



OPEN ACCESS

Al-Azva الإضاء

ISSN 1995-7904 ; E 2415-0444

Volume 41, Issue, 65, 2026

www.aladwajournal.com

Mapping Religiosity: Theological, Psychological, and Sociological Insights

Anum Gul

Research Scholar, Department of Islamic Studies
Fatima Jinnah Women University, Rawalpindi, Pakistan

Shahzadi Pakeeza

Chairperson, Department of Islamic Studies
Fatima Jinnah Women University, Rawalpindi, Pakistan

Abstract

KEYWORDS

Religiosity, Religious Dimensions, Faith and Practice, Cognitive and Behavioral Aspects, Religious Experience, Moral Development, Social Cohesion



Date of Publication:
18-04-2026



This research analyzes the complex character of religion, highlighting its cognitive, behavioral, experiential, intellectual, and consequential elements within individual and community life. Drawing upon multidisciplinary approaches from theology, psychology, and sociology, it investigates how religion appears via belief, ritual, knowledge, and moral action, impacting both personal ethics and social harmony. The research demonstrates how religiosity promotes tolerance, moral decision-making, and community cohesiveness across major world faiths, including Islam, Christianity, and Hinduism. It also investigates the impact of religious education, interfaith interaction, and technological globalization in altering modern forms of faith. Findings demonstrate that strong religion produces compassion, moral clarity, and resilience, whereas its absence contributes to ethical uncertainty and social disintegration. The research concludes that religiosity, when anchored in knowledge and moderation, not only increases individual spirituality but also supports societal order and cross-cultural understanding in an increasingly globalized society.

Introduction:

In general, religiosity refers to the visible concrete ways in which individuals or groups demonstrate various aspects of religion. Since the development of the five elements of religiosity (belief, action, knowledge, experience, and outcomes, multiple explanations and tests of the notion have emerged from the Christian tradition. Several ideas and metrics of Muslim religiosity have also emerged. This guideline included five elements cognitive, thought, public behavior, private life, and religious experience. This approach is called the Centrality of Religion Scale (CRS).¹.

The theological (or philosophical) dimension refers to religions' attempt to formalize worldview conceptions and build logical systems of meaning. Religions all throughout the world have long and sophisticated intellectual traditions; in Western culture, examples include Ibn Sina's philosophical writings and the Catholic Church's Catechisms. Systems of religion must make meaning in order to make sense of the universe, which necessarily results in a logical and structural process.².

1.1 Core Beliefs and Faith in Religious Doctrines

Idea of religiosity, it was assumed that people who were very religious would also be highly moderate. This indicates that a person who is somewhat religious (high in religious tolerance, national dedication, and accepting local culture) is supported by their religious intellectuality, ideology, public and private practices, and religious experiences. On the other hand, it was a thought that having a high level of religious intellectualism, ideology, private practice, and religious experience would avoid religious intolerance, low levels of national commitment, and low levels of acceptance of local culture.

Religiosity is an important indicator of tolerant behavior, as tolerance is characterized as religious moderation. It was anticipated that religion had a positive and considerable impact on religious moderation (or tolerance). It is also believed that religious practices, as one of the characteristics of religiosity, predict religious concord or moderation.³ Faith is an essential factor in assessing a person's belief. As stated in Quran by Allah (عزوجل):

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ⁴
 "As to those who reject Faith: It is the same to them Whether thou warn them Or do not warn them; They will not believe."⁵

The term *kafara* and its derivatives imply not merely ignorance or a mistaken conception of faith, but a deliberate rejection of truth. This verse highlights those who, despite being exposed to guidance, consciously refuse it. Such rejection is not due to the absence of divine mercy, but

because their persistent denial has caused their spiritual faculties to become hardened and unreceptive. Where there is an earnest desire to seek the truth, Allah's grace and mercy provide guidance; but when truth is deliberately resisted, that guidance no longer penetrates. In this way, the verse underscores both the seriousness of willful denial and the ultimate dependence of human hearts on divine guidance.⁶

1.2 Examples from Major World Religions

It was stated that degree of religiosity across Muslim populations around the globe and how it relates to intolerance (blasphemy), modernism, and knowledge of the Muslim Ummah. He discovered that modernity, particularly the Human Development Index, is unaffected by religiosity. He discovered that religiosity has a favorable impact on intolerance, particularly blasphemy, as numerous academics have confirmed.⁷ It was found that religious activity generally had a mixed effect on tolerance in the Arab world. Those who regularly visit mosques are generally less accepting of other sects than those who do not. Mosque attendance fosters a stronger sense of sectarian identity, which sets followers apart from members of other faiths. At the price of empathy for other denominations, collective worship participation strengthens sectarian ties.

