

## Development and Validation of a Traditional Inventory of Islamic Virtues (TIIV)

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This study introduces the Traditional Inventory of Islamic Virtues (TIIV), a psychometric tool developed to assess character grounded in classical Islamic virtue ethics. The TIIV builds upon the traditional Islamic virtues model (Keshavarzi et al., 2024), which provides a reorganization of al-Ījī's 14th-century classification of virtues into five cardinal virtue: wisdom, temperance, valor, justice, and spirituality with 31 associated subvirtues. Data were collected from a diverse sample of 1,324 adults ( $M = 34$  years,  $SD = 12$ ) across 70 countries via an online survey. Using confirmatory factor analysis (CFA), two studies were conducted to evaluate the internal consistency and factor structure of the TIIV, as well as its convergent and divergent validity with the Values in Action (VIA) Inventory. The final model retained five factors with 121 items across 31 subvirtues. All five virtue domains demonstrated acceptable to excellent fit indices comparative fit index ( $CFI = .94-.98$ ; root-mean-square error of approximation [RMSEA] =  $.05-.07$ ) and acceptable to strong internal consistency ( $\omega = .71-.89$ ). Convergent validity was supported by significant correlations with 26 of 28 hypothesized VIA subscales. The TIIV appears to be a valid and reliable instrument for assessing virtues within an Islamic framework. While still in its initial stages, it offers a culturally grounded complement to existing character assessments and supports the integration of Islamic concepts in psychological research and practice.


*Keywords:* character, virtues, positive psychology, Muslims, Islamic psychology

In recent years, psychology has increasingly focused on character development, primarily spurred by the emergence of positive psychology. This movement arose as a response to the traditional,

disease-oriented focus of the field, emphasizing the cultivation of positive qualities and virtues (Seligman & Csikszentmihalyi, 2014). Martin Seligman, the pioneer of positive psychology,

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The data that support the findings of this study are available on request from the corresponding author, Hooman Keshavarzi. The present study was not preregistered. The study was conducted on adult Muslim participants.

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challenged the prevailing “disease model” by advocating for the study of human strengths and virtues (Peterson & Seligman, 2004, p. 4). Psychologists’ growing interest in character development is supported by research linking character strengths to various aspects of well-being across life stages. Studies show that individuals who frequently use their character strengths experience higher levels of life satisfaction, happiness, and resilience (Linley & Harrington, 2006; Park et al., 2004). Youth with strong character traits show fewer psychiatric problems and better academic–social outcomes (Bromley et al., 2006). In adults, character strengths—especially spirituality/transcendence—predicts higher levels of life satisfaction and happiness (Cloninger, 2004; Peterson et al., 2007). Given the relationship between character and psychological well-being, Peterson and Seligman (2004) developed a classification of virtues entitled, Values in Action Inventory (VIA), identifying 24 strengths encompassed within six core virtues (wisdom, courage, humanity, justice, temperance, and transcendence) drawn from diverse philosophical and religious traditions worldwide, including Hellenistic philosophy, Christianity, Judaism, Islam, Buddhism, and Hinduism. The VIA, alongside Cloninger’s Temperament and Character Inventory–Revised (TCI-R; Garcia et al., 2017), now anchors much of the classifications and models of virtue and character in the psychological literature. Recent studies have linked character strengths to Seligman’s positive emotion, engagement, relationships, meaning, and accomplishment model of well-being (Wagner et al., 2020) and have even informed programs such as the Oxford Character Project (Lamb et al., 2021). Nonetheless, despite these measures drawing from diverse sources, the final products and conceptualizations of character and virtues in the literature largely remains Euro-American in nature and do not fully capture the nuances and diverse understandings of virtues contained within other cultural or religious contexts.

