

The Mediating Role Of Intrinsic And Extrinsic Religious Orientation In The Relationship Between Personality Traits And Psychological Well-Being: Implications For Political Ideology And Societal Cohesion

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ABSTRACT

The current examination analyzed the role of intrinsic and extrinsic religious orientation between personality traits and psychological wellbeing in sample of 690 young (18-25years) {n =466, M= 21.5, SD= 7.2} and old age people (50-70 years) {n = 224, M=58.5, SD = 14.3}. A cross sectional study research design was utilized. Muslim Religious Orientation Scale (MROS; Anwar, et al., 2019), Urdu translated NEO Personality Inventory Revised (NEO-PI-R, Chishti & Kamal, 2002) and Urdu translated Psychological Well -Being Questionnaire (PWB) were used to measure religious orientation, personality traits and psychological well-being. Path analysis through Amos revealed parallel mediation where intrinsic religious orientation and extrinsic religious orientation mediate between personality traits (neuroticism and agreeableness) and sub-construct of psychological wellbeing (autonomy, personal growth and purpose in life). The findings provide insight into how religious orientations and personality factors influence well-being across age groups and contribute to political and social cohesiveness. Implications for policy and future study into the interconnections of religious orientation, psychological well-being, and political ideology are addressed.

Keywords: Religious Orientation, Personality Traits, psychological wellbeing

Introduction

¹Religious orientation refers to the individual presumptions toward Allah, morality, personal and communal spirituality (Rabin and Koenig, 2002). Allport (1954) proposed a model of religious orientation grounded on intrinsic and extrinsic religiosity by combining these two dimensions. According to this model of religiosity, intrinsically oriented person is contented, satisfied and harmonious with religious values and beliefs; has sturdy and meaningful relation with Allah along with potential of spiritual development (Hunter & Merrill, 2013). Moreover, intrinsically orientated individuals lived their religion which centers around Allah and

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transcends the self, correspondingly tends to produce believers who are homeostatic and fanatical (Allport & Ross, 1967; Argyle, 2005).

In contrast, extrinsic religious orientation is based upon utilitarian and instrumental interests. This religious orientation is motivated by the egocentric needs and centered around attainment of some self-serving end. It is a means that indorses security, sociability, solace, entertainment, and provides superiority and social support (Hills et al., 2004). Individuals having extrinsic religious orientation focuses on wish fulfillment, self-interest, and rationalizes their self-justification. Doctrine can be selected for close minded, inflexible, ethnocentric, and dogmatic individuals. Basically, this dogmatic based orientation centers on the self; prevents growth that leads to use and misuse of peripheral and casual religion (Allport & Ross, 1967; Rabin & Koenig, 2002).

However, both internal (intrinsic) and external (extrinsic) religious guidelines have been considered as inspiration, acceptance, and direction. These religious orientations differentiate personalities on the basis of their reasoning, perceptions, and beliefs. For intrinsically oriented person, Allah is absolute power with sacred, inventive, benevolent, and courteous characteristic and perceive death in a positive manner to get afterlife rewards and benefits. In contrast, extrinsic religiosity perceives death as failure, pain, solitude, and viewing Allah as furious (Spilka et al., 1977). Preceding literature found positive correlation among intrinsic religious orientation, life satisfaction, self-regulation, purpose in life, mental and physical health (Wulff, 1997). However, extrinsic religiosity is linked to reward seeking in social relations and most extensively have been observed in Hinduism, Judaism, and Catholicism (Koenig, 2009).