The philosophical schools of Hinduism are diverse and regularly disagree on the nature of the soul (or atman), its relationship to God, and whether God is one or many, personal or impersonal. Religious philosophy and belief can become very complex. Hinduism has a highly diversified history, but even religions that appear to be the same can have internal disputes and disparities on these subjects.⁸

If someone consistently attends Christian church events and holds strong religious beliefs, they are said to have a higher level of Christian religiosity. Christianity promotes pro-social behavior by instilling traditional values and beliefs in its followers. There are three methods for Christianity to affect people's behavior. (1) Religion's belief system validates communal and individual values. (2) it strengthens dedication to these values through its rituals, and (3) it helps to assure the manifestation of ethics in actual behavior through its system of everlasting standards and punishment.⁹

1.3 Ritualistic Dimension (Religious Practices)

The ritual and practical dimension of religion encompasses all aspects of performed religion, including both informal, daily practices (activities with a religious motivation or character) and formal rituals. Christian baptism, Hindu yajna, and Zoroastrian navjote ceremonies are some

examples of ceremony. This dimension includes various disciplines, including meditation, yoga, and prayers, that may not be tightly regimented but nevertheless comprise a regular routine.¹⁰

1.3.1 Worship, Prayers, Fasting, and Other Rituals (Private Religiosity)

This component includes worship as well as certain religious activities that are frequently requested of adherents of all religions, such as fasting, prayers, participation in religious ceremonies, etc. According to Durkheim, rituals serve the primary social purpose of maintaining individuals' sense of group membership. Because of the emotional release, a person who performs the rituals feels considerably more at ease and, more importantly, is able to carry out their social obligations more successfully. Allah (عزوجل) says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ¹¹

And be steadfast in prayer: Give Zakat, And bow down your heads
With those who bow down (in worship).¹²

This command is directed initially towards the People of the Book, but its meaning is universal. The verse highlights three essential aspects of worship: establishing regular prayer as a sign of devotion to Allah, giving zakah as an act of social justice and compassion, and engaging in collective worship. The phrase “bow with those who bow” points to the communal spirit of Islamic rituals. While bowing was already a feature of Jewish worship, the Qur'an reaffirms it as a symbol of humility before Allah and expands its scope by emphasizing unity and participation within a believing community. Thus, the verse integrates personal devotion with social responsibility, illustrating how private religiosity strengthens both the individual's faith and their role within society.¹³ Overall, the poem emphasizes personal devotion and communal solidarity as critical parts of a believer's existence. Allah(عزوجل) says to the believers

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ¹⁴

“O ye who believe! Eat of the good things That We have provided for you. And be grateful to Allah, If it is Him ye worship.”¹⁵

This verse reminds believers that sustenance is a divine gift, and consuming it must be done with both awareness and gratitude. Abdullah Yusuf Ali explains that the command to “eat of the good things” is not merely physical but also ethical, as it establishes the boundaries of lawful and unlawful food. In Islamic law, dead meat or carrion is prohibited because it dies of itself and has not been slaughtered with the name of Allah pronounced upon it, though certain exceptions such as fish and locusts are lawful. The emphasis here is that what Muslims consume is not only a matter of health but also of obedience and purity. By combining lawful consumption with gratitude, the verse elevates daily acts like eating

into expressions of worship. In this way, faith manifests in the discipline of what one eats and in the constant remembrance of the Provider, binding personal devotion with the wider spiritual and communal order.¹⁶

1.4 Experiential Dimension (Religious Experience)

The experiential (or emotional) component of a religious encounter refers to a person's own feelings of joy, bliss, mystery, wrath, despair, and so on. It can also include the experience of going into a masjid, going on a journey of pilgrimage, or receiving the amrit (the Sikh initiation ritual), in addition to sensations. Examples of encounters with divinities, spirits, Satan, and other events that suggest some kind of relationship with an invisible being include.¹⁷

