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The Chinese Religiosity Behaviour Scale (CRBS): Conception, Development, and Refinement

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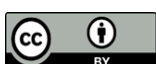
Abstract: There is no single perfect measurement scale of religiosity that can accurately measure the influence of religiosity on consumers' behaviors in different nations, including pro-environmental behaviors among worshippers in Eastern countries. This study shows the advantages and disadvantages of existing measurement scale of religiosity, they are: Intrinsic-Extrinsic Religious Orientation Scale, Religious Commitment Inventory-10, 10-items Intrinsic Religiosity Scale, I/E-Revised and Single-item Scales, 12-item Scale of Quest Religious Orientation, Muslim Religiosity Scale, Religious Behavior Scale, Single Islam Religiosity Measurement, Centrality of Religiosity Scale, Revised Scale of Attitude towards Buddhism, and Religious Personality Subscale of the Muslim Religiosity-Personality Inventory. More importantly, this study demonstrates how to develop a new multi-dimensional scale for measuring religiosity on pro-environmental behaviour, i.e., CRBS. This study provides a comprehensive understanding of establishing a suitable measurement scale of religiosity in green marketing. However, considering this study is an exploratory one, certain limitations should be considered and discussed accordingly.

Keywords: Chinese Religiosity Behaviour Scale (CRBS); Eastern countries' worshippers; exploratory study; new multi-dimensional scale of religiosity; pro-environmental behaviour

1. Introduction

Concern for environmental sustainability has been an incremental issue in the last few decades among researchers [1] because consumers have expressed a high passion to engage in various pro-environmental behaviours [2]. Consumers' behaviour change results from their encounter with different ongoing environmental problems (e.g., water pollution, air contamination, climate change) [3], and such environmental pollutions result in various health consequences (e.g., stroke, heart disease, lung cancer) [4]. Consumers' preference for pro-environmental products or services has become the driving force to encourage more industries to evolve their environmental innovations in the market [5], thus stimulating a country's green revolution [6]. Therefore, it is necessary to advance knowledge about the antecedents that form consumer attitudes, intentions, or behaviours for pro-environmental behaviour [7,8].

Consumer's pro-environmental behaviour refers to the purchase of sustainable products or environmentally friendly products that are beneficial, recyclable, sensitive, and responsive to the environment [4] and finally, help in social change while being responsible towards society [6]. Shehawy [9] stated that pro-environmental behaviour is a unique socially conscious behaviour that is different from other types of consumer behaviours, which can provide instant personal gain and gratification.



Ideally, consumers' green consumption should be an increasing trend because more individuals are becoming more conscious of their responsibility toward preserving and protecting natural resources [7]. However, a large body of literature indicates that a positive attitude does not translate into positive intention or actual pro-environmental behaviour [10,11]. There exist differences in consumers' attitudes, behaviours, and willingness to make actual purchases of pro-environmental products or services [4].

Some researchers expect to utilise socio-demographic characteristics to segment and predict consumers' pro-environmental attitudes and behaviours [12,13]. Nevertheless, results of those studies demonstrated the limited value of socio-demographic characteristics for predicting consumers' pro-environmental behaviour [14,15]; inconsistent and contradictory findings can be found in such studies [16,17]. Hence, academicians indicate that psychological characteristics seem to have more influence compared with socio-demographic characteristics toward pro-environmental behaviour [14,18].

Various attitude-derived and related theories' studies, for example, the theory of planned behaviour (TPB) [19], value-attitude-behaviour theory [20], goal-directed theory [21], and goal-framing theory [11] have been applied in large empirical studies to predict consumer pro-environmental behaviours. However, most of those studies have revealed inconclusive results. In other words, whether researchers merge more theories or expand one or more theories to predict consumer pro-environmental behaviour, it is a challenge to replicate such research models in other settings.

Meanwhile, researchers also need to overcome the inherent issue of each theoretical model. For example, TPB is widely accepted by researchers; it is the most dominant and successful theory for predicting pro-environmental behaviour [22]. Nevertheless, the predictive capacity of components of TPB (i.e., attitude, subjective norm, perceived behavioural control) has been shown to be inconsistent in different studies [23,24].

Some researchers argue that these phenomena occur because previous studies have focused on consumers' general pro-environmental behaviour, not on their decisions about specific products or services [25]. As a result, they found it difficult to draw general conclusions [26]. Other researchers think that stronger theoretical foundations are needed. They believe there are not enough studies that use one or more specific theories to examine pro-environmental behaviour [26,27].

In this circumstance, some value-oriented theories have been established (e.g., value-belief-norm theory, value-attitude-behaviour theory) to look forward to solving the above issues because value represents a stable belief that facilitates an individual to conduct a particular action or end-state that he/she prefer [20]. Nevertheless, these theories are externally value-orientation. For example, the value-belief-norm theory proposed that altruistic, biospheric, and egoistic values are key predictors for explaining consumers' pro-environmental behaviour; all predictors are related to consumers' axiology in performing pro-environmental behaviour. Thus, the past empirical studies from a value-orientation perspective showed inconsistent and controversial results and cannot be generalised to green marketing [28,29].

Religion is the most important element of cultural value that influences every aspect of society and permeates into the life and well-being of individuals, whether they are worshippers or non-religious [30]. It is credited with being the unified system of beliefs and practices that pervades the value structures of society, in turn, forms a central part of the cognitive or ideological elements of a region or country's culture [31]. Thus, religion has been recognised as an internal factor that exerts a significant role in determining an individual's behaviour [18] as well as the major cohesive power that exists in certain societies [32].

Although certain studies have shown that religion is a cultural value element that directly influences individuals' preferences, attitudes, and practices [33,34], few empirical studies have investigated the effect of religion on consumer pro-environmental behaviour [35]. Meanwhile, most researchers agree that religiosity (also referred as religious commitment) is the most appropriate psychometric evaluation method for measuring the influence of religion on individuals' values, beliefs, and practices [36,37]. Nevertheless, previous studies showed some apparent drawbacks to applying the existing measurement scales of religiosity in different settings.

Some popular religiosity measurement scales are widely used in marketing/green marketing, such as the religious commitment inventory-10 (RCI-10) [38], the intrinsic-extrinsic religious orientation scale (ROS) [39]. However, ROS is specifically designed for individuals regarding Christian and Judeo-Christian subjects and teachings [31] while RCI-10 was also particularly useful for Christians and evidence for use with Hindus and Muslims was scant [38]. Other religiosity measurement scales also reveal the same issues, for example, the Muslim religiosity scale (MRS) [40] and single Islam religiosity measurement [41] were designed for Muslims, which lack generalisability.

Taoism, Buddhism, Islam, Catholicism, and Protestantism have a long history in China that has influenced individuals' attitudes and behaviours [42]. However, to the best of the author's knowledge, there is no suitable and comprehensive religiosity measurement scale that can be applied in measuring an individual's values, beliefs, and practices. Specifically, past empirical studies showed that there were inconsistent results of applying various

religiosity measurement scales in predicting individuals' pro-environmental behaviours in China [35,43] Therefore, this study attempts to conceptualise, develop, and refine a multi-dimensional measurement scale based on several reliable items that have been used in previous studies for explaining Chinese religious/non-religious consumers' pro-environmental behaviour.

2. Literature Review

2.1. Chinese Religious Background

Islam, Catholicism, Protestantism, Buddhism, and Taoism are five major religions (The Chinese government only admits and declares that Islam, Catholicism, Protestantism, Buddhism, and Taoism are five major legal religions in China, although certain researchers declare Confucianism is a folk religion.) that have influenced Chinese individuals for a long history; the rest of the religions are recognised as folk religion (There are still many religions recognised as folk religion existing in China, although these religions have a vast number of believers, such as Mazu is popular in the southeast of China.) existing in China [44]. Buddhism and Taoism are two most influential religions in China, which Buddhism is the oldest import religion has more than 2000 years history while Taoism is an indigenous religion with more than 1700 years history; Protestantism was introduced in China dating back more than 200 years, while Catholicism and Islam spread into China 1300 years ago during the 6th century [45].