Literature Review

Religiosity is vital for mental health and they are considered to be interconnected (Spilka et al, 2003). Religious orientation is noticeable concept of religiosity, thus the connection among religious orientation and mental-health required elaborated explanation so that accurate knowledge relation between religious orientation and mental health can be attained (Cloninger and Zohar, 2011). Mental and emotional wellness has been characterized as the level of mental adjustment, life fulfillment, satisfaction and mental prosperity. World Health Organization (WHO) portrays wellbeing as a state of complete mental, physical, social success and not just the nonappearance of disease or sickness (WHO, 2001). Empirical evidence revealed that religion is usually examined and measured in relationship to physical and mental health (Koenig,2009) where spirituality and religiosity has positive association with psychological wellbeing (Ismail & Deshmukh ,2012). Furthermore, Psychological wellbeing has been found to be with qualities of wellbeing that may ascend from mystical development, peace, joy; satisfaction and appropriate life purpose (Canda, et al.,2019). Psychological wellbeing modifies the individual's aptitude, helped his/her to be resilient to face life's challenges (Nelson, 2009). Likewise, religion is self-serving secret motives that deliver safety, comfort, friendship, and social support (Ryckman, et al., 2004).

Personality is a person's attribution style of acting, analyzing and experiencing (Schacter, et al., 2009). Personality traits are one of those dynamic constructs, which had a noticeable relation with mental health and religious orientation. Personality characteristics have been repetitively observed as correlates of both religiosity (Emmons & Paloutzian, 2003) and well-being (Gartner, et al., 1991). In 1999, Maltby, examined the personality types related to religious orientation and invent negative association between psychoticism personality traits and religious orientation. Furthermore, he also found positive association among obsessional

personality trait and personal religious orientation. Likewise, in 2003, Maltby and Day explored the link between personality type and religious orientation and discover lower sociotype association with inner and central devoutness (intrinsic religious orientation) and higher sociotype link with outer devoutness (extrinsic religious orientation).

The Big Five, or Five Factor personality nomenclature, was also generally employed to find the link between religiosity and personality traits (John et al., 1999; McGrae & Costa, 1997). With reference to Big Five personality traits, the meta-analytic studies have been identified association of personality traits with religiosity and well-being (Francis et al., 2000), such as conscientiousness, extraversion and agreeableness deliberately connected to religiosity. Likewise, Deneve and Cooper (1998) meta-analytical examination found negative association between neuroticism, happiness and life contentment and positive connection between extraversion, agreeableness, life satisfaction and happiness.

Preceding literature found the predicted negative link between religiosity and extraversion and presented conflicting outcomes; such as Siegman in 1963, found extraversion-introversion as dynamic foundation of religious behavior in peoples, but direction of association varied across gender, and with spiritual affiliation between Protestant and Jewish contestants. Likewise, Francis in 1992 conducted considerable study on religious practice on small Christian sample and found men scored low on extraversion as compared to women. On the contrary Nauss in 1973 found positive link among religiosity and extraversion as clergy and clergy trainees seemed to more incline to extraversion. Still, numerous additional revisions (Argyle & Hills, 2000; Taylor & MacDonald, 1999) have unsuccessful to find out any considerable link between extraversion and religiosity.

With reference to neuroticism dimension, there are different theoretical approaches that identify the link between neuroticism and religiosity. As mentioned above, more religious people have affiliation with obsessional neurosis, which predict that religious individual score high on neurotic dimension as compared to non-religious individuals (Freud, 1907). Likewise, James' in 1902 found high psychological distress among extremely religious individuals. However, contrary to this Jung (1933, 1952) proposed religiousness as retroactive factor that promote psychological well-being. Similarly, Prak (2005) claimed mild religious experiences as source of happiness instead of mental disturbance. Furthermore, the link between neurotic personality trait and questor examined by Walker and Gorsuch in 2002. They concluded that questor characteristic of exploration, openness to change ecumenism and universality increased one's tendency to forgive others, which correlate negatively with neuroticism. Correspondingly, Taylor and MacDonald (1999), conducted research on Canadian students (sample = above 1100), reported religious affiliated group and from that more specifically women scored high on Big-5 dimension of neuroticism. Same as above, study conducted in India by Singh and Gupta (1996) found positive link between neuroticism and religious ethics. In relation with political orientation and religiosity, three dimensions (agreeableness, Openness, Conscientiousness) of Big five factor inventory found to be significantly correlate with religious and political orientation (McCullough, et al., 2003).