1.4.1 Personal Connection with the Divine

Only in the last century has the idea of prayer as a “dialogue with God,” which is typical of monotheistic world religions, been incorporated into East Asian cultures and languages. Rituals like burning incense or symbolically feeding the ancestors are common ways for East Asians to communicate with the holy. The connection with the God is further highlighted in Quran. Allah (عز وجل) Says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَأَفُؤا بِالْعُفُودِ ءَأَجَلْتُمْ لَكُمْ بَهِيمَةَ ءَلَأَنْتُمْ ءِلَآ مَا يُثَلَى عَلَيْكُمْ غَيْرَ مُجَلَى الصَّيْدِ وَأَنْتُمْ حُرْمٌ ءِإِنَّ ءَللَّهَ يَحْكُمُ مَا يُرِيدُ ۝ ١ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَجْلُؤا شَعْبَرَ ءَللَّهِ وَلَا ءَلشَّهْرِ ءَلْحَرَامِ وَلَا ءَلِهَيْدَى وَلَا ءَلْقَلْبَدِ وَلَا ءَامِينَ ءَللَّيْتِ ءَلْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ءِإِذَا حَلَلْتُمْ فَاصْطَادُوا ءِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدَّقْتُمْ عَنِ ءَلْمَسْجِدِ ءَلْحَرَامِ أَن تَعْتَدُوا ءِ وَتَعَاوَنُوا عَلَى ءَلِإِثْمِ وَءَلتَّقْوَى ءِ وَلَا تَعَاوَنُوا عَلَى ءَلِإِثْمِ وَءَلْعُدُوٰنِ ءِ وَءَاتَقُوا ءَللَّهَ ءِ إِنَّ ءَللَّهَ شَدِيدُ ءَلْعِقَابِ ۝ ٢ حُرِّمَتْ عَلَيْكُمْ ءَلْمَيْتَةُ وَءَلدَّمَ وَءَلْحَمُ ءَلْخَنزِيرِ وَمَا ءَهَلَ لِغَيْرِ ءَللَّهِ بِهِ ءِ وَءَلْمُنْخِنِقَةُ وَءَلْمُؤَفَّقَةُ وَءَلْمُرْتَذِيَةُ وَءَلنَّطِيحَةُ وَمَا ءَكَلَ ءَلسَّبُعٌ ءِلَآ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا بِءَلْأَزْكِمِ ءِ ذَلِكُمْ فِسْقٌ ءِ ءَلْيَوْمَ يَأْسُ ءَلَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَخْشَوهُمْ ءِ وَأَخْشَوْنَ ءِ ءَلْيَوْمَ ءَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ ءَلْإِسْلَامَ دِينًا ءِ فَمَنِ ءَضْطَرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ءِ فَإِنَّ ءَللَّهَ غَفُورٌ رَّحِيمٌ¹⁸

“O ye who believe! Fulfil (all) obligations. Lawful unto you (for food) Are all beasts of cattle With the exceptions named: But animals of the chase Are forbidden while ye Are in the Sacred Precincts Or in the state of pilgrimag. For Allah doth command According to His Will and Plan. O ye who believe! Violate not the sanctity Of the rites of Allah, Nor of the Sacred Month, Nor of the animals brought For sacrifice, nor the garlands That mark out such animals, Nor the people resorting To the Sacred House, Seeking of the bounty And good pleasure Of their Lord. But when ye are clear Of the Sacred Predncts And of the state of pilgrimage, Ye may hunt And let not the hatred Of some people In (once) shutting you out Of the Sacred Mosque Lead you to transgression (And

hostility on your part). Help ye one another In righteousness and piety, But help ye not one another In sin and rancour: Fear Allah: for Allah Is strict in punishment. Forbidden to you (for food) Are: dead meat, blood, The flesh of swine, and that On which hath been invoked The name of other than Allah That which hath been Killed by strangling, Or by a violent blow, Or by a headlong fall, Or by being gored to death; That which hath been (partly) Eaten by a wild animal; Unless ye are able To slaughter it (in due form); That which is sacrificed On stone (altars); (Forbidden) also is the division (Of meat) by raffling With arrows: that is impiety. This day have those who Reject Faith given up All hope of your religion: Yet fear them not But fear Me. This day have I Perfected your religion For you, completed My favour upon you, And have chosen for you Islam as your religion. But if any is forced By hunger, with no inclination To transgression, Allah is Indeed Oft-forgiving, Most Merciful.”¹⁹

The opening command to fulfill obligations emphasizes the wide-ranging responsibilities a believer holds. These obligations are not limited to contracts or social promises but extend to the divine duties arising from one’s relationship with Allah. Human beings are endowed with reason, foresight, and guidance through revelation, and each of these blessings creates responsibilities that must be honored. Socially, obligations manifest in promises, contracts, and treaties, all of which require truthfulness and fidelity. Even tacit responsibilities, such as those between host and guest, employer and employee, or companions in travel, must be discharged sincerely. To abandon such responsibilities under the pretense of devotion is condemned, for true faith integrates spiritual duties with ethical conduct in daily life. The verse also establishes the sacredness of certain rites, times, and symbols. The sanctity of pilgrimage, the Sacred Months, the sacrificial animals, and the markers associated with them are reminders that faith is not abstract but deeply embedded in acts of worship and reverence. Respecting these symbols reflects obedience to divine order. Similarly, prohibitions on unlawful foods, idolatrous practices, and gambling illustrate the need to live with purity, discipline, and moral clarity. Furthermore, the verse directs believers to cooperate in righteousness and piety while avoiding alliances in sin and hostility. This principle guards against cycles of hatred and retaliation, urging Muslims to embody justice and moral integrity even when faced with opposition. The culmination of the passage is a profound declaration: the completion of religion, the perfection of divine favor, and the affirmation of Islam as the chosen way of life. This underscores the personal connection with the

Divine, as faith becomes not only a matter of ritual but also a comprehensive guide to spiritual, social, and moral living.²⁰