Documents have shown a loose religious population range in China, State Council Information Office of the People's Republic of China [44] documented that there were about 14 per cent of Chinese population were regular religious; Pew-Templeton [46] report for the year of 2020, there were about 48.2 per cent of total population in China were religious, but the national surveys conducted in the early 21st century estimated that about 80 per cent of the Chinese population are practiced in some religions [47]. Specifically, there are about 21–28.01 million of people were believed in Islam; 5.5–6 million of people were believed in Catholicism; 23.05–38 million of people were believed in Protestantism; 185–254.7 million of Chinese religious were believed in Buddhism and about 112 million of people were believed in Taoism [44–47]. However, the population of Chinese worshippers may be somewhat underestimated [48]. In particular, the number of ordinary Buddhists and Taoist believers is difficult to count precisely because there is no strict procedure for them to become religious [44].

The number of religious activities and worshippers is increasing [43], leading to the influence of religion having increased in all major societies within China [49]. Nevertheless, the development of religion did not go smoothly in China. According to Wang et al. [43], religious activities were largely reduced from the founding of the People's Republic of China in 1949 to the termination of the Cultural Revolution in 1976. During this period, the government highly controlled the development of religion strictly, which reduced religious sites [48].

Du [50] stated that atheism is the fundamental doctrine of the Chinese Communist Party (CCP) that adheres closely to Marxism and Leninism dogmas that originated from the former Soviet Union. This result in religious activities increased between 1949 and 1978 was moderate [48]. In 1980, when the Chinese government introduced an economic revolution and an opening-up policy, the CCP relaxed restrictions on religious matters. After that, religion in China has unprecedentedly burst, a large number of temples, churches, mosques, and other folk religious sites were rebuilt and reopened for various religious activities in the 1980s [48]. Subsequently, the layoff wave in the 1990s also led Chinese people to seek comfort and transfer resentment through religion when they faced social uncertainties [48], further increasing religious activities [50].

Currently, the impact of religion on various aspects of a nation cannot be denied [50], and research has shown a rapid renaissance of religion in China [49]. However, the impact of religion is bubbling to the surface, and the relationship between religiosity and consumer behaviour in the Chinese context has been understudied [43]. Shukor and Jamal [51] argued that the past studies measuring the influence of religiosity on consumer behaviour were usually conceptualised from developed countries with a Christian perspective, or the majority of consumer behaviour literature on religiosity is centred around Christianity and Judaism [52]. The existing research shows there remain overwhelming empirical studies that focus on religiosity's effect on consumer behaviour in Western and Middle Eastern countries [53]. Concerning the pro-environmental behaviour marketing, despite the known impact that religiosity has on certain pro-environmental consumption-related attitudes and behaviour [54], a limited number of studies have investigated the effect of religiosity on consumers' pro-environmental behaviour within a Chinese context compared with other countries [55].

Certain previous studies have shown how religiosity can influence consumer behaviour/pro-environmental behaviour [18,56]. However, Li and Xu [48] indicated that there is a significant difference between diffused religion in China and institutional religion in Western countries, such as membership-based church activities; discursive, scriptural, self-cultivational, immediate, liturgical, and relational [57]. In particular, the two main

internalised Chinese religions which Buddhism and Taoism, have large ideological and doctrinal differences from other religions [43].

In other words, Buddhism and Taoism often teach a philosophy of life rather than preach the words of God who interacts with its believers [48], but the ultimate goal of Western religions aim to salvation or eternal life [58] and highly emphasising personal behaviour [59], which that contrast with Eastern religions tend to be non-exclusive and enlightenment goal-directed [48]. Thus, the earlier empirical results related to consumer pro-environmental behaviour are potentially inappropriate for the setting of China [43], and the effect of religion in Eastern countries (e.g., China) may be quite different from the role of religion in Western and Middle Eastern countries [55].

2.2. Religiosity

It has been found that religion has an important role in determining people's values, beliefs, attitudes, and practices [60]. At the beginning, researchers conceptualised religion as a unidimensional construct to segment and predict consumers' purchasing behaviour [34], and the single-dimensional construct of religion can be measured through a worshipper's presence at a religious conference or his/her donation to the religious group [61].

However, many researchers have criticised the use of a single-dimensional construct to measure the influence of religion on people's decision-making process [31]. Specifically, they argue that such a measure is inadequate for any useful or meaningful interpretation [61,62] because it cannot effectively capture both cognitive and behavioural aspects of worshippers [43,63]. In response to these criticisms, certain scholars have established multidimensional constructs of religiosity to measure consumer purchase behaviour [38,39].

Contrast with religion is working at the macro level and encouraging its followers to adopt certain values [37], for example, religion can be developed by different patterns starting from early childhood by sharing experience, education, language, and demographic, via generation changes to adjust to the environment and the individual's lifestyle [64]. Religiosity is working at a micro level and encouraging its worshippers to adhere to specific religious values, and represents the values inherent in his/her to a particular religion tends to be stabilising over a long period [30]. In other words, religiosity reflects the degree to which an individual's beliefs in specific religious values and ideals are held and practised [65]. Thus, an individual's commitment to his/her religion that he/she professes and to its teachings can be reflected in his/her attitude, beliefs, feelings, experiences, and behaviours [66,67].

Furthermore, an individual committed to his/her religion will acquire a religious identity [68], and religiosity will become a central point and key factor influencing their behavioural patterns [69]. Therefore, it is expected that individuals who identify themselves with a particular religion and thus define themselves in religious status, adhere to its ideologies and worldviews, and conform to its behavioural prescriptions [70], and highly religiousness believers tend to abide by the rules and codes of conduct which are set by specific religious doctrines and vice versa [51,61].

Given the diverse and complex nature of religiosity, the dimensionality of the religiosity construct was considered an unsolvable problem [34]. Researchers have established that various multidimensional constructs of religiosity were subjectively contrived by themselves to suit their exploration destinations [30]. For example, Barnett et al. [71] demonstrated that religiosity incorporates three dimensions: cognitive dimension (i.e., religious beliefs and knowledge); affective dimension (i.e., emotional attachment and feelings about religion); and behavioural dimension (i.e., church attendance and affiliation). Ateeq-ur-Rehman and Shabbir [72] indicated that religiosity incorporates ideological, ritualistic, intellectual, experimental, and consequential dimensions.

Currently, Allport and Ross's [39] intrinsic and extrinsic religiousness, Glock and Stark's [73] religiosity typology, as well as Worthington et al.'s [38] intrapersonal and interpersonal religiosity as a framework and base of the study, are still the most prevalent measurements to measure the multidimensionality of religiosity [34]. Nevertheless, the social expectations (e.g., affiliation) and psychological perspective (e.g., commitment) with religion are two prominent facets that influence consumers' behaviour [34,56].

2.3. Predicting Behaviour: Religiosity

The theory of planned behaviour is the most popular research model that previous studies have attempted to investigate individuals' pro-environmental behaviours [43]. Accordingly, an individual's purchase intention can be predicted from attitude (behavioural beliefs), subjective norm (normative beliefs), and perceived behavioural control (control beliefs) [74]. Consumer beliefs and attitudes are formed through religiosity, which is very important in humans' everyday life [75]. This means that the stronger religiosity, the higher the possibility of individuals toward corresponding beliefs and practices [76].

Certain studies revealed how religiosity influences attitude, subjective norm, perceived behavioural control, and intention towards general/pro-environmental purchasing behaviour. For example, Wang et al. [43] found that religiosity (extrinsic religiosity) has a positive effect on green purchase attitude, while Agag and Colmekcioglu [77] show that religiosity positively influences attitudes towards green hotel visits. Riswandi et al. [75] and Memon et al. [56] found that religiosity positively influences purchase intention. On the other hand, Wang and Wong [35] reported that religiosity positively influences subjective norm and perceived behavioural control towards green hotel visit intention, while Karimi and Mohammadimehr [78] found that religiosity is positively correlated to subjective norm towards pro-environmental purchase behaviour.