With reference of Big five personality traits and religious orientation, in contrast to mature religiosity, existing meta-analytical (Saroglou, 2002) study identified a link between extrinsic religiosity and high levels of neuroticism that was related to emotional stability. Later, in 2008 Saroglou and Muñoz-García wrote a paper on relationship of personality traits and religiosity by concentrating on their preceding research which concluded that religious and non-religious people responded differently to extraversion charged stressful situations (neuroticism), orderliness, responsibility and self-control (conscientiousness), uniqueness

(openness to experience), relation and agreement with others (agreeableness) and extraversion (enjoy company and social interaction). Furthermore, Kosek (1999) also found positive association between intrinsic religiosity and conscientiousness and agreeableness dimension of Big five personality traits. In addition of it, longitudinal study (McCullough, et al., 2003) on the sample of 492 adolescents (12-18 years) found high level of conscientiousness in religious adolescents. In addition, the result of this longitudinal study found high religiousness in emotionally unstable individual. This study has important implications for understanding the relationships between personal beliefs, well-being, and political ideology in Pakistan. Given Pakistan's strongly ingrained religious beliefs, investigating intrinsic and extrinsic religious orientations demonstrates how various kinds of religious expression impact political attitudes, voting patterns, and policy support. Personality qualities like agreeableness and neuroticism, mediated by religious orientation, determine psychological well-being and influence people's alignment with policies that promote communal cohesiveness, moral responsibility, or social justice all of which are important issues in Pakistan's political environment.

In connection with the previously mentioned literature review, the current investigation hypothesized:

H1: Intrinsic religious orientation will positively predict the openness to experience, Conscientiousness, agreeableness and negatively predict the extraversion and neuroticism.

H2: Extrinsic religious orientation will negatively predict the openness to experience, conscientiousness, agreeableness and positively predict the extraversion and neuroticism.

H3: The link between neuroticism and autonomy will be mediated by intrinsic religious orientation.

H4: The link between neuroticism and personal growth will be mediated by intrinsic religious orientation.

H5: The link between neuroticism and life purpose will be mediated by intrinsic religious orientation.

H6: Extrinsic religious orientation will mediate the relationship between neuroticism and personal growth.

H7: The link between neuroticism and personal growth will be mediated by intrinsic religious orientation.

H8: The link between agreeability and personal growth will be mediated by intrinsic religious orientation.

H9: The link between agreeability and life purpose will be mediated by intrinsic religious orientation.

Method

Sample

The study sample consisted of participants (N=690), which was further categorized into male (n=370) and female (n=320). Age of participants were divided in to two age groups, young age (18-25 years old, M= 21.5, SD= 2.12) and old age (50-70, M= 57.3, SD= 1.31) years old and above) Information was gathered through purposive convenient sampling technique from district Sargodha, Khoushab and Faisalabad and from other urban and ruler areas of Punjab. Education of participants was categorized in to three levels such as Intermediate, Graduation, Master and M-Phil. Participants that were included prior phases (exploring phenomenology and pilot study) were excluded.

Instruments

All of the instruments employed in this study were psychometrically sound self-report Likert scales in Urdu. The following are some of the most subtle points:

Muslim Religious Orientation Scale (MROS)

Indigenously designed, self-constructed Muslim Religious Orientation Scale (MROS) was used to measure the three aspects of religious orientation i.e., Extrinsic Religious Orientation, Quest Religious Orientation and Intrinsic Religious Orientation. MROS measure 22 items on five-point likert scale, varying from 0= total disagreement to, 4= complete acceptance. MROS has total .90 cronbach Alpha and .94, .74 and .60 Cronbach Alpha for extrinsic, quest and intrinsic sub-scales respectively

Psychological Well -Being Questionnaire (PWB)