1.5 Intellectual Dimension (Religious Knowledge)

It primarily refers to the cognitive part of religious practice, in which one actively connects with and understands the intellectual elements of their religion; it is sometimes tested by assessing how well someone understands their religious doctrine and can explain their beliefs on a deeper level. Cognitive refers to the societal assumption that religious persons have religious understanding and frequently think about religious subjects. Understanding a person's religious views, including the basics tenets, history, and texts of their faith. Allah (عزوجل) mentions in the Quran,

فَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ.²¹

“When the Qur'an is read, Listen to it with attention, And hold your peace: That ye may receive Mercy.”²²

This verse emphasizes the importance of actively and respectfully engaging with the Qur'an, rather than simply hearing it. By asking believers to “listen” and “pay attention,” it emphasizes that true benefit from divine compassion necessitates deliberate reflection and humility before God's word. The rule eliminates distractions and irreverence during recitation, reminding Muslims that the Qur'an is a source of direction and compassion that requires full heart and mind access. According to classical exegesis, this command highlights that listening to the Qur'an is not a passive act but a demonstration of respect and honor towards revelation. The verse was revealed to correct behaviors that showed negligence during recitation, ensuring that believers approach the Qur'an with the seriousness it deserves. Listening attentively allows the words of Allah to penetrate the heart and mind, fostering understanding, intellectual growth, and spiritual refinement. In this way, the Qur'an becomes not only a source of guidance but also a means of developing the intellectual dimension of religiosity, where knowledge and reflection deepen faith and lead to divine mercy.²³

1.5.1 Role of Religious Education and Scholarship

Cross-disciplinary discussion and religious literacy, or being able to understand religions and religious narratives through historical in nature, geographic, and aesthetic lenses, were proposed as a suitable strategy to improve religious education. Though it has roots in four distinct fields—philosophical scholarship that emphasizes the benefits of knowing about diverse perspectives; the confessional education focused on developing aspects of religious character and identity; policies that indicate the role of

awareness of religion in fostering social cohesion among communities; and sociocultural perspectives on religious understanding as deeply embedded in situated practices and experiences the idea is still contentious and vague.²⁴

1.6 Consequential Dimension (Impact on Behavior)

It explores how religious experiences, rituals, and beliefs impact adherents' day-to-day lives. In this sense, religion makes people more determined to follow social norms and promotes more harmony between members of the community and their peers.

All of the world's main religions emphasize treating others fairly and being dedicated to the job at hand. Being religiously committed in a way that affects one's thoughts, behaviors, and attitudes is known as religiosity. As a result, a religious person follows their faith; second, they exhibit the effects of their religion in their own and other people's thoughts, actions, and lives.

1.6.1 Ethical and Moral Conduct Shaped by Religiosity

The spiritual (or legal) dimension describes how religion typically advises people on how to live their lives in order to achieve happiness in this world or the next. Religions incorporate this into a larger framework, placing human behaviour inside a universal system of good and evil, right and wrong. This encourages a pleasant and harmonious lifestyle everywhere. Allah (عزوجل) has a gift for those who fear him and are true believers. He (عزوجل) says in the Quran:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ²⁵

“O ye who believe! If ye fear Allah. He will grant you a Criterion (To judge between right and wrong). Remove from you (all) evil deeds And forgive you: For Allah is the Lord Of grace unbounded.”²⁶

This verse provides believers a fundamental spiritual promise: practicing taqwa, or deep mindfulness of Allah (عزوجل), will grant them furqān, the divine ability to discern truth from falsehood and right from wrong. This moral clarity enables individuals to face life's challenges with integrity rooted in divine guidance. In return for sincere piety, Allah (عزوجل) grants forgiveness, cleansing the believer of past sins and relieving the soul from the burden of guilt. The verse concludes with a reminder of Allah's infinite generosity, affirming that the blessings of God-conscious living far outweigh worldly sacrifices. Classical exegesis further explains that this furqān was historically exemplified at the Battle of Badr, which came to be known as a decisive criterion between truth and falsehood. It was the first major trial where the forces of faith and disbelief confronted each other, and its outcome distinguished those with genuine

faith from those who merely professed belief without true commitment. This understanding underscores that taqwa not only refines personal morality but also strengthens collective resolve, shaping ethical conduct both individually and communally.²⁷

1.7 Social Dimension (Religious Community)

The way that religious followers tend to form organized bodies that act collectively as they congregate is represented by the institutional (or social) dimension. They might create a hierarchy of influential people and provide society as a whole some social structure. A person with a high level of extrinsic religiosity will utilize religion to improve their social standing, find solace, or form new relationships. They are likewise more likely than nonreligious persons to engage in pro-environmental activities, but they have different reasons for doing so than people who are naturally religious. To gain respect and acknowledgment from society, those who are extrinsically religious engage in pro-environmental conduct.²⁸