In green marketing, some theories, such as the value-belief-norm theory of environmentalism and social identity theory, are also widely used as the leading theories for understanding individuals' green purchase behaviour. For example, the value-belief-norm theory of environmentalism proposes that a variety of environmental values play a crucial role in influencing individuals' beliefs, which in turn influence personal norms that lead to pro-environmental behaviour, whether it be in the form of activism, non-activism, private sector behaviour, or other environmentally significant behaviours [79]. Besides, according to social identity theory, the feeling of belonging to a group predisposes an individual to adopt the values and norms of the environment [80].

In this case, religion plays a significant role because it influences the choices of individuals and contributes to the formation of values [81]. In fact, religious values create and take the form of different patterns from the infancy stage, including developmental encounters and additionally instruction, language and socioeconomic status, through generational changes to adjust to the environment of the individuals' living style and conditions [37]. Indeed, religiosity is an important value itself in the individual's cognitive structure; it can also influence the emotional connection of individuals and the behaviour of individuals [82]. Therefore, religiosity encourages individuals to adhere to particular values and represents the values inherent in an individual towards a particular religion, which tends to stabilise over a long period [30] such as it has positively predicted self-identity [83]. Overall, religiosity affects individuals' purchase behaviour/green purchase behaviour, which acts as a precursor of all demand [35].

2.4. Measurement of Religiosity

Various operationalisation of religiosity attempt to measure one or more dimensions of the religiosity construct [71], such as Koenig, et al.'s [84] Duke Religion Index, Koenig et al.'s [85] Springfield Religiosity Scale, and Fetzer Institute's [86] Fetzer Multidimensional Measure of Religiousness/Spirituality. Besides, the ROS [39], the 10-items Intrinsic Religiosity Scale (IRS) [87] and the Religious Commitment Inventory (RCI-10) [38] are some of the best measures for assessing an individual's religiosity [36,42,88].

In brief, ROS distinguishes religiosity as intrinsic religiosity (i.e., religion as a framework to understand life) and extrinsic religiosity (i.e., religion concerns social-related meanings and objectives of individuals) [61,89]. RCI-10 followed the same vein of ROS, but it overcomes ROS is specifically designed for individuals regarding Christian and Judeo-Christian subjects and teachings [31]. In addition, the IRS is more succinctly measured intrinsic religiosity [88] as the ROS has appeared to absence of internal consistency and is of questionable incentive for non-Christian worshippers [90].

Many academicians have criticised the inappropriate application of ROS in consumer research for the following reasons: (1) ROS is typically designed for Christian and Judeo-Christian religions, so items that measure the frequency of worship attendance should be removed [90], especially when measuring Islamic religiosity [31]; (2) intrinsic items often lack internal consistency and may not be suitable for non-Christian groups [30]; and (3) intrinsic items have been found to be more internally consistent than extrinsic items [87].

Meanwhile, although RCI-10 has overcome certain drawbacks of ROS and applied in various cross-religious studies, for example, the RCI-10 using a religious value system irrespective of the content of beliefs and faith in the system and was conceived and validated applying different samples (i.e., the RCI-10 skillfully avoid specific language that often use terms such as "my faith" and "my religious group" and thus is inappropriate for applying in a cross-religious study) [30], and the RCI-10 displayed a high degree of internal consistency of the alpha coefficient respectively [91]. Nevertheless, Worthington et al. [38] indicated that (1) intrapersonal religious commitment items (i.e., internal religiosity) were more highly correlated with spiritual intensity than were the interpersonal religious commitment items (i.e., external religiosity); (2) the RCI-10 was particularly useful for Christians, due to evidence for measuring Jews' religiosity was not available and evidence for use with Hindus and Muslims was scant as probably most of samples were Asian American; and (3) past empirical studies showed that there were inconsistent results of applying RCI-10 in Eastern societies, specifically in China [35,43].

In addition, for IRS, although it could provide a more succinctly measures for religiosity and display a sound internal consistency [87], nevertheless, there are serious shortcomings of the religious orientation scale as it did

not consider the effect of interpersonal religious commitment on worshippers' day-life compare with whether ROS or RCI-10 and the designation of IRS was more closer to Christians.

More importantly, although the intrinsic/intrapersonal and extrinsic/interpersonal dimension (e.g., ROS and RCI-10) in assessing religious orientations presented a great acceptance in the academic research [92]. However, Batson et al. [93] highly suggested that both dimensions are not exhaustive for understanding the religious orientation. Jaume et al. [92] demonstrated that an individual's religious orientation does not refer only to an end-of-life (i.e., intrinsic religiosity) or a tool for interacting with a social group (i.e., extrinsic religiosity), but also should consider those whose religious orientation is a search for knowledge and answers to existential questions raised by life.

This can be particularly evidenced in the Chinese setting by the discussed above: the lay-offs wave in the 1990s also led Chinese people to seek comfort and transfer resentment through religion when they were faced with social uncertainties [48]. Batson and Schoenrade [94] re-designed a 12-item scale of Quest Religious Orientation (QRO) for measuring religiousness and non-religious readiness, self-criticism, openness, and the empirical results showed the QRO can be a complementary scale for ROS. However, the validity and reliability of QRO have never been tested in Eastern religious societies.

3. Methodology

To develop and validate the measure scale, the qualitative and quantitative approaches will use alike. Various consumer behaviours have been reliably identified as good measures of intrinsic religious and extrinsic religious motivations over the years [38,95]. Thus, this study does not deviate from this tradition, and several instruments have used similar items. Meanwhile, the study applied a systematic and rigorous methodology in developing and validating the cue utilisation scale among Buddhists, Taoists, and Muslims in performing pro-environmental behaviour. This study adopted a non-probability sampling method based on the research objectives of this research, and used undergraduate students for a pilot test. Finally, purposive sampling will use to collect data for the exploratory and confirmatory surveys.

3.1. Scale Development

The measurement scale development procedure comprised multiple stages as suggested by Kang and Park-Poaps [96], Quazi et al. [97], and Khan and Khan [98], which can be found in the Figure 1.

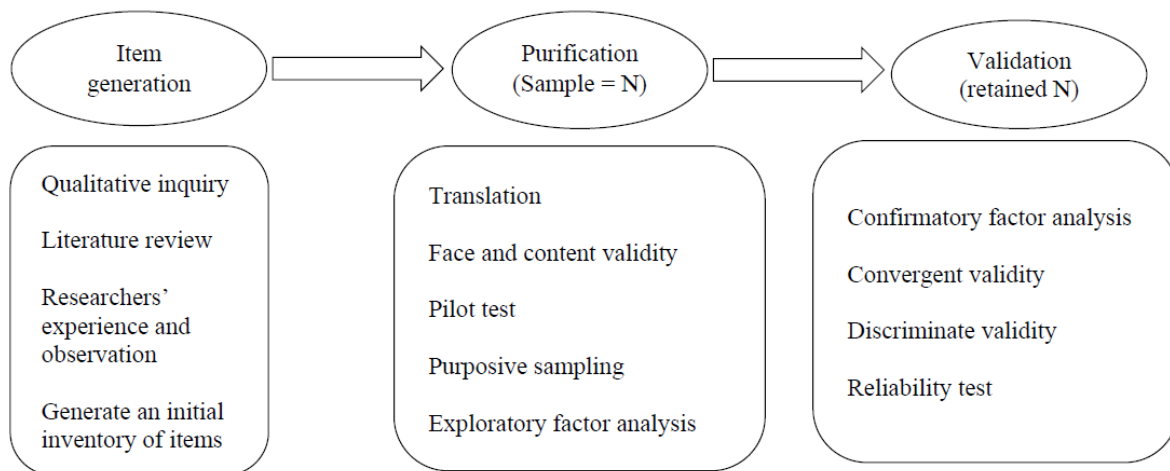


Figure 1. The measurement scale development procedure.