The psychological well-being scale built by Carol Ryff in (1995) was designed to assess the participants' psychological well-being, comprised of 54 items, consisted of 6 subscales named as Environmental Mastery, Positive Relations with Others, Self-Acceptance, Autonomy, Personal Growth and Purpose in Life. Estimated Cronbach's alpha for six well-being dimensions was .71, .82, .68, .78, .79 & .71 for Personal growth, Purpose in Life, Environmental mastery, Positive relations with others, Self-acceptance and Autonomy, respectively. Urdu translated version of PWS was used (Malik, 2010). In current study, three sub-scales autonomy, personal growth and purpose in life were used with alpha reliabilities of .64, .60, .62 respectively.

NEO Personality Inventory Revised (NEO-PI-R)

NEO-PI-R is widely used valid tool of personality, introduced by Costa and McCare in 1992. In current study NEO-PI-R, 60 items version (Urdu translation, Chishti & Kamal, 2002) has been used. NEO-PI-R encompasses five distinctive spheres of personality categorized as Openness to experience (O), Conscientiousness (C), Extraversion (E), Agreeableness (A) and Neuroticism (N). Five domains internal consistencies reported in the manual were: O = .80, C = .83, E = .79, A = .75 & N = .79. For present study alpha reliability for O = .83, C = .78, E = .70, A = .83 & N = .81.

Procedure.

Purposive convenient sampling procedure was used for the gathering of present study data. Different venue (Home, Collages, Universities, Masjid) was independently approached for collection of data after taking permission of relevant authority. Respondents were instructed about study objective and assured to maintain their confidentiality. Questionnaires along with inform consent and demographic sheet were handed over participants and total time for testing was 30 mins.

Results

IBM SPSS was used to calculate descriptive statistics, reliability alpha coefficients, and Pearson's correlation coefficients, while Amos 20.0 was used to conduct path analysis for investigating the mediating effect of internal and extrinsic religious orientation between personality traits as well as psychological wellness. Age of participants were divided in to two age groups, young age (18-25 years old, M= 21.5, SD= 2.12) and old age (50-70, M= 57.3, SD= 1.31) years old and above).

Table 1 Descriptive Statistics and Alpha Reliabilities for all study variables (N = 690).

Scales	k	M	SD	a	Range		Skewness
					Potential	Actual	
MROS	22	44.12	13.7	.90	0-4	.56-1.0	-.33
ERO	10	13.30	5.97	.87	0-4	.56-1.0	.36
IRO	6	13.72	5.88	.71	0-4	.56-1.0	-.58
QRO	6	17.04	4.74	.73	0-4	.60-1.0	-.31
PWB	27	56.10	9.83	.87	1-6	.37-1.2	-.34
PGR	9	21.44	5.12	.60	1-6	.50-1.2	-.41
AUT	9	13.44	3.51	.64	1-6	.51-1.2	-.12
PUR	9	21.18	2.75	.62	1-6	.53-1.2	-.13
NEO	60	38.01	19.9	.90	0-4	.29-1.1	.39
NEU	13	10.64	6.84	.81	0-4	.31-1.1	.32
OPN	11	18.47	12.7	.83	0-4	.30-1.1	.38
EXT	12	7.52	3.86	.70	0-4	.33-1.1	.45
CON	13	18.41	15.09	.78	0-4	.34-1.1	.23
AGR	11	17.36	5.22	.83	0-4	.30-1.1	.30

Note 1. MROS = Muslim religious orientation scale; ERO = extrinsic religious orientation; IRO = intrinsic religious orientation; QRO =quest religious orientation; PWB = psychological well-being; PGR = Personal Growth; AUT = autonomy; PUR =purpose in life; NEO = NEO-personality inventory revised; NEU = neuroticism; OPN = openness to experience; EXT= extraversion; CON = conscientiousness; AGR =agreeableness.

Note 2. S.E is .093 for all the instruments.