The long-standing Islamic literature on character and virtues has a long legacy and has been refined over several generations and permeated the Muslim world across diverse geographies and Muslim cultures often serving as a common basis for understanding character and virtues across the Muslim world and Muslim populations. The Islamic tradition of character development is motivated by the numerous scriptural statements encouraging humanity to develop and refine their character (Keshavarzi et al., 2024). In the ninth century,

Muslim scholars adopted and integrated Hellenistic philosophy into Islamic thought on account of the translation efforts at the *Bayt al-Hikmah* (House of Wisdom) in Baghdad (Algeriani & Mohadi, 2017; Sourdel, 2022). Key works from Greek philosophers like Plato (d. 348 BCE), Aristotle (d. 322 BCE), and Galen (d. 216 BCE) were introduced to Muslim scholars, who then adapted and expanded upon these ideas (Fakhry, 1991). Moreover, prominent figures such as Abū Bakr al-Rāzī (d. 925 CE), Abū ‘Alī ibn al-Miskawayh (d. 1,030 CE), Nasir al-Dīn al-Tusī (6,721,274 CE) and al-Ghazālī (d. 1111CE) incorporated and refined these classical concepts of virtue within an Islamic framework, often linking them to spiritual and moral dimensions rooted in Islamic teachings (al-Ghazālī, 2011; Ibn Miskawayh, 2006; al-Rāzī, 1978). A significant contribution to the character literature was the work of ‘Aḍudīn al-Ījī (d. 1,356 CE), whose treatise *al-Akhlāq al-‘Aḍudiyyah* offered a concise yet comprehensive classification of virtues and vices (al-Ījī & Taşköprizade, 2018). Al-Ījī’s work, characterized by its brevity and clarity, became a foundational text that synthesized the previous literature and was widely taught and referenced in subsequent Islamic scholarship (al-Ījī & Taşköprizade, 2018; Salem, 2022).

In classical Islamic literature, the term “akhlāq” (character) denotes the total embodiment of virtues (*faḍā’il*) and the complete avoidance of vices (*radhā’il*). Good character is achieved when virtues become ingrained in an individual to the point where virtuous actions arise automatically without deliberation (al-Ghazālī, 2011; Taşköprizade, 2014). Islamic scholars, drawing from Aristotle’s theory of drives, proposed that human well-being and optimal character formation result from the balanced integration of three fundamental instincts: survival, appetitive, and intellectual instincts (al-Ghazālī, 2011; al-Ījī & Taşköprizade, 2018). These balanced instincts give rise to three chief virtues—valor, temperance, and wisdom—with justice as a fourth virtue that emerges on account of the balanced expression of the former three. Each virtue, along with its subvirtues, is conceptualized as a balanced state between two extremes of excess (*ifrāt*) and deficiency (*tafrīt*), both of which are considered vices (al-Ījī & Taşköprizade, 2018). This aligns with Aristotle’s golden mean, which views virtue as a balance between excess and deficiency. This classical Islamic framework of virtues presents a sophisticated psychological model that integrates cognitive, behavioral, emotional, and

spiritual dimensions of character development. The systematic categorization of virtues in this tradition offers unique insights into character formation that complement contemporary psychological approaches.

While existing character strength measures like the VIA incorporate elements from various philosophical traditions, including Islamic thought, there remains a notable gap in measurement tools specifically grounded in an Islamic psychological theory. Euro-American-centric measures often prioritize individualistic perspectives and universalize virtue constructs without adequately capturing the spiritual and communal dimensions central to Islamic ethics. For instance, Islamic virtues integrate both upright behavioral conduct and spiritual consciousness, which are not fully addressed in frameworks like the VIA. This disconnect underscores the need for culturally relevant tools that draw from classical Islamic virtue theory and address these nuanced dimensions within a psychometric framework. This gap is particularly significant given that cultural and religious frameworks significantly influence how virtues are conceptualized, experienced, and expressed (Lehman et al., 2004). Furthermore, while the VIA and similar instruments have demonstrated validity across various populations, they may not fully capture the nuanced understanding of virtues as conceptualized within the Islamic tradition.