1.7.1 Participation in Religious Gatherings and Institutions

Religious organizations have unique interactions with people, the government, and society at large. Relationships show how important it is to comprehend the liberties of religious institutions in order to comprehend the freedoms of individuals. Many of the religious behaviors that people are promised come from religious institutions. This is particularly crucial for Abrahamic religions, because regular prayer and public worship with a local assembly of followers is regarded as a necessary prerequisite for religious practice. Social and group aspects of practicing the Jewish, Christian, and Muslim religions usually depend on institutional support. For Jews, the weekly Shabbat consists of rabbi-led public prayer held in a temple or synagogue. At least once a week, Christian organizations usually hold worship services that frequently feature the Eucharistic rite administered by a licensed pastor or priest. The Jumah, or Friday midday prayer, is a congregational gathering that is led by the Imam and takes place at the mosque for Muslims. Several times a day, many pious Muslims and Jews also take part in community prayers. The verse 62:9, emphasizes the significance of Friday congregational prayer (*Jumu'ah*) as a time of collective devotion that transcends regular business activities. By instructing Muslims to hasten earnestly to the remembrance of Allah (عزوجل) and to refrain from commercial activity, it reminds them that spiritual commitments and community devotion take precedence over material riches. The urge to abandon commerce exemplifies Islam's belief that true prosperity is found not in profit alone, but in the nourishing of the soul through earnest worship of God. Finally,

this text indicates that setting aside time for community prayer provides more value and blessing than any temporal transaction.

1.8 Measurement of Religion

Religious ideas, religion exclusivity so external behavior, private action, and spiritual significance are five distinct characteristics of religiosity that play important roles in human lives. These dimensions are undoubtedly related to one another. It is uncommon for someone with no faith or significance to participate in private religious activities. Furthermore, persons who follow more strict religions are more involved, both individually and publicly. We believe, however, that these dimensions differ sufficiently from one another to enable a measuring paradigm that keeps them substantially distinct from one another.²⁹

Each of the five recommended traits of religion has some relationship to a generic religious identity and may be regarded reciprocal in the maintenance of that identity, so a substantial correlation is expected. Certain pairs of dimensions will have higher relationships than others. For instance, personal practice is projected to link most strongly with religious salience, another more “internal” characteristic, since it necessitates self-motivation and frequently entails interacting with the sacred. Furthermore, as both external and personal practice is manifestations of religious behavior, it is anticipated that there will be a comparatively strong correlation between them. The degree of connection between dimensions can be determined by analyzing the relationships between the different dimensions. It is discovered which dimensions may be especially distinct from one another in cases where relationships are not very strong. We can choose which aspects of religiosity to measure in surveys or employ in analyses more effectively if we have a better knowledge of how these aspects overlap.

1.8.1 Quantitative and Qualitative Approaches

When used in the study of religion and spirituality, qualitative research methodologies might disclose previously unknown elements of specific religious communities or beliefs. By interrogating religious leaders, for example, we might learn more about the various religious traditions that are changing in today’s interconnected world. Understanding how people adapt to new situations is one such area of study. This is a significant advantage to this method. Furthermore, qualitative procedures allow researchers to investigate a wide range of specialized topics and perspectives that quantitative approaches would miss. However, qualitative approaches are more expensive and time-

consuming than quantitative procedures, and they may be influenced by the researcher.

When studying religion and spirituality, there are a number of advantages to using quantitative methodologies. Among these is its capacity to gather more impartial data and generate bigger sample sizes. As a result, they enable the rapid and affordable exploration of a vast array of religious concepts and practices, particularly with the aid of the Internet. However, the shortcomings of quantitative approaches to religion research include their incapacity to capture the finer points of religious behavior and beliefs.

1.8.2 Scales and Models Used in Psychology and Sociology

Although gratitude and obligation encourage prosocial behavior, no empirical research has been conducted to investigate how these emotions operate when the giver is God. Nelson et al. created the Transcendent Indebtedness to God Scale (T-ITG) to assess positive indebtedness towards God. Following an exploratory factor analysis (N = 658), a secondary sample (N = 441) was employed to confirm the factor structure. Following that, the two datasets were pooled to generate estimation models that investigated how transcendence debt might influence outcome prediction. When gratitude was factored in, transcendent indebtedness was a distinct predictor of a better secure relationship with God, religiosity/spirituality, good well-being, and prosocial behavior. Transcendent indebtedness indicated lower degrees of self-centeredness and religious dysfunction. The T-ITG appears to measure the transcendent indebtedness to God construct, with implications for the development of prosocial behavior and religiosity in adolescent and emerging adulthood.

Computational techniques are increasingly used in the social sciences; however probabilistic language models remain relatively underutilized. Language models are introduced to a large audience in social science. They begin by clearly outlining language models and how they calculate the likelihood of a word or sentence depending on the linguistic environment. Second, show how to employ language models in social science research by performing an illustrative analysis. The spatial variance of religiosity, a sociologically significant phenomenon, is quantified in a large administrative database using the language model-based name classifications provided by the example application. As is often the case with regional name practices and dialects, this application highlights a number of the advantages of language models, one of which is their ability to efficiently recognize text with variety around the

underlying structures. They conclude by discussing how language models' ability to construct language may progress sociological research beyond mere classification.