As show in Table 1, all measures affirmed a vivid level of inner consistency.

Table 2 Correlation Matrix for All the Variables Used in the Study (N=690)

Scal es	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	-	.64**	.53**	.62*	.54*	.41*	.38**	-	.32*	.26*	.37**	.19**	.37*	.35**
2		-	.54**	.06	.12*	.29*	.10*	.25**	.56*	.57*	.08	.36**	-.06	-.07
3			-	.24**	.56*	.47*	.26*	.41**	.49*	.41*	.16**	.30**	.16*	.12**
4				-	.50*	.33*	.31*	.32**	.09*	-.02	.44**	-.03	.40*	.65**
5					-	.53*	.49*	.46**	.25*	.19*	.38**	.15**	.35*	.27**
6						-	.32*	.30**	.30*	.31*	.28**	.19**	.28*	.23**
7							-	.34**	.18*	.19*	.18**	.17**	.15*	.24**
8								-	.25*	.19*	.22**	.15*	.18*	.16*
9									-	.84*	.06	.69**	-.07	-.08
10										-	.03	.57*	-.05	-.04
11											-	.01	.83*	.39**
12												-	.01	-.04
13													-	.40**
14														-

Note.1 = Muslim religious orientation scale; 2 = extrinsic religious orientation; 3 = intrinsic religious orientation; 4 = quest religious orientation; 5 = psychological well-being; 6 = Personal Growth; 7 = autonomy; 8 =purpose in life; 9 = NEO- personality inventory revised; 10 = neuroticism; 11 = openness to experience; 12= extraversion; 13 = conscientiousness; 14 =agreeableness.

*p < .05. **p < .01.

The similarities between all of the constructs were in the predicted directions, as seen in Table

Model of Psychological Wellbeing.

The structural model demonstrates the mediating role of intrinsic religious orientation and extrinsic religious orientation between personality traits (neuroticism and agreeableness) and sub-construct of psychological wellbeing (autonomy, personal growth and purpose in life). More specifically, it proposes parallel mediation where neuroticism and agreeableness lead toward autonomy, personal growth and purpose in life.

Table 3 Model Fit Indices for Psychological Wellbeing (N = 560).

Model	χ^2	df	Fit Indices					
			GFI	AGFI	CFI	NFI	RMSEA	St. RMR
	16.3	10	.99	.98	.99	.97	.03	.01

Model of psychological wellbeing shows parallel mediation where intrinsic religious orientation and extrinsic religious orientation mediate between personality traits (neuroticism and agreeableness) and sub-construct of psychological wellbeing (autonomy, personal growth and purpose in life).

Fit indices show that the model has an excellent fit to the data, with a non-significant chi square value (2 (10) =16.3, p =.08). Other data fit metrics are likewise indicative of strong fit because they all above the .95 cutoff criterion (CFI =.99, GFI =.99, AGFI =.98, NFI =.97). The proposed model's fit is further confirmed by an RMSEA value of .04 (pclose =.89, LL =.01 – UL =.56) and a standardized RMR value of .01. As a result, the proposed parallel mediation model is supported. Table 4 summarizes the direct and indirect effects.