To address this gap, the traditional Islamic virtues (TIV) model, as presented in Keshavarzi et al. (2024), built upon and reconceptualized the classical framework of virtues originally outlined by ‘Aḍudīn al-Ījī in his *al-Akhlāq al-‘Aḍudiyyah* (see Table 1). Recognizing the significance of al-Ījī’s work, which has been a foundational text in Islamic ethical studies and widely adopted in Ottoman seminaries, the TIV model offers a modern reclassification of these virtues for utilization within a psychological context. The model organizes the virtues into five cardinal virtues—wisdom, valor, temperance, justice, and spirituality—each of which includes various subvirtues, for a sum total of 31 subvirtues. This reorganization involved a deliberate modification where some of al-Ījī’s subvirtues were combined, refined, or expanded. For instance, while al-Ījī’s original virtues related to wisdom were closely tied to intellectual capacities and learning, the TIV model restricted this category to focus more on attitudes toward learning and the cultivation of discernment and eliminated items that were loaded highly on heritability and related to inherent

aptitude. A significant theoretical innovation of the TIV model was the introduction of spirituality as a fifth cardinal virtue. This was achieved by re-categorizing subvirtues directly related to faith—which al-Ījī had placed under other virtues—into this new, distinct domain. This addition is a crucial contribution of the model, distinguishing it from both its classical source and from contemporary Western frameworks. It is important to note that this spirituality dimension incorporates elements distinctly tied to Islamic theology, such as “Reliance on Allah” and “Contentment with Allah’s Decree”. This conceptualization differs fundamentally from the understandings of spirituality common in Western psychology. Therefore, although the TIV model has the potential to be a universal framework, it is specifically designed to be a culturally and religiously congruent tool for use within Muslim populations. The model’s five-factor structure thus represents a theoretically grounded integration of classical Islamic virtue theory with modern psychometric principles, while maintaining fidelity to its specific religious context. Overall, the TIV model provides a comprehensive and culturally relevant framework for understanding virtues within the Islamic tradition, making it a valuable tool for both academic study and practical application in character education especially within Muslim communities (see Appendix for details).

The present study aims to develop and validate a psychometric instrument based on the TIV model that captures the multidimensional nature of Islamic virtues. Through rigorous psychometric validation, this study seeks to provide researchers and practitioners with a reliable and valid tool for assessing character strengths within an Islamic framework, while contributing to the broader understanding of virtue development across cultural contexts.

## Method

We have detailed our sampling plan, all data exclusions, manipulations, and measures utilized in this study in accordance with recommended guidelines for quantitative research (Appelbaum et al., 2018; Simmons et al., 2012). The data, analysis code, and research materials are accessible upon request from the corresponding author. This study’s design and its analysis were not preregistered. This study was approved by Loyola University Chicago’s Institutional Review Board. Two separate institutional review board approvals were obtained to ensure compliance with ethical research standards.

