.e. The presentation Convent High School and Aims education System in Rawalpindi and Islamabad-whereas 45 young boys and 45 young girls from each school. The teachers were randomly selected of different subjects including Islamic studies. The sampling frame is given below to illustrate further details of the sample.

Table 1

Profile and Sample

Sr.#	Aspects	Population	Sampling	Strength from each Selected school
1	Missionary Schools in Rawalpindi and Islamabad	10	2	
2	Christian Missionary schools	5	1	
3	Islam Faith Schools	5	1	
4	Christian Missionary School Students:	Total Strength	Selecting	
	Teachers:	<u>2000</u>	45	45+5= 50
		<u>70</u>	5	
5	Islamic School Students:	Total Strength		
	Teachers:	<u>1500</u>	45	45+5= 50
		<u>122</u>	5	Grand Total= 100

Attitude Scale

The "Attitude Scale" towards religiosity developed by researcher. The questionnaire was designed keeping in view the related literature and focused general and specific objectives. (Al,Attas, 2011; Saleem, 2009; Abdullah & Muhammad, 1990; Bouchard, 1999; Clive, 2010). The questionnaire has fifty items and three subscales (rituals, dogmas, manners) with 20, 20 and 10 respectively.

Following is a brief explanation of the dimensions describing the religiosity term:

Experimental dimension: It is concerned with any feelings or sensations related to the communication with the divine essence that the individual has been saved or cured from a certain disease or a feeling of a relationship with the sacred.

Ritual dimension: It includes religious practices such as worship, prayer, and participation in certain sacraments.

Ideological dimension: It refers to the content and scope of beliefs to which member of any religious group is expected to adhere.

Intellectual dimension: It includes the person's knowledge about the beliefs of his religion and the groups' religion as well as the sacred scriptures.

Consequential dimension: It includes how much religion, expressed in terms of: religious beliefs, practices, religious beliefs, practices, and experiences, affects the individual's behavior in any context especially the non-religious context.

Analyzing Data through Table Presentation: Reliability of the used instrument was determined through basic statistics rule "Percentage" and for that purpose; tables are utilized for presentation of percentage of analyzed data.

Results

Table 2

Ideological Dimension

Questions	Always		Seldom		Never	
	Missionary School	Islam Faith School	Missionary School	Islamic School	Missionary School	Islam Faith School
Do you feel proud to be a Muslim?	100%	100%	0%	0%	0 %	0%
Do you believe that your religion is 100% accurate religion?	100%	96%	0%	4%	0 %	0%
Do you love Allah?	100%	100%	0%	0%	0 %	0%
Do you think that Allah loves you?	71 %	84%	20%	16%	9 %	0%
Do you like charity work?	58 %	51%	27%	45%	16%	4%
Do you like to marry the religious male/female?	51%	71%	38 %	22%	11%	7%
Do you have aim of your life to worship Allah?	98 %	100%	2 %	0%	0%	0%

Table 3

Experimental Dimension

Questions	Always		Seldom		Never	
	Missionary School	Islam Faith School	Missionary School	Islam Faith School	Missionary School	Islam Faith School
Do you think that your religion influences everything you do?	42%	56%	51%	35%	7%	9%
Do you believe that some	80%	64%	18%	36%	2%	0%

angles hired for your protection?						
Do you feel satisfaction after prayers?	89%	87%	0%	0%	11%	13%
Do you like sharing things?	64 %	60%	36%	36%	0%	4%
Do you prefer yourself on others in every matter?	11%	18%	45%	62%	44%	20%
Do you forgive others for committing mistake?	58 %	47%	33%	41%	9%	12%
Do you forgive others for the sake of Allah S.B.T?	58 %	71%	33%	20%	9%	9%
Do you attain satisfaction by taking revenge?	2 %	29%	47%	36%	51%	35%
Do you like veil?	49%	47%	0%	0%	51%	53%
Do you like the girls wearing <i>hajib</i> ?	56%	82%	0%	0%	44%	12%
Do you like your brother being religious?	84%	64%	13%	20%	3%	12%
Do you like the religious persons?	80%	58%	18%	38%	2%	4%

Table 4
Ritualistic Dimension

Questions	Always		Seldom		Never	
	Missionary School	Islam Faith School	Missionary School	Islam Faith School	Missionary School	Islam Faith School
Do you offer prayer five times a day regularly?	27%	22%	73%	70%	0%	8%
Do you offer prayer just <i>Namaz e juma</i> ?	42%	20%	0%	0%	58%	80%
Do you pray only when you are in trouble?	27%	14%	31%	43%	42%	43%
Do you observe fasts of <i>Ramazan</i> as an obligation?	82%	78%	16%	11%	2%	11%
Do you observe <i>Nawafil</i> fasts?	7%	14%	49%	50%	44%	36%
Do you recite Holy Quran daily?	29%	40%	64%	58%	7%	2%
Do you pay <i>Sadaqa</i> on weekly basis?	22%	16%	56%	51%	22%	33%
Do you follow the " <i>Sunnat</i> " of Prophet Muhammad	18%	18%	76%	71%	7%	11%

SAW in daily routine?