Figure1 Mediation Model of Psychological Wellbeing

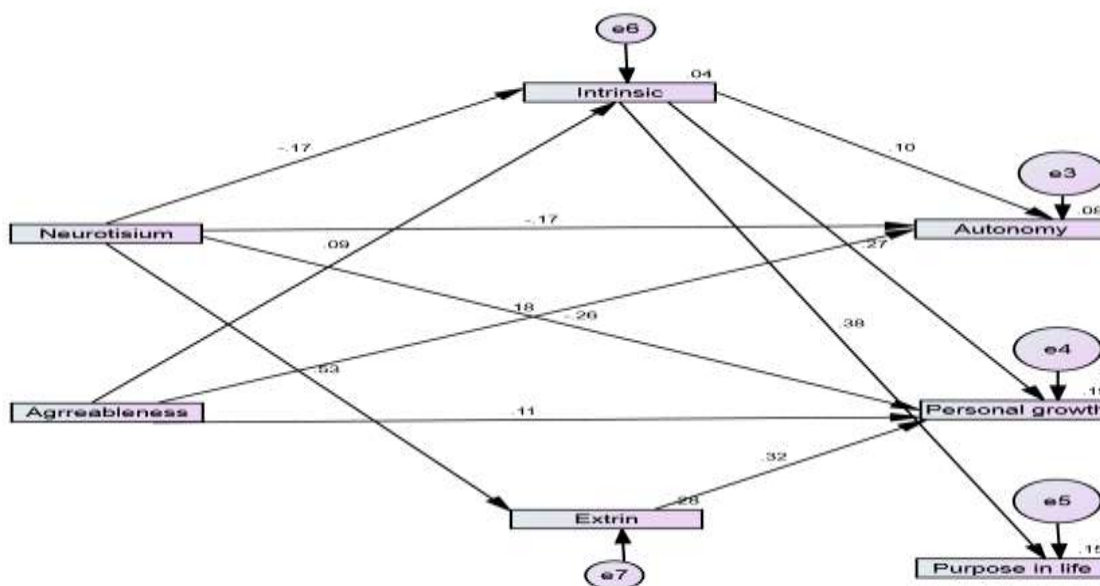


Figure 1 shows the proposed psychological wellbeing parallel mediation model. Along the pathways, standardized coefficients are also presented. The rectangles of endogenous variables reflect multiple squared correlations. In the model just significant paths from controls are incorporated.

Table 4 Standardized Path Coefficients for Direct and Indirect Effects

Paths	β	CI 95 %		p
		LL	UL	
Intrinsic religious orientation \rightarrow Agreeableness	.09	-.00	.18	.05
Intrinsic religious orientation \rightarrow Neurotism	-.16	-.23	-.09	.002
Extrinsic religious orientation \rightarrow Neurotism	.53	.47	.58	.001
Autonomy \rightarrow Neurotism	-.71	-.25	-.10	.001
Personal Growth \rightarrow Neurotism	-.26	-.34	-.19	.000
Personal Growth \rightarrow Intrinsic religious orientation	.27	.09	.43	.004
Autonomy \rightarrow Intrinsic religious orientation	.10	.03	.18	.009
Purpose in life \rightarrow Intrinsic religious orientation	.39	.18	.56	.002
Personal Growth \rightarrow Extrinsic religious orientation	.32	-.01	.53	.05
Autonomy \rightarrow Agreeableness	.18	.11	.25	.001
Personal Growth \rightarrow Agreeableness	.11	.04	.19	.004
Neurotism \rightarrow Intrinsic religious orientation \rightarrow Autonomy	-.01	-.02	-.00	.005
Neurotism \rightarrow Intrinsic religious orientation \rightarrow Personal Growth	-.06	-.12	-.02	.002
Neurotism \rightarrow Intrinsic religious orientation \rightarrow Purpose in life	-.08	-.19	-.02	.001
Agreeableness \rightarrow Intrinsic religious orientation \rightarrow Autonomy	.01	.00	.02	.002
Agreeableness \rightarrow Intrinsic religious orientation \rightarrow Personal Growth	.04	.01	.13	.002
Agreeableness \rightarrow Intrinsic religious orientation \rightarrow Purpose in life	.05	.01	.16	.002
Neurotism \rightarrow Extrinsic religious orientation \rightarrow Personal Growth	.21	.01	.45	.001