**Table 1***Character Virtues, Subvirtues, and Their Explanations*

Virtue/subvirtue	Explanation
<b>Wisdom</b>	
Discernment	The ability to use reason, process information logically, and demonstrate critical thinking (Ibn Miskawayh, 2006, p. 37; al-Tūsī, 2007, p. 93; Ali, 2007, p. 105; al-Ghazālī, 2011)
Love of learning	The adoration for learning and value for the acquisition of knowledge (Ibn Miskawayh, 2006, p. 37; al-Tūsī, 2007, p. 93)
Knowledge acquisition	The continuous engagement in activities of learning and pursuit of knowledge acquisition (Ibn Miskawayh, 2006, p. 37; al-Tūsī, 2007, p. 93; Ali, 2007, p. 105)
Open mindedness	The absence of intellectual stubbornness and possessing an openness to truth (Qur'an, 22:8 and 2:170)
<b>Temperance</b>	
Modesty	Feeling of being too ashamed to partake in actions that are deemed sinful or unethical (Taškōprizade, 2014, p. 81)
Gratitude	Being thankful and showing appreciation for the blessings one possesses (al-Qushayrī, 1966, p. 489, pp. 491–492; al-Ghazālī, 2011 IV, p. 60)
Self-control	The exercise of willpower to restrain one's appetitive drives and sensual desires.
Orderliness	The prioritization of matters and to rank order them according to their potential for good outcomes ( <i>maṣālih</i> ) (al-Ījī & Taškōprizade, 2018, p. 40)
Generosity	Giving freely to others without expecting anything in return (Taškōprizade, 2014, p. 91; Ibn Miskawayh, 2006, p. 22; al-Tūsī, 2007, p. 96; Ali, 2007, p. 110)
Contentment	The process of being satisfied with the blessings that Allah has bestowed upon them without yearning for more (al-Mawardi, 1978, pp. 224–225; al-Ghazālī, 2011, III, pp. 237–238; al-Tūsī, 2007, p. 96; Ali, 2007, p. 109)
Civility	Abstaining from uncivilized or lowly behavior in consideration of one's social context and norms (Ali, 2007, p. 110; al-Tūsī, 2007, p. 96; al-Isfahānī, 1987, p. 143; Ibn Hibban, 1977, pp. 233–234)
<b>Valor</b>	
Agreeableness	Being amenable to others preferences in social contexts and willingness to give up their wishes for others in trivial or worldly things (Ali, 2007, p. 109; al-Tūsī, 2007, p. 95; Ibn Hazm, 2007, pp. 48, 62, 75; Ibn Miskawayh, 2006, p. 22; Ibn Hibban, 1977, pp. 215–223)
Affection	Seeking affection from others and giving affection (Ibn Hajar, 1986, Vol. 10, pp. 439)
Compassion	Having a soft heart or a feeling of sympathy for the painful experiences of others leading them to displays of forgiveness, tolerance, and benevolence (Ibn Miskawayh, 2006, p. 22; Ali, 2007, p. 106; al-Tūsī, 2007, p. 94.)
Forbearance	The ability to restrain one's anger and overlook the faults of others, also to refrain from the execution of retribution and to respond to evil with goodness (al-Isfahānī, 1987, p. 342; Ibn Hibban, 1977, p. 209; Ibn Miskawayh, 2006, p. 23; Ali, 2007, p. 106; al-Tūsī, 2007, p. 94; al-Ghazālī, 2011, III, pp. 179–180)
Courage	Display of appropriate assertiveness in order to protect individual rights and to respond with bravery to circumstances that demand a firm response (Ibn Miskawayh, 2006, p. 23; Ibn Hazm, 2007, s. 32, 59; al-Mawardi, 1978, pp. 244–245, 249; al-Tūsī, 2007, pp. 93–94; Ali, 2007, p. 106)
Humility	The quality of having a modest or moderate view of one's self-importance and having no traces of arrogance in their social dealings (Ibn Miskawayh, 2006, p. 23; al-Tūsī, 2007, pp. 93–94; Ali, 2007, p. 106; al-Isfahānī, 1987, p. 299; al-Qushayrī, 1966, I, pp. 380, 433.)
Protectiveness	The possession of an adaptive feeling of anger and accompanying assertive response to threats to that which is sacred (al-Tūsī, 2007, pp. 93–94; Ali, 2007, p. 106; Ibn Miskawayh, 2006, p. 23; al-Isfahānī, 1987, p. 347; al-Ghazālī, 2011, I, p. 318; II, pp. 38–39; III, pp. 167–169)
Perseverance	The ability to generate the will power and endurance to bear difficult tasks over a long period of time (al-Tūsī, 2007, p. 96; Ibn Miskawayh, 2006, p. 23; al-Ghazālī, 2011, IV, pp. 254–255)