Besides classification, LMs have the potential to make substantial contributions to social science research due to their generative properties. LMs decide which word in a language series should be utilized next during generating activities. This is analogous to ranking all possible words in a language and selecting the word (or character, phrase, or sentence) that enhances the likelihood of a linguistic sequence being identified in a corpus. As a basic extension of the single best assume, it may be useful to examine the set of best guesses, which includes linguistic units with probability greater than a particular threshold and can be considered feasible alternatives to one another.

1.10 Challenges in Assessing Religiosity

There is no commonly recognized definition of religiosity, making it difficult to construct standardized measures that incorporate all aspects of religious thought and practice. It can be difficult to adequately represent religiosity in a single evaluation measure since it encompasses a wide range of qualities, including beliefs, practices, personal experiences, and societal involvement. Inaccurate statistics can occur when persons over-report their religious membership due to peer pressure or a desire to create a positive image. People may not fully comprehend or find it difficult to communicate their own religious concepts, so depending exclusively on self-reported data from surveys can be erroneous. It is difficult to create globally relevant measurements since religious manifestations and practices vary greatly among countries and religious traditions. It might be challenging to determine someone's level of religiosity based just on their conduct because some people may have strong religious convictions that they do not publicly display. The degree of personal significance or intensity that people place on their religious beliefs and practices is frequently difficult for surveys to measure. It is difficult to gauge a consistent degree of religious commitment because religiosity might vary based on life events and individual circumstances³⁰.

1.10.1 Impact of Religiosity on Individuals and Society

Law-abiding and industrious persons are more likely to be happy. They always make good company, study well, and make decent citizens. Happiness and a general sense of personal well-being are found to be significantly impacted by religious activity. Most people place frequent church attendance and religious connection towards the top of the list for explaining personal happiness, and these qualities are also good indicators

of who is most likely to experience this sense of well-being. Regular attendance at church is related with increased pleasure and decreased psychological stress. Those seeking a personal relationship with God frequently report improved relationships with others and with themselves.^{31 32}

1.10.2 Psychological Well-Being and Mental Health

According to a comprehensive epidemiological study, religiously dedicated persons had significantly less psychological distress than non-religious people. It was discovered that the more spiritually active a person is, the less stressed they are when confronted with adversity. Similarly, a long-term study of 720 people found that frequent religious attendance was associated with much less psychological distress.³³

1.10.3 Role in Shaping Cultural and Societal Values

One observes a trend in our political and legal cultures towards considering religious views as arbitrary and inconsequential. This trend is backed by rhetoric that implies there is anything wrong with religious commitment.³⁴ It appears that our culture is increasingly taking the stance that a strong religious belief is a form of mystical insanity that intellectual, civic-minded Americans would be better off avoiding. But given the evidence at hand, such hostility is irrational.

Promoting the widespread practice of religion is sound social policy. Blocking it is a terrible social policy. It strengthens individuals, families, communities, and society as a whole. It has a significant impact on educational and employment outcomes while also reducing the occurrence of important social concerns such as unwed pregnancies, drug and alcohol misuse, criminal activity, and delinquency.

1.11 Contemporary Trends and Challenges

Religion threatens and destabilizes social, political, and economic structures, even as it may authorize and maintain “the world as is” Religion has been related to social change and movements such as abolitionism, civil rights, and Polish anti-communist labor organizations. “We would be foolish not to recognize that religious worldviews, passions, customs, structures, and practices themselves really do matter in shaping the mobilization, struggles, and outcomes of a multitude of social movements.” Religion is sometimes dismissed as a force for social transformation. Individual religiosity is decreasing, the number of “nones” is increasing, non-Christian religions are expanding, religion itself is evolving, and religion is becoming more apparent in the public eye as a result of global traditions and trends. While some religious sociologists have claimed that secularization theory is still valid, many have appraised

the situation by rejecting it and embracing the more contemporary theories of the spiritual shift, de secularization, and post-secularism.³⁵

1.11.1 Secularization vs. Revival of Religiosity

The loss of religious significance and religiosity in a nation or area on a personal, organizational, and societal level is known as secularization. Secularization can be observed, for instance, in the diminishing role of religion as a guiding principle in a state's constitution and laws, in the decreasing degree to which religious organizations meddle in a society's social practices (such as politics, science, health care, and education), and in a decline in religiosity, including religious affiliation, belief, and practice^{36 37}.