The standardized coefficients for direct and indirect effects, as well as biased adjusted 95 percent bootstrap confidence intervals and p values, are shown in Table 4. Results in Table, depict neuroticism is significant negative and intrinsic religious orientation is significant positive predictor of autonomy. Both of these variables explained 8% variance in autonomy $\{R^2=.08, p = .001 (LL = .05 - UL = .13)\}$. Results also suggest neuroticism is significant negative and intrinsic religious orientation is significant positive predictor of Personal growth. Both of these variables explained 19% variance in Personal growth $\{R^2=.19, p = .001 (LL = .08 - UL = .34)\}$. Result of table further depicted the net effect of neuroticism and intrinsic religious orientation on purpose in life. Both of these variables explained 15% variance in purpose in life $\{R^2=.14, p = .001 (LL = .03 - UL = .31)\}$. The net combined mediational effect of intrinsic religious orientation on autonomy, purpose in life and personal growth is $\{R^2=.04, p = .004 (LL = .01 - UL = .06)\}$. Moreover, the net combined mediational effect of extrinsic religious orientation on personal growth is $\{R^2=.28, p = .001 (LL = .22 - UL = .33)\}$.

Discussion

The study's main goal was to investigate the influence of intrinsic religious orientation and extrinsic religious orientation in moderating the relationship between personality characteristics (neuroticism and agreeableness) and a psychological wellbeing sub-construct (personal growth, autonomy and purpose in life). By conceptualizing the two-fold model of religious orientation (Gordon Allport & Michael Ross, 1967), mediating function of intrinsic and extrinsic religious orientation was proposed. The fundamental objective of whole examination was also to explore the connection among the five-factor framework of personality and sub-construct of psychological well-being with mediating impact of religious direction (intrinsic and extrinsic) and findings of study were also consistent with the findings of earlier investigations, concluding neuroticism as negatively linked with psychological well-being and agreeableness was positively connected with psychological well-being. Comparative outcomes were also supported by the previous literature (Cheng & Furnham, 2003; Mazidi & Ostovar, 2006; Khanzade, Moltafet & Sadati, 2007).

Allport and Ross (1967) have foreseen two essential profound inspirations: inborn and outward. Characteristically arranged people (intrinsic) were characterized as totally committed toward their heavenly feelings and that spirituality was clear in each piece of their lifecycle. Of course, those with an outward extraneous direction used religion for their own social and monetary prosperity (Allport and Ross, 1967). This distinction between religious directions is supposed to be linked with disposition attributes, and these distinctions affect contentment and life satisfaction. For instance, Saroglou (2002) carried out Meta-analytical study, utilizing the five-factor framework of personality as a structure, and realized that overall religiosity was strongly linked with conscientiousness and agreeableness. He likewise proposed that Intrinsic religiousness was linked with low neuroticism, low agreeableness and low openness, while extraneous religiousness was identified with high neuroticism. Similarly, previous researches, for example, Maltby (1999) and Mazumdar and Mazumdar (2004) upheld our examination outcomes and confirmed that Neurotic tendencies and negative emotionality were contrarily identified with inherent religious direction. Former researchers, for example, Francis and Wilcox (2000); Maltby and Day (2003) and Mazidi and Ostovar (2006) also confirmed present study outcomes and concluded that religious orientation was linked with prosperity and joy.

In connection of it, Earlier literature demonstrated that a person having high extraversion tendencies as well as low neurotic tendencies will in general display superfluous joy (Furnham & Cheng, 2000; Khanzadeh et al., 2007). Religion dimensions have also been discovered as the indicators of satisfaction (Moltafet et al., 2010). For example, studies have shown that people contrast in their spiritual direction and that these distinctions are identified with diversities in behavior, bliss, religious experience and spiritual and unspiritual dispositions (Hunsberger & Jackson, 2005; Maltby & Day, 2003). As it was referenced before, current study consolidated all examination factors composed and connected them to decide the connection between personality qualities and psychological well-being with mediation role of religious orientation.