3.1.1. Stage 1: Literature Search

The scale development process was undertaken with qualitative research to understand the concepts of cue utilisation on the consumer decision-making process, particularly in purchasing/consuming pro-environmental products or services. Most of the literature comprised measurement items based on ROS [39,99,100], RCI-10 [38], IRS [87,88], I/E-Revised and single-item scales (I/E-R) [101–103] and QRO [92,94] in the developed western societies and focused on Christians and Catholics.

Besides, recent research in Asian countries such as Malaysia has focused on Islam and Buddhism. However, there is a challenge for researchers to summarise/extract the measurement scale for Muslim, Buddhism, and

Taoism. For Muslims, the most commonly used measurement scale for religiosity is the Religious Behavior Scale (RBS) (Taai, 1985, as cited in [104] because it was derived from a theological Islamic teaching source. However, this scale did not differentiate between what is recommended practice and obligatory practice, thus, pertaining to reliability and validity issues, and produced biased results [30].

Other popular Muslim religiosity measurement scales also cannot be generalised due to certain reasons. For example, Albehairi and Demerdash [105] developed a measurement scale with 34 items for Muslims; half of the items were adopted from ROS, thus it lacks internal consistency as ROS may not reflect the real contents of the Islamic religion [30].

Another scale was developed by Alsanie [106], which combined faith and practice as a unidimensional concept, thus lacking generalisability [104]. Abdurrahman [40] applied three dimensions to measure Islamic religiosity (i.e., Muslim Religiosity Scale (MRS)), Khraim [30] indicated that certain items belonging to MRS failed to represent the identified dimension, and respondents who were considered as respondents must have positive attitudes to answer the belief dimension's questions. This leads to high issues of the usefulness of including such items [30].

One recent study by Dali et al. [41] developed a religiosity scale for Muslims (i.e., Single Islam religiosity measurement) through reviewing 457 related studies that concluded and condensed 239 items into belief dimension and commitment and practice dimensions, and finally, 15 items have been kept for testing religiosity. The advantage of this measurement scale is that it can be used for both males and females. However, it only focused on a single denomination of Islam.

Meanwhile, few studies have attempted to investigate the influence of Buddhism in the Chinese setting because to religious culture in China is complex [107], and most Buddhists have ethnic roots in their countries of Asia [108]. Certain studies adapted the centrality of religiosity scale (CRS) to evaluate Buddhists' religiousness [107,109] because its applicability can be supported by the fact that the social expectations addressed are present in all major religious cultures [110]. Indeed, five dimensions construct the CRS: public practice, private practice, religious experience, religious ideology, and religious intellectualism [109].

In addition, Thanissaro [108] proposed a revised scale of attitude towards Buddhism (TSAB-R) containing 24 items to measure Buddhists' attitudes, which was derived from the Francis scale of attitude toward Christianity. However, one drawback of this measurement scale is that the main respondents of this study came from the UK, although they declared they were Buddhists.

Another measurement scale was adopted from the Religious Personality subscale of the Muslim Religiosity-Personality Inventory (RPS-MRPI), which was derived from the Muslim Religiosity-Personality Inventory (MRPI) [111]. Although this measure was designed primarily for Muslim purposes, Krauss et al. [111] confirmed that its reliability and validity can be used for multiple religious groups (i.e., Christians, Buddhists, Hindus, and Muslims). However, the disadvantage of this measure scale is that it is still rooted in various aspects of the high value of Islam.

Furthermore, it is a challenge for researchers to adopt/adapt a measurement scale for Taoists' religiosity because there is no existing measurement scale for Taoists to the best author's knowledge. Although in the largest Chinese academic database (i.e., www.cnki.net), there are still no research papers related to Taoists' religiosity in the Chinese language. Certain reasons may explain why there is no study about Taoists' religiosity around the world: (1) the religious activities were largely reduced from the founding of the People's Republic of China in 1949 [43]; (2) the religiosity is a complicate idea and difficult to translate in other languages due to uncertainty and imprecise nature [112]; and (3) the fundamental doctrine of the CCP is atheism, thus, although some studies introduced how many religions and what are they in China, it is still a taboo to introduce the influence of religiosity on individual's life.

In particular, Wang [113] demonstrated that China's Buddhism fully absorbed Taoist and Confucianist thoughts corresponding to Chinese characteristics. This can be explained that there is a mixed-matched measurement scale that could be used for both Buddhism and Taoism interchangeably, and this study also followed this approach. However, this is a serious weakness in applying any original Buddhist religiosity measurement scale for measuring Taoist's religiosity because there is no research has been done on this in previous studies.

Based on the preceding process, a total of ten dimensions incorporating 363 items defining and conceptualising the measurements (See Table A1).

3.1.2. Stage 2: Translation

All items were translated from the English version into Mandarin Chinese using the back-translation method. There are five bilingual translators involved in this work, as the items were initially translated into Mandarin

Chinese by the first two translators, then back-translated into English by the second two translators. Finally, researchers and all translators met to discuss any differences found in the process. In this stage, all translated items emphasised the conceptual rather than the literal meaning of the goal.

Ju et al. [107] indicated that the measurement of religiosity needs to be in relation to a general meaning rather than a specific meaning when studies try to measure multiple religious backgrounds. Thus, certain major modifications were made, such as all references to God in the original measurement scale were replaced with a more general expression (e.g., God or something divine or any other supernatural being); for private practice and experience items were replaced with some additional items reflecting a participative pattern of spirituality were added (e.g., how often do you pray or meditate or engage in some ritual behaviour). After proceeding to this stage, certain items may need to be reduced because of redundancy.

3.1.3. Stage 3: Focus Group Interviews

An interview with structured questionnaires will perform with five focus groups comprising at least 15 religious-background students who were familiar with the raw items representing each religious item. Following the suggestions by Worthington et al. [38], a significant drawback of previous relevant measurement scales of religiosity is that they are relatively lengthy (e.g., MRS, RBS, etc.).

Batson et al. [93] and Pargament [114] demonstrated that any religious orientation could be classified as the ends or the means of someone's religious approach to life and quest orientation. Overall, an intrinsic-means orientation is highly embedded in one's life (e.g., highly embedded in life, guide for living, convincing), the intrinsic-ends has more of a spiritual nature (e.g., spiritual, unification, compassion, unselfish); the extrinsic-means is a lightly held religiosity (e.g., peripheral, lightly held, passively accepted, compartmentalized, sporadic), while the extrinsic-ends deals with the need for safety and comfort (e.g., status, sociability, self-justification, self-gain at others' expense); the quest orientation refers to whose religious orientation is a search for knowledge and answers to existential questions raised by life [92–94,101,114].

The output emerging from the interviews could help refine and develop the specific scales, the wording, and sentence constructions of items. After proceeding to this stage, certain items will delete from retained items, leaving retained items will expect classified into three dimensions (i.e., intrinsic, extrinsic, quest) as they were redundant and uniqueness designation for one specific religion.

3.1.4. Stage 4: Face and Content Validity

Face validity refers to the assessment of the relationship between individual items and the concept via evaluations and ratings by experts, whereas content validity involves assessing the existing literature [97]. Both face and content validity provide adequate coverage of the investigation questions [115]. The expert panel expects scholars who specialise in the religion and marketing field, with long-term teaching experience in religion-related majors, to have published several religion and marketing-related papers in high-standard international journals, and with Ph.D. education level. Therefore, the semi-formal questionnaires will to distributed to more than five academics with religious backgrounds who hold doctorate degrees in consumer marketing, who provided constructive feedback on the questionnaires, particularly in replacing some of the confusing, complex, and irrelevant terminology.

3.1.5. Stage 5: Measurement Tool and Analysis

The first step is to test the normality of the data. Although non-parametric statistics are comparable to parametric statistics regarding power, in general, parametric statistics are considered more powerful [91] because normally distributed data are typically derived from numerical data [115]. The observed distribution is exactly normal if the values for skewness and kurtosis are close to zero, with a measure of skewness between +2 and -2, and kurtosis between +7 and -7 is usually regarded as a strong deviation from normality [116]. The next step is to perform testing sampling adequacy using the Kaiser-Meyer-Olkin (KMO) and Bartlett's test of Sphericity measure for the correlation matrix. Accordingly, the acceptable values of KMO and Bartlett's test should be greater than 0.5, ideally 0.7, and the *p*-value should be less than 0.5.