Do you practice "Masnoon Dua" while you are going outside of your home?	42%	16%	42%	57%	16%	27%
Do you practice "Masnoon Dua" while you are sleeping?	53%	31%	31%	49%	16%	20%
Do you carry Dopatta on your head while you are outside of your home?	62%	35%	22%	35%	16%	30%
Do you like for your sister to wear Hajab, when they are outside of home?	49%	91%	40%	9%	11%	0%

Table 5*Consequential Dimension*

Questions	Always		Seldom		Never	
	Missionary School	Islam Faith School	Missionary School	Islam Faith School	Missionary School	Islam Faith School
Do you encourage others to offer prayers?	53%	29%	36%	55%	11%	16%
Have you ever joined any Islamic institute for understanding Quran?	60%	68%	0%	0%	40%	32%
Do you have any plan for future to join any Islamic institute for understanding Quran?	49%	62%	0%	0%	51%	38%
Do you practice of Masnoon Dudas daily?	22%	11%	56%	65%	22%	24%
Do you like to watch movies?	47%	73%	44%	18%	9%	9%
Do you fond of listen songs?	47%	31%	44%	56%	9%	13%
Do you visit Islamic websites via internet?	24%	16%	64%	40%	11%	44%
Do you like to upload your update status and pictures on face book?	25%	16%	15%	60%	60%	24%
Do you tell a lie?	2%	9%	94%	80%	4%	11%
Do you cheat others?	0%	9%	40%	58%	60%	33%

Do you remain calm in tense situations?	9%	24%	64%	52%	27%	24%
Do you become aggressive when you dislike any situation?	22%	20%	67%	60%	11%	20%
Do you lose your temper in tense situations?	20%	42%	67%	54%	13%	4%

Table 6
Intellectual Dimension

Questions	Always	Seldom		Never		
	Missionary School	Islam Faith School	Missionary School	Islam Faith School	Missionary School	Islam Faith School
Do you recite Quran with required rules (<i>Tajweed</i>)?	40%	62%	36%	31%	24%	7%
Do you recite Holy Quran with translation?	22%	13%	56%	51%	22%	3%
Do you understand Holy Quran while reciting?	11%	16%	45%	56%	44%	28%
Do you know the translation of “ <i>Masnoon duas</i> ”?	100%	73%	0%	0%	0%	27%
Do you know about the “ <i>Sunnat</i> ” of Prophet Muhammad SAW?	100%	100%	0%	0%	0%	0%

Table 7
Reliability and Validity

Dimension	Cronbach’s Alpha
Ideological Dimension	0.986
Experimental Dimension	0.985
Ritual Dimension	0.978
Intellectual Dimension	0.988
Consequential Dimension	0.987

Discussions and Findings

The purpose of this research is to analyze the religiosity of the students and teachers with the difference of schools and school’s mission statement. It is observed from the results of questionnaires that the students and teachers of “Christian Missionary Schools” are having the more percentage in religiosity with the comparison of “Islam Faith schools” with respect to ideological, ritual and intellectual dimensions. Moreover, again from the results of questionnaires, it is analyzed that the students and teachers of “Christian Missionary Schools” are having same percentage in religiosity with the comparison of “Islam Faith schools” with respect to consequential and experimental dimensions. These findings are in contradiction to the proposed hypothesis of the

research. These findings also reveal that the increase in religiosity depends on the teachers' attitude towards students' religious lives. In addition to this, the religiosity does not only depend on the mission statement and curriculum of the schools. As from the mission statement, it is apparently judged that the religion Islam is more practiced by the students and teachers of Islamic Schools and it could be deficient in Missionary schools. But from this case study it is presented after results that the students and teachers of Christian Missionary Schools are more religious in the specific dimensions.

Conclusion

From this case study it is concluded that the Christian Missionary Schools challenge students to reflect on, consider, analyze, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their response. They also enables students to develop respect and sensitivity to others, in particular those whose faith and beliefs are different from their own. The Parents of Islamic Schools are least concern about the religious affairs in home-considering specifically the school for that very responsibility. The Christian Missionary School promotes their students not to accept the dogmas of religion Islam by default but students questioningly accept the teachings of Islam. The teachers of religious education of Christian missionary school tried to apply their thinking on the matter to the very practical job of teaching religion. It is also concluded that the parents of Islamic Schools are lenient towards the religious teachings as they consider that the institutions are enough for this purpose. In addition to this, some students of Islamic school are not interested to do practice of religion because they take it as compulsion rather selection.

There is a need to do further research on the impact of curricula in the religiosity measurement specifically the institutions with missionary aims. It could be analytical and comparative study. It is also needed to do religiosity measurement among the teachers and staff of the institutions as they are also part of the community around the students' personality development.

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