Along with these lines, our present findings could be viewed as one of the most significant contributions of this investigation. The model connected in this investigation has some significant ramifications for future looks into, particularly aiming to explore on religiosity. Our finding that religious orientation plays a significant role in the relationship between dispositional characteristics (the big five) and psychological well-being has illuminated the concept of this link. Furthermore, the study discovered that a person's happiness is impacted in some way by his or her religious beliefs. Those who had an inherent religious orientation were happier than those who had an extrinsic religious direction. Outcomes of this investigation were restricted to populace in which exploration test was chosen. In this way, speculation of present discoveries to different gatherings, in Pakistan, or people in different

nations isn't prescribed. More in-depth research is needed to see if this paradigm can be applied to societal situations other than those with an Islamic foundation. This intersectional method aids in determining how specific personality-religion combinations lead to well-being, which in turn influences political inclinations. Furthermore, understanding the significance of religious orientation in well-being and political convictions might help to establish inclusive policies that appeal to both intrinsic and extrinsic religious orientations, encouraging community cohesiveness. Understanding these dynamics is critical for Pakistan's young, who make up a substantial portion of the research sample, as it will guide future leaders and policymakers in bridging generational divisions and building togetherness. Overall, this study provides a complete understanding of how religious beliefs and personality traits influence political ideology and societal harmony in Pakistan, leading policies that improve both mental health and social cohesion.

Conclusion

According to the findings of the study, intrinsic religious orientation is a positive predictor of openness to experience, conscientiousness, and agreeableness, and a negative predictor of extraversion and neuroticism. Findings of study also revealed parallel mediation where intrinsic religious orientation mediate the relation between personality traits (neuroticism and agreeableness) and sub-construct of psychological wellbeing (autonomy, personal growth and purpose in life) and extrinsic religious orientation only mediate the relation among neuroticism and personal growth. The study found that intrinsic religious orientation predicts openness, conscientiousness, and agreeableness, which are attributes associated with social cohesiveness and community-oriented political ideologies. Intrinsic orientation also mediates the association between neuroticism, agreeableness, and well-being dimensions such as autonomy and purpose, implying a link to political frameworks that emphasize self-empowerment and civic involvement. Extrinsic religious orientation, on the other hand, simply serves as a bridge between neuroticism and personal development, perhaps correlating with more individualistic political views. These findings imply that inherent religious beliefs may promote social unity and stability, but extrinsic orientations may facilitate diverse political activity. This provides insights into Pakistani strategies that promote both mental health and societal cohesiveness.

Implications

Our results yield some important implications for the field of health, social and educational psychology. This study presents a sound source of information for Muslims to modify their religious belief as it is assumed that religious orientation affects our overall mental health, behavior and thinking. As a whole, the current study provides an opportunity for conceptualizing participant's issues regarding fruitful character improvement. Moreover, current research findings would help the educator, parents and counsellors in the identification of the dimension of religious orientation and would aid the person to constructively linked these constructs to their personality development. Current findings distinctively proficiently helped in emotional wellness and to think about the role of religious orientation in clinical practice (Chirban, 2001). Accepting the contribution of spiritual aspects in psychic health can increase the usefulness of interventions.

Limitations and Suggestions

Current study lacks mass generalizability as it was purely indigenous study on Pakistani Muslim sample; therefore, forthcoming cross-cultural investigations might support study results to be more comprehensive. Similarly, there are various Islamic sects in Pakistan, each with its own set of beliefs and values. However, individuals from diverse sects were not given equal representation in the current study, which may limit the generalizability of the findings.

In future research, it is recommended that a sample be chosen from all of Pakistan's major Islamic sects (e.g., ahle-tashi, ahle-sunnat, and ahle-hadis). In current study demographic variables such as medical disease, marital status, educational level has not completely controlled throughout the collection of data which can function as a confounding variable. Therefore, future researchers should take measures to control these variables; to make findings more valid and reliable. The current research was carried out conducted on young adults and older people of Pakistan, ignoring the middle age group and children. So future investigation should utilize a longitudinal research plan with a mix method approach for more comprehensive results.

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