Next, the exploratory factor analysis needs to be performed because all items all items representing the different constructs to validate the theoretical structure of the scale. In this process, exploratory factor analysis was used to discover the underlying structure of relative constructs and to identify the underlying relationships between latent variables and measured factors [117]. The data will be simply explored and provide information about the number of factors required to represent the data [25]. A common recommendation for the significance of factor

loadings is 0.3 and above [118], and more importantly, a clear factor structure of factor loadings should be evident by the high loadings within the factors, and not the major cross-loadings between the factors.

When each variable group where the loads are significantly only on one factor, the internal consistency (i.e., internal reliability) should be considered. In general, Cronbach's alpha value between 0.6 and 0.7 will be the lower limit of acceptability for research, and ideally higher than 0.7 [116].

Furthermore, as the final step before regression analysis or multiple regression analysis, the convergent validity and discriminant validity should be considered. During this process, certain statistical tools can be used, such as SPSS or AMOS. Convergent validity is to measures assess the same construct and to show that theoretically they should be related, and in fact are related, with a composite reliability value greater than 0.7, and an average variance extracted (AVE) value should be greater than 0.5 [116]. However, a composite reliability greater than 0.6 [119] and AVE greater than 0.4 [120] is sometimes considered acceptable.

Besides, discriminant validity is about whether the concepts or measurements that are supposed to be related are unrelated. The way to assess discriminant validity is by comparing the square root of AVE of a construct should be higher than its correlations with any other single construct [116]. Meanwhile, the correlation between different constructs must be less than 0.9; otherwise, it should combine those two highly correlated constructs because they actually measure the same thing [121].

4. Discussion

The main research issue in this study is that the general measure of religiosity based on existing and popular measurement scales did not allow investigation into other specific religious teachings [63]. For instance, ROS was designed for Christian and Judeo-Christian religions [90], and RCI-10 was particularly useful for Christians [38]. Meanwhile, current popular religiosity measurement scales do not consider individuals whose religious orientation is a search for knowledge and answers to existential questions raised by life (i.e., quest religiousness) [92,93]. Therefore, when the green purchase attitude-behaviour or intention-behaviour gap has been explored, the results have been equivocal [35,43]. In other words, the current popular religiosity measurement scales cannot be used in cross-religious settings.

Specifically, religiosity in consumer behaviour is under-researched [41], and rare studies have examined religiosity as an influential value that impacts consumers' pro-environmental behaviour [18]. Comparatively, research has focused on the influence of religiosity on general behaviour rather than investigating consumers' pro-environmental behaviours [122,123]. Such studies may indeed provide some insights into general consumption, yet it might be challenging to generalise these results to pro-environmental behaviours [124].

Furthermore, there is a significant difference between worshippers in Eastern countries like China and institutional religion in Western countries [48], such as membership-based church activities; discursive; scriptural; self-cultivational; immediate; liturgical and relational [57]. In particular, the two main internalised Chinese religions which Buddhism and Taoism, have large ideological and doctrinal differences from other religions [43]. The new multi-dimensional scale for measuring religiosity on pro-environmental behaviours among Chinese worshippers is not only useful for measuring the influence of religiosity on Chinese worshippers, but also can consider its usefulness for measuring the influence of religiosity on Eastern countries' worshippers' (e.g., Japan, Korea) pro-environmental behaviours because these Eastern countries embedded and shared with Confucian values [125] and they are highly appreciated collectivistic values [126].

An exploratory study is a valuable means of finding out what is happening, to seek new insights, to ask questions, and to assess phenomena in a new light [127]. This study attempts to conceptualise, develop and refine a new multi-dimensional scale for measuring the influence of religiosity on Chinese worshippers' pro-environmental behaviours.

However, further obstacles to moving up to the next steps, such as confirming the reliability and validity of the new religiosity measurement scale, should be considered. First, the purposive sampling will be used for recruiting samples in future for further testing, e.g., exploratory factor analysis. Although purposive sampling enables researchers to use their judgement to select cases that will best enable respondents to answer researchers' questions and to meet their research objectives, with probability samples, the chance, or probability, of each case being selected from the population is usually equal for all cases [115]. Second, Islam, Catholicism, Protestantism, Buddhism, and Taoism are five major religions that are imbalanced distributed throughout China. For example, there are vast numbers of Catholics and protestants in Henan Province, which is a developing economic province compared with other developed economic provinces such as Guangdong Province and Zhejiang Province. Hence, there is a significant difference among worshippers' acceptance of pro-environmental behaviours in various provinces. Third, potential sampling biases such as geographic concentration or imbalance across religious groups

also need to be considered. For example, future studies should consider how many respondents (i.e., worshipers) need to be recruited based on geographic characteristics, population of each province, percentage of religious members, etc. Last, it is predictable that further investigation needs more time to recruit suitable respondents to answer research questions, resulting in inefficiency in performing the next steps.

Author Contributions

L.W.: conceptualization, methodology, literature search, design of the work, writing—original draft preparation, writing—review and editing, critical revision of the article, visualization, validation, supervision; Q.Z.: literature search, design of the work, writing—original draft preparation; P.P.W.W.: design of the work, writing—review and editing, critical revision of the article, visualization, validation. All authors have read and agreed to the published version of the manuscript; and have approved the submitted version.

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Data Availability Statement

No data available for this study.

Conflicts of Interest

The authors declare no conflict of interest.

Use of AI and AI-Assisted Technologies

No AI tools were utilized for this paper.

Appendix A

Table A1. Measurement scale of religiosity based on ROS, RCI-10, IRS, I/E-R, QRO, MRS, RBS, Single Islam Religiosity Measurement, CRS, TSAB-R, and PRS-MRPI.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
1. (I). I try hard to carry religion over to all other dealings in life (ROS) (RCI-10) (IRS).	<p style="text-align: center;">MRS items: #1–#88.</p> 1. I am very convinced that religion is the greatest thing in a person’s life. 2. I like to read a lot about religion. 3. there is no doubt in my mind that Quraan is the revealed words of Allah (God). 4. I believe in the existence of angels. 5. If I could have a chance, I would read Quraan every day. 6. Trying to involve religion in all of one’s daily life’s affairs is annoying to me. 7. I mention Allah’s (God’s) name: (1) always; (2) sometimes; (3) I cannot specify; (4) seldom; (5) I do not do that at all. 8. I think the distribution of inheritance between man and woman in Islam is just and fair. 9. Believing in Mohammad’s Prophethood is necessary for Salvation from Hell. 10. I give (voluntary) charity to real needy people:	1. (R). I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.
2. (I). What I believe does not matter as long as I lead a moral life (ROS) (IRS) (I/E-R).		2. (R). I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.
3. (I). I have often been keenly aware of the presence of a divine being (ROS) (IRS) (I/E-R).		3. (R). My life experiences have led me to rethink my religious convictions.
4. (I). My religious beliefs lie behind my whole approach to life (ROS) (RCI-10) (IRS) (I/E-R).		4. (R). God was not very important for me until I began to ask questions about the meaning of my own life.
5. (I). Prayers said alone are as meaningful as when said during service (ROS).		5. (S). It might be said that I value my religious doubts and uncertainties.
6. (I). If not prevented by circumstances, I attend church (ROS).		6. (S). For me, doubting is an important part of what it means to be religious.
7. (I). If I were to join a church group, I would prefer to join a Bible study group rather than a social fellowship (ROS).		7. (S). I find religious doubts upsetting.
8. (I). Religion is important for answering questions about life’s meaning (ROS) (RCI-10).		