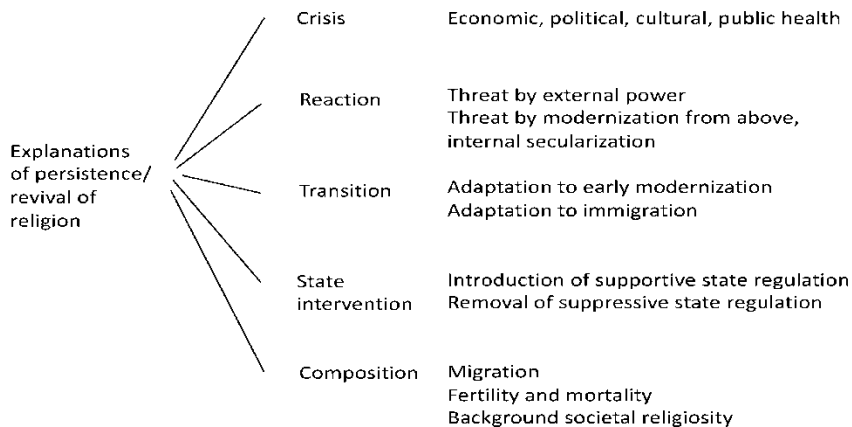


Fig 1.1: A typology of mechanisms of persistence and revival of the religiosity

If a social crisis is severe enough that we can refer to a brief “de-modernization,” then a religious renaissance may occur. The de-differentiation of society subsystems, the collapse of the welfare state, the abandoning of democracy, a sharp decline in GDP/capita, a decline in longevity and education, and a breakdown of the welfare state are all phenomena that should be present in such situations, either alone or in combination. Additionally, cultures may exhibit modernization in some domains while de-modernization in others. Extreme inequality and insecurity can result from major crises that upend material existence and worldviews. Religious organizations may offer reintegration assistance and a sense of security in these circumstances³⁸. After the Soviet Union broke up around 1990, post-Communist Orthodox nations including Armenia, Belarus, Georgia, Moldova, Romania, Russia, Serbia, and Ukraine are prime examples of religious renewal after a social crisis.

1.11.2 Influence of Technology and Globalization on Religiosity

Globalization refers to the international connectivity of people and ideas. It comprises the expansion of borders and the establishment of a

global society in which events in distant regions ricochet uncontrollably across vast distances and geographical boundaries. Its actors include information and communication technology (ICT) and the restructuring of the current transportation system. Globalization has affected everyone and everything, altering traditional ways of doing things to the point where no corner of the world can today claim to be impervious. It is complemented by so-called modernist principles, such as a preference for change over continuity and freedom over constraint. As a result, a secular culture has evolved, which religious fanatics see as threatening the survival of traditional religious principles, as well as filthy, profane, and socially destructive. It is believed that religion, which is solely concerned with creating morality for man's spiritual elevation, tranquility, and fulfilment in life, has nothing to do with globalization as a socio-economic system.³⁹⁴⁰ It also believes that religion, which is solely concerned with creating morality for man's spiritual elevation, tranquilly, and fulfilment in life, has nothing to do with globalization as a socioeconomic system.

1.11.3 Interfaith Dialogue and Religious Tolerance

Generally speaking, the goal of interfaith discussion is to promote tolerance and understanding among various religious communities or traditions. Even though understanding appears to be a personal endeavor, discourse is rarely conducted just for selfish reasons. It is anticipated that this understanding will have distinct functions in various historical and political circumstances.

When discussing dialogue, the first step is always to determine how to best represent the topic of the speech. Because this is the basis of the dialogue's binary formula, contacting someone via dialogue does not appear to be concerned with their willingness or desire to participate in discussion. However, it was considered that the religious discourse is not always clear; rather, this is a common issue with interreligious communication. However, when two or more religious representatives meet for a dialogue, the most interesting aspect of the debate is not so much the issues and elements that the participants must address, but rather the difficulty of embracing and accepting everyone else. Nervousness, concern, discomfort, and squirming are prevalent and, more surprisingly, expected features in interfaith discussions. If this is the major issue with interfaith, then developing tolerance in this "toxic" milieu would be a good step, one could say.⁴¹