Table A1. Cont.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
	(1) always; (2) sometimes; (3) I cannot specify; (4) seldom; (5) never.	
	11. I fast the whole month of Ramadhan every year.	
	12. I think that women in non-Islamic societies are in a better position than in Islamic societies.	
	13. Religious education has to be among the basics of the formal schooling curriculum.	
	14. I drink wine (or intoxicant drinks): (1) always; (2) sometimes; (3) I cannot specify; (4) seldom; (5) never.	
	15. Religious leaders have to be consulted about the important affairs of the nation.	
	16. the Islamic religion is capable of dealing effectively with today's problems.	
	17. I admire a person with a firm religious belief.	
	18. I prefer the company of religious people over the company of nonreligious people.	
	19. Without religious commitment, life will be without purpose.	
9. (I). I often read literature, books and magazines about my faith (or church) (ROS) (RCI-10) (I/E-R).	20. I try to enjoin what is right and forbid what is wrong whenever I can.	
10. (I). Private religious thought, meditation or reflection is important to me (ROS) (RCI-10) (I/E-R).	21. I believe in the existence of Allah (God).	8. (S). Questions are far more central to my religious experience than are answers.
11. (I). I spend time trying to grow in understanding of my faith (RCI-10).	22. I rely on Allah (God) in all my affairs.	(O). As I grow and change, I expect my religion also to grow and change.
12. (I). My faith involves all of my life (IRS).	23. Islam -as it is- can get along with modern technology.	10. (O). I am constantly questioning my religious beliefs.
13. (I). Nothing is as important to me as serving God as best I know how (IRS).	24. Commitment to religion offers great comfort for a person when life's sorrow and misfortune strike.	11. (O). I do not expect my religious convictions to change in the next few years.
14. (I). My faith sometimes restricts my actions (IRS).	25. I think this world would be a better place if all people believed in Islam and followed it.	12. (O). There are many religious issues on which my views are still changing.
15. (I). One should seek God's guidance when making every important decision (IRS).	26. I am showered with feelings of happiness and comfort whenever I perform a religious duty.	
16. (I). I try hard to live all my life according to my religious beliefs (I/E-R).	27. It pleases me to spend from my money for the service of Islam and its cause.	
	28. Religion helps to keep life balanced and steady.	
	29. I think that any country that embraces some religion has to make that religion its sole source of legislation.	
	30. If not prevented by unavoidable circumstances, I will certainly go to mosque for every prayer.	
	31. I have no doubt that Islam is the only true religion.	
	32. I feel that my belief in Allah (God) gives lots of meaning to my life.	
	33. With all due respect and consideration for the religious leaders, there has to be a limit to their role in directing the society.	
	34. I think a Muslim should follow the teachings of Islam even in the smallest details of his life's affairs.	
	35. I like gatherings where the subject of conversation is religion.	
	36. Humankind cannot dispense with a religious belief that directs one's life.	
	37. Most of my friends are religious people.	
	38. Islam has to be the sole source of legislation in all affairs in the Islamic countries.	
	39. I believe there will be a day of judgment (hereafter) when everyone will be held accountable for whatever they did in this worldly life.	
	40. Performing the obligatory prayers is a constant part of my daily practice.	
	41. I believe that Islam is a true heavenly religion, but do not practice it very often.	
	42. I fast Mondays and Thursdays whenever I can.	

Table A1. Cont.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
	43. I have already performed my pilgrimage, (or I have sincere intention to perform pilgrimage as soon as possible).	
	44. I think the Islamic distribution of duties and rights between man and woman is an appropriate one.	
	45. I believe that Mohammad is a true messenger of Allah (God).	
	46. In the Muslim society, religious leaders have to have the first and last word.	
	47. I try hard to carry my religion over into all my other dealings in life.	
	48. The more science advances in its discoveries, the clearer the truth of religious teachings becomes.	
	49. I think that sincerely religious people are more trustworthy than nonreligious people.	
	50. I take drugs:	
	(1) always;	
	(2) sometimes;	
	(3) I cannot specify;	
	(4) seldom;	
	(5) never.	
	51. Religion is very important to me.	
	52. I think that lack of religion is the most important cause of Muslims' troubles today.	
	53. For science to be of service of humanity, it has to have religious restraints that regulate its steps.	
	54. I think that religious people -in any religion or any society- are better than nonreligious people.	
	55. my love for Allah (God) exceeds my love for anyone or anything else.	
	56. I believe that everyone's fate is in the hands of God.	
	57. I sense, and think about, God's watching me in all my conducts:	
	(1) always;	
	(2) sometimes;	
	(3) I cannot specify;	
	(4) seldom;	
	(5) never.	
	58. Every person's duty is to serve God.	
	59. No human being can live normally without faith in God.	
	60. Quraan is the only constitution capable of encompassing all life's affairs.	
	61. During the past year:	
	(1) I finished reading Quraan more than once;	
	(2) I finished reading Quraan once;	
	(3) I read more than 15 chapters of Quraan;	
	(4) I read less than 15 chapters of Quraan;	
	(5) I did not read Quraan at all.	
	62. If I needed an advice about something, I would seek it from a religious person.	
	63. Prophet Mohammad is my greatest model.	
	64. I believe that Mohammad's message came for all people.	
	65. I believe in all previous prophets (before Mohammad).	
	66. I try hard not to miss praying on time.	
	67. I believe that there will be a life after death.	
	68. I believe in all previous revealed books (before Quraan).	
	69. I believe in the existence of Satan.	
	70. I never allow myself to skip an obligatory prayer.	
	71. I believe in Satan's capability of alluring man.	
	72. I believe in the eternal life in the Hereafter.	
	73. Heaven and Hell are true to me.	
	74. I perform voluntary nightly prayer:	

Table A1. Cont.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
	(1) every night	
	(2) more than three times a week	
	(3) about once a week	
	(4) at least once a month	
	(5) never.	
	75. I perform the voluntary prayers:	
	(1) always;	
	(2) sometimes;	
	(3) I cannot specify;	
	(4) seldom;	
	(5) never.	
	76. I make sure that I give my obligatory charity whenever it is due.	
	77. Since I started fasting Ramadhan, I never broke my fasting without an Islamicly legitimate excuse.	
	78. If I could perform "Omrah" (out of season form of pilgrimage) every year, I would.	
	79. My first motive for visiting relatives and friends is mostly to please Allah (God).	
	80. I care a lot about preserving the Islamic manner in all my dressing.	
	81. There needs to be a reconsideration of Muslim women's position in accordance with modern life.	
	82. I do not discriminate in my relationships and friendships between religious and nonreligious people.	
	83. I am annoyed by the interference of religious scholars in every small and big affair of the nation.	
	84. I see no need for what is called "agency for enjoining the right and preventing the wrong".	
	85. Men and women have to be equal in everything, even in inheritance and testimony.	
	86. I think it is important that women participate in all fields of life, including holding leading and political positions.	
	87. I perform "Istikharah prayer" (decision making supplication whenever I am about to make an important decision).	
	88. During the past month I attended morning (dawn) prayer in mosque:	
	(1) more than 20 times;	
	(2) between 10 and 20 times;	
	(3) between 5 and 10 times;	
	(4) less than 5 times;	
	(5) none (not even once).	
	RBS items: #89-#165	
	89. My conviction of God's existence is complete.	
	90. I think a believer is one who believes in some of the prophets and not others.	
	91. The claim of the existence of invisible world (Angeles and Jinnis, etc.) lacks scientific proof.	
	92. I think a faithful scholar is better than a worshiper.	
	93. Handshaking with a nonrelative from the opposite sex is mandatory.	
	94. A prayer without submission is like a tree with little fruits.	
	95. Fasting is a believer's abstaining from food and drink only.	
	96. Marriage is an agreement between a man and a woman with no need for further proceedings.	
	97. I think that staying away from relatives is peace of mind.	
	98. The wise is one who avoids leading others (even) when he finds himself capable of leading.	
	99. I think it is necessary not to support parents who are capable of supporting themselves.	
	100. Whoever stands by in a dispute, will be safe.	

Table A1. Cont.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
	101. “Whoever takes patience, will gain” is a true statement.	
	102. A true believer is one who believes that God’s mercy is bigger than one’s sins.	
	103. Graces increase with increasing thanks to God.	
	104. I think an ascetic is an introvert person.	
	105. Eating a lot lengthens life.	
	106. Collecting wealth is the best assurance for the future.	
	107. A good personality follows the wisdom that “the best talk is the short and meaningful”.	
	108. The Heavenly books, other than the Quraan, have been distorted from their origins.	
	109. Everything that happens to us is being predetermined by fate.	
	110. The Day of Resurrection is a fact which humankind cannot escape.	
	111. To succeed in one’s work, one should not tell others about it.	
	112. Breeding (or raising) dogs does not contradict belief.	
	113. The obligatory charity (alms) is not necessary at all times, even with the availability of wealth.	
	114. Pilgrimage is an emigration to Allah (God) that has to be done.	
	115. Obeying authorities in issues that are religiously acceptable is indisputable.	
	116. I think that commitment to one’s group, and following its views, in what is right is obligatory.	
	117. The basis of cooperation between people depends on good deeds.	
	118. It is everyone’s duty to enjoin the right and forbid the wrong.	
	119. Disclosing people’s mistakes in front of others is necessary so they can clean their acts.	
	120. Hope is the lamp of worship.	
	121. “Fear of things pushes you away from them, but fear of God pulls you closer to Him”.	
	122. Relying on God in every deed is necessary.	
	123. Love is for one to love those around him as he pleases.	
	124. It is one’s right to be famous and have prestige.	
	125. Life is sweet, so it has to be cared about.	
	126. Those who control themselves at the moment of anger are the most capable of facing hardship situations.	
	127. We must be careful in accepting extreme teachings such as Darwin’s theory.	
	128. I think that the worldly life comes to eternal mortality with no resurrection after it.	
	129. I believe that the ultimate purpose of the creation of Humankind is the Day of Judgment.	
	130. Persistent remembrance of Allah makes a person comfortable.	
	131. It is better to pray for the dead without following their funeral to cemetery and participating in their burial.	
	132. The condition for “E’atikaf’ (worship in seclusion) is to be in a mosque.	
	133. I think Jihad (war) is part of faith.	
	134. It is part of goodness that we be kind to our youngsters and respect our elders.	
	135. I feel showering happiness when I see children.	
	136. Whoever accompanies the believers will acquire their behaviour.	
	137. Good treatment to servants spoils them.	
	138. I do not greet a neighbor who does not greet me.	
	139. One cannot live longer than what has been predetermined for him.	
	140. “Tell that who does not work sincerely, do not tire yourself” is a true statement.	
	141. Nothing prevents one from joking even when the joke is a lie.	
	142. Shyness is a socially undesirable behaviour.	

Table A1. Cont.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
	143. Arrogance is belittling other's performance and admiring one's own.	
	144. Adultery leads to decrease in belief.	
	145. Envy is harmful to you mundanely and religiously.	
	146. Heaven and Hell are only symbolic concepts.	
	147. I consider the Holy Prophet (Mohammad) - peace be upon him- my greatest model.	
	148. Reading Quraan assiduously encourages one's thinking about the Universe.	
	149. I think it is an acceptable practice in religion to swear by God a lot.	
	150. I do not think that offering penance is necessary.	
	151. This life is a farming ground for the Hereafter, therefore it is necessary to be committed to God's sake.	
	152. It is better to offer sacrifices once every two years.	
	153. I feel uncomfortable when I visit a sick person in a hospital.	
	154. When a guest visits me, I offer a generous hospitality.	
	155. It is imperative that we reply to every greeting.	
	156. Sneezing is a bad habit.	
	157. I, most of the time, remove from the road what might cause harm to people.	
	158. Someone who is in need can use money that he is entrusted with.	
	159. He who keeps his commitments in this time, is not fit to deal with people.	
	160. Humbleness draws ne closers to people's hearts.	
	161. I think it is wise that we satisfy others in dealing with them no matter what the motives are.	
	162. I think it is necessary that people stand in respect for me when I enter a place.	
	163. One factor of hatred is anger.	
	164. It is one's right to punish one's self with death.	
	165. It is better that a person shows the opposite of what he conceals.	
	Single Islam Religiosity Measurement (Belief, Commitment and practice items: #166–#180 (166–171 items are belief dimension; 172–180 items are commitment and practice dimension))	
	166. Muhammad (p.b.u.h) in his final Prophet.	
	167. I believe there is only one Allah.	
	168. I believe Al-Quranic teachings are suitable in today's life.	
	169. All mankind's good deeds will be judged and rewarded accordingly after death.	
	170. I believe Rasulallah's traditions are suitable throughout times.	
	171. I believe that my faith is a source of comfort.	
	172. My religious beliefs influence what I buy.	
	173. I always keep myself away from earning through haram (prohibited) means such as interest from conventional banking.	
	174. I make sure that my dress/cloth covers my aurat.	
	175. I always perform the zikir.	
	176. I follow the Sunnah in daily life.	
	177. My religious beliefs influence which service providers I use.	
	178. My whole approach to life is based on my religion.	
	179. It is important for me to spend time in private thought and prayer.	
	180. I regularly offer prayer five times a day.	
	CRS measurement items: #1–#15	
1. (ES). Church membership helps establish a person in the community (ROS).	1. How often do you think about Buddhism (Int) (CRS).	
2. (ES). The church is most important as place to form social relationships (ROS).	2. How much do you believe in Buddha and Bodhisattvas (Ide) (CRS).	
	3. How often do you practice Buddhism (Pub) (CRS).	

Table A1. Cont.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
	4. How often do you pray, chant or meditate (Pri) (CRS).	
	5. How often do you experiences events that make you feel that Buddha and Bodhisattvas are present in your life (Exp) (CRS).	
	6. How often do you study Buddhist subjects (Int) (CRS).	
	7. How much do you believe in Reincarnation (Ide) (CRS).	
	8. How important is Buddhist practice for you (Pub) (CRS).	
	9. How important are chanting, praying and/or meditation for you (Pri) (CRS).	
	10. How often do you feel that you are connected to Buddha and Bodhisattvas (Exp) (CRS).	
	11. How often do you study Buddhist subjects via radio, television, books, and magazines, internet, and/or CD (Int) (CRS).	
	12. How much do you believe in freedom from Samsara (Ide) (CRS).	
	13. How important is the Buddhist Sangha for you (Pub) (CRS).	
	14. How often do you pray to Buddha or practice meditation in daily events (Pri) (CRS).	
	15. How often do you feel Buddha and Bodhisattvas surrounding you (Exp) (CRS).	
	TSAB-R measure items: #16–#39	
3. (ES). Religion is interesting because church is a congenial social activity (ROS).	16. I like how Buddhists train their minds through prayer and meditation (TSAB-R).	
4. (ES). I sometimes compromise my faith for social and economic well-being (ROS).	17. I like the way Buddhists offer flowers and incense to statues of buddha (TSAB-R).	
5. (ES). I enjoy working in the activities of my religious affiliation (RCI-10).	18. Eightfold path seems a good way to achieve happiness (TSAB-R).	
6. (ES). I enjoy spending time with others of my religious affiliation (RCI-10) (I/E-R).	19. I admire Buddhists for respecting all living things (TSAB-R).	
7. (ES). I keep well informed about my local religious group and have some influence in its decisions (RCI-10).	20. I find it inspiring to hear Buddhist stories (TSAB-R).	
8. (ES). I go to church because it helps me make friends (I/E-R).	21. I like how Buddhists encourage people to become friends (TSAB-R).	
9. (ES). I go to church mainly because I enjoy seeing people I know there (I/E-R).	22. Spending time as a Buddhist monk is beneficial to the world at large (TSAB-R).	
	23. I like how some Buddhists spend time in meditation as monks or nuns (TSAB-R).	
	24. Buddhists should have respect for those worthy of respect (TSAB-R).	
	25. I like the Buddhist idea of having a calm mind (TSAB-R).	
	26. I respect Buddhists for giving food and money to their monks (TSAB-R).	
	27. I respect the Buddhist idea that understanding is more important than belief (TSAB-R).	
	28. It is important for Buddhists to spend time meditating (TSAB-R).	
	29. It is necessary for use to share what we have with others (TSAB-R).	
	30. Enjoying life or hating it depends on how we see the world (TSAB-R).	
	31. Spending time meditating is a constructive use of one's time (TSAB-R).	
	32. Buddhists should not to kill any sort of animal (TSAB-R).	
	33. It is necessary for use to give support to the poor and the needy (TSAB-R).	
	34. Nirvana is the ultimate peace (TSAB-R).	
	35. Buddhists should avoid drinking alcohol (TSAB-R).	
	36. Buddhists should look after their parents in their old age (TSAB-R).	
	37. People who have helped us a lot deserve our special respect (TSAB-R).	
	38. If a person does good deeds, good things will come back to them (TSAB-R).	
	39. I would enjoy killing any sort of animal (TSAB-R).	