References

- ¹ Geoffrey W. Sutton, “Measures of Spirituality and Religiosity,” in *Assessing Spirituality & Religiosity: Beliefs, Practices, Values, & Experiences* (N.p.: Sunflower Press, 2023), 64.
- ² Steve Smith, “Belief Systems in International Relations: An Overview,” in *Belief Systems and International Relations*, ed. B. Blackwell (United Kingdom: B. Blackwell, 1988), 5–11.
- ³ Michael Hoffman, “Religion and Tolerance of Minority Sects in the Arab World,” *Journal of Conflict Resolution* 64, no. 2–3 (2020): 432–58.
- ⁴ **The Qur’an.** Surah Al-Baqarah 2:6.
- ⁵ Ali, *The Holy Qur’an*, 8
- ⁶ Ibid.
- ⁷ Riaz Hassan, “Expressions of Religiosity and Blasphemy in Modern Societies,” in *Negotiating the Sacred: Blasphemy and Sacrilege in a Multicultural Society*, ed. Elizabeth Burns Coleman and Kevin White (Canberra: ANU E Press, 2006), 119.
- ⁸ Komarudin Sassi and Haramain Azzahra, “A Comparative Study of the Complexity of Sacred Values of the World’s Religions: A Multidisciplinary Perspective,” *Ilmu Ushuluddin* 10, no. 2 (2023): 175–200.
- ⁹ Travis Hirschi and Rodney Stark, “Hellfire and Delinquency,” *Social Problems* 17, no. 2 (1969): 202–13.
- ¹⁰ *Understanding Religion*. A project by the Online Centre for Religious Studies.
- ¹¹ The Qur’an. Surah Al-Baqarah 2:43.
- ¹² Ali, *The Holy Qur’an*, 19.
- ¹³ Ibid.
- ¹⁴ The Qur’an. Surah Al-Baqarah 2:172.
- ¹⁵ Ali, *The Holy Qur’an*, 69.
- ¹⁶ Ibid.
- ¹⁷ Catalina Cerda Planas, “Context of Justification,” in *Mapping Youth Religiosity in Santiago de Chile: Contributions to the Theological and Pastoral Reflection on Youth and Transcendence* (Germany: Lit Verlag, 2023).
- ¹⁸ The Qur’an. Surah Al-Maida 5:1-3.
- ¹⁹ Ali, *The Holy Qur’an*, 276-279
- ²⁰ Ibid.
- ²¹ The Qur’an. Surah Al-A’rāaf 7:204.
- ²² Ali, *The Holy Qur’an*, 466.
- ²³ Ibn Kathir, *Tafseer Ibn Kathir*, 314.
- ²⁴ Julia Ipgrave, “Relationships between Local Patterns of Religious Practice and Young People’s Attitudes to the Religiosity of Their Peers,” in *Religion, Education and Society*, (United Kingdom: Taylor & Francis, 2016), 13.
- ²⁵ The Qur’an. Surah al-Anfāl 8:29.
- ²⁶ Ali, *The Holy Qur’an*, 477.
- ²⁷ Ibid.
- ²⁸ Heidi Campbell, “Considering the Religious Social Shaping of Technology,” in *Exploring Religious Community Online: We Are One in the Network* (Austria: Peter Lang, 2005), 41.

- ²⁹ Peter C. Hill and Ralph W. Hood Jr., "Scales of Religious Beliefs and Practices," in *Measures of Religiosity* (N.p.: Religious Education Press, 1999), 9.
- ³⁰ Michael Bergmann and Patrick Kain, "Moral Disagreement and Religious Disagreement," in *Challenges to Moral and Religious Belief: Disagreement and Evolution*, ed. Michael Bergmann and Patrick Kain (Oxford: Oxford University Press, 2014), 23–80.
- ³¹ Elizabeth A. Clark, "The Impact of Religion and Religious Organizations," *BYU Law Review* 49 (2023): 1.
- ³² Harold G. Koenig, Tyler J. VanderWeele, and John R. Petet, "Explanatory Mechanisms: Mental & Social Health," in *Handbook of Religion and Health* (United States: Oxford University Press, 2024), 299–314.
- ³³ Naomi Priest, Marian Esler, Yusuf Ransome, David Williams, and Ryan Perry, "A 'Dark Side' of Religion? Associations Between Religious Involvement, Identity and Domestic Violence Determinants," (2021).
- ³⁴ Wendell Bird, "Legacies of Judeo-Christian Faith and Religious Speech," in *Religious Speech and the Quest for Freedoms in the Anglo-American World*, 1–2 (Cambridge: Cambridge University Press, 2023).
- ³⁵ Anna Peterson, *With God on Our Side: Religion, Social Movements, and Social Change*, vol. 33 (Berlin: Walter de Gruyter GmbH & Co KG, 2024).
- ³⁶ Phil Zuckerman, *Society without God: What the Least Religious Nations Can Tell Us about Contentment* (New York: New York University Press, 2008).
- ³⁷ Rodney Stark and William Sims Bainbridge, "Secularization, Revival, and Cult Formation," in *Scientology: To Be Perfectly Clear* (Berkeley: University of California Press, 1980), 429.
- ³⁸ Yakov M. Rabkin and Mikhail Minakov, eds., *Demodernization: A Future in the Past* (Stuttgart: ibidem Press, 2018).
- ³⁹ Ikechukwu O. Onuoha and Francis C. Odeke, "Globalization and Religion: Analysing the Impact," *East African Journal of Traditions, Culture and Religion* 2, no. 1 (2020): 48–59.
- ⁴⁰ Ikechukwu O. Onuoha and Francis C. Odeke, "Globalization and Religion: Analysing the Impact," *East African Journal of Traditions, Culture and Religion* 2, no. 1 (2020): 48–59, <https://doi.org/10.37284/eajtr.2.1.213>.
- ⁴¹ Cosmin Tudor Ciocan, "Can Tolerance Be a Valid Premise for Interfaith Dialogue?," *Dialogo* 5, no. 1 (2018): 229–234.