Table A1. Cont.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
	<i>RPS-MRPI measure items: #40–#138</i>	
	40.	I get enthusiastic about doing good deeds when people praise me.
	41.	I am willing to help old people when they need it.
	42.	I make effort to deepen my understanding of law/rules/teaching/precepts of my religion.
	43.	I refer to Al Qur'an/my Holy book/Scriptures to obtain tranquility (peace).
	44.	I love my brothers and sisters in my religion as I love myself.
	45.	I use the lessons from the Qur'an/Holy book/Scriptures in my conversations.
	46.	I incline toward taking a side when my friends quarrel.
	47.	I try to understand the teachings of my religion in the Holy book/Qur'an.
	48.	I establish good relations with my neighbours.
	49.	I find ways to recycle anything that can still be of use.
	50.	I invite others to perform salat/prayer/religious services.
	51.	I avoid something if I am unsure about its religious implication.
	52.	I make effort to remember death and afterlife often.
	53.	I try to avoid myself from giving donations.
	54.	I find time to recite the Qur'an/Holy book/Scriptures even if I am busy.
	55.	I immediately apologize if I wrong someone.
	56.	I feel happy when beggars come to my house.
	57.	I always follow the latest fashion code of dress even though it is against my religion.
	58.	If I borrow money from someone, I will make a contract with them.
	59.	I create commotion in public.
	60.	I do all jobs assigned to me to the best of my ability.
	61.	I am the first to greet when meeting another person.
	62.	I will ridicule someone in return when they ridicule me.
	63.	I continue to perform good deeds even if others might ridicule me for it.
	64.	I am particular about doing good deeds consistently even though they may be small.
	65.	I easily forgive my siblings when they hurt me.
	66.	I always obtain the facts before passing judgement.
	67.	I will seek for God's help first then to others when faced with difficulty.
	68.	I like to help the needy.
	69.	I do not expose the shortcoming of others.
	70.	I make effort not to display my personal good deeds.
	71.	I like to help my relatives.
	72.	I frequently share my religious values with my friends.
	73.	I make sure all my family members are following the teachings of my religion.
	74.	I seek sympathy from others when I experience misfortune.
	75.	I avoid offending in any way when joking around with others.
	76.	I make an ongoing effort to increase the frequency of my good deeds.
	77.	I would give true information in court against someone even if he/she is my relative.
	78.	I would remove an obstacle that I see on the road, even if it is small.
	79.	I worry if I cannot pay debt on time.
	80.	I am involved in religious work.
	81.	I care about my good relations with my siblings.
	82.	I criticize my friends when they do wrong.

Table A1. Cont.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
	83. I perform my work duties enthusiastically because of my religion/God.	
	84. I fulfill all my promises.	
	85. I make effort to obey rules/advice of my religion (God) in my daily life.	
	86. I assume that people talk about my because they are concerned about my well-being.	
	87. I always thank a person when they do something nice for me.	
	88. I assume that nobody is perfect.	
	89. I get jealous when my colleague/friend is more successful than me.	
	90. I make effort to be clean at all times.	
	91. I try to smile as much as possible.	
	92. I do not get angry when I am being scolded.	
	93. I tend to remain silent when someone degrades my religion in front of me.	
	94. I speak politely to my parents.	
	95. I forgive others who wrong me before they ask for my forgiveness.	
	96. I expect others to finish my work for me.	
	97. I get upset when I hear about the suffering of people of all races in other parts of the world.	
	98. I will keep a person's identity hidden when I talk about them and they are not present.	
	99. I like to join in when I hear people gossiping.	
	100. I do not neglect my friends' dignity.	
	101. I prefer to the people who know when I feel uncertain about the rulings/teachings of my religion.	
	102. I like to help the poor without anyone knowing.	
	103. I make effort to internalize the ethical conduct of my religion in my daily life.	
	104. I throw rubbish in the trash bin when I see it lying around.	
	105. I feel worried when I hurt my parents.	
	106. I do not feel worried when I send negative e-mails/SMS messages/information to people.	
	107. I use public buses, walkways, etc. with care/respect.	
	108. I cannot tolerate people who disagree with me.	
	109. I am careful to follow my religious social norms during all activities I am involved.	
	110. I participate in recreational activities without neglecting religious norms.	
	111. I perceive those who are not the same religion as mine as potential believers of my religion.	
	112. I respect all opinions.	
	113. I feel happy when someone says something good about one of my friends.	
	114. I am very conscious about my health.	
	115. I openly display my anger if somebody meddles with my belongings.	
	116. I tend to let setbacks in life distract me from my responsibilities and religious practice.	
	117. I am very comfortable admitting my mistakes.	
	118. I make a serious effort to fulfill wedding invitations.	
	119. I have started saving money for religious donations since my early days.	
	120. I prefer to do any form of labour than to beg.	
	121. I gossip about others.	
	122. I make sure than I understand the demands/obligations/teachings of my religion.	
	123. I use other peoples' belongings without their permission.	
	124. I speak rudely to my parents when I am angry at them.	
	125. My siblings and I compete in serving our parents.	
	126. I enjoy working in a team.	
	127. I pay more attention to my friends than my parents.	
	128. I offer my guests the best of what I have when I am hosting them in my home.	

Table A1. Cont.

Prevalent Measurement Scale for Religiosity (ROS, RCI-10, IRS, I/E-R)	Specific Measurement Scale for Religiosity	Quest Religious Orientation (QRO)
	129. I like to take advantages of opportunities to understand my religion with my family.	
	130. I look for opportunities to give charity.	
	131. I share my opinion when I think that it will improve a situation.	
	132. I do not enter a person's house until I am invited.	
	133. I follow the advice of my parents even though it may contradict my religious conviction.	
	134. I make effort to make my guests feel as comfortable as possible.	
	135. I set aside money every year for religious purposes.	
	136. I work hard to achieve my goals in the specified time.	
	137. I practice salat/religious prayers as taught in my religion.	
	138. I follow the advice of my parents even though it may not be what I want.	
1.	(EP). Religion offers me comfort when sorrow and misfortune strike (ROS) (I/E-R).	
2.	(EP). The purpose of prayer is to secure a happy and peaceful life (ROS) (I/E-R).	
3.	* (EP). Although I am a religious person, I refuse to let my religion influence everyday affairs (ROS) (IRS) (I/E-R).	
4.	* (EP). Although I believe in my religion, there are many more important things in life than religion (ROS) (IRS) (I/E-R).	
5.	(EP). I pray chiefly because I have been taught to pray (ROS).	
6.	(EP). The primary purpose of prayer is to gain relief and protection (ROS) (I/E-R).	
7.	(EP). Religion helps me to keep my life balanced and steady in exactly the same way as my citizenship, friendships, and other memberships do (ROS).	
8.	(EP). I make financial contributions to my religious organization (RCI-10).	

Note: I = intrinsic religiosity; ES = social extrinsic religiosity; EP = personal extrinsic religiosity; R = readiness to face existential questions without reducing their complexity; S = self-criticism and perception of religious doubt as positive; O = openness to change; * denotes there is a difference opinion on items should be belong to intrinsic or personal extrinsic religiosity measurement scale in previous studies; Int = intellectualism; Ide = religious ideology; Pub = public practice; Pri = private practice; Exp = religious experience.

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