*(table continues)*

**Table 1** (continued)

Virtue/subvirtue	Explanation
Good opinion of others	The ability to look at the positive qualities of individuals, depersonalize any offenses committed against them, and maintain an overall positive interpretation of others' behavior (Ibn Miskawayh, 2006, p. 24; al-Ghazālī, 2011, II, p. 325; III, p. 36, pp. 150–153; IV, pp. 144–145, p. 270)
Patience	The ability to endure the challenges associated with undertaking a difficult task and waiting calmly for the outcomes to come to fruition (al-Ghazālī, 2011, IV, p. 63; al-Qushayrī, 1966, II, p. 461; Ibn Miskawayh, 2006, p. 21; Ibn Hazm, 2007, p. 27; al-Tūstī, 2007, p. 95; Ali, 2007, p. 108.)
Justice	
Familial and social connection	Maintaining the bonds of kinship and close friendship (Ibn Miskawayh, 2006, p. 24; al-Mawardi, 1978, pp. 150–154; al-Ghazālī, 2011, II, pp. 192–221)
Loyalty	A commitment to fulfilling the needs of others and upholding one's oaths and contracts
Truthfulness	Being able to remain honest and trustworthy in one's social dealings (Sahih Al-Bukhari—Book 73 Hadith 117)
Rectification	Fulfilling one's civic duty to uphold the good and prohibit evil in society, as well as reconciling social relationships between people
Upholding justice	Undergoing personal risks and sacrifices to uphold social justice and struggle against the oppression and wrongdoings of others (al-Ghazālī, 2011, IV, 386–392)
Spirituality	
Contemplation	The reflection upon the creation of the heavens and the earth leading to seeing the greater purpose of life that motivates an individual to live in a more meaningful way (Qur'an, 3:191).
Worship	A demonstration of servitude and submission to Allah through religious rituals and good deeds (al-Ghazālī, 2011, I, p. 116; IV, pp. 301, 361; al-Suhrawardī, 1993, p. 541; Ibn al-Qayyim, 1983, I, pp. 90–167)
Reliance on Allah	Having complete trust in Allah. And to exert all the means available to them in hopes of achieving a positive outcome while realizing that the ultimate outcome comes from Allah alone (al-Qushayrī, 1966, I, pp. 464–487; al-Ghazālī, 2011, IV, pp. 243–247, 259–293; al-Suhrawardī, 1993, p. 238)
Contentment with Allah's Decree	Complete satisfaction with the decree of Allah, believing that whatever He has willed for His slave is best for him (al-Qushayrī, 1966, pp. 421–423, 425, 426; al-Ghazālī, 2011, IV, pp. 333–345; Ibn al-Qayyim, 1983, II, pp. 178–251)
Religious vigilance	Continuous consciousness of the presence of Allah and believing that none of their behaviors nor inner thoughts can be concealed from Him

The first approval (Project Number 3627) pertained to the development and initial validation of the Traditional Inventory of Islamic Virtues (TIIV). The second approval (Project Number 3940) was granted for examining the divergent and convergent validity of the TIIV. Both approvals ensured that the study adhered to ethical guidelines, including informed consent and confidentiality of participants.

### Data Collection

Data were collected online between July 2023 and July 2024 through the website <https://www.islamcharacter.com>, which was developed specifically to host this assessment. Participants were recruited using a combination of strategies, including distribution through listservs, social media platforms,

Islamic community networks, personal contacts, and snowball sampling to maximize geographic and demographic reach. Inclusion criteria required participants to be adults (18+ years) who self-identified as Muslim and consented to participate. There were no exclusion criteria related to gender, level of religiosity, or geographic location.

All participants were provided with an informed consent document outlining the study's purpose, privacy protections, and the voluntary nature of participation. To safeguard anonymity, no personally identifying information (e.g., name, exact address, or date of birth) was collected. Only general demographic data were obtained. While the sample was predominantly female (78%) and reflected a highly religious demographic, participants represented over 70 countries, offering

substantial geographic diversity. This diversity supports the initial cross-cultural applicability of the scale.

## Data Preparation

Missing data were analyzed, with responses being removed if more than 5% of items (nine items per participant) were missing. In total, 22 participant responses were excluded based on this criterion. Data analysis was divided into two studies. Study 1 focused on exploration and initial cross-validation of the theoretical model proposed for the TIIV. Study 2 cross-validated the model derived from Study 1 and also evaluated the concurrent validity of the TIIV with the VIA. The data were then split, one data set for the Study 1 ( $n = 608$ ) and one for the cross-validation (i.e., Study 2;  $n = 715$ ). Data were prepared using the pandas library Version 2.2.0 in the Python programming language (Version 3.10.13).

## Participants

The final sample included 1,323 adults with a mean age of 34 years, and a standard deviation of 12 years. The sample was predominantly female with women accounting for 78% of the sample ( $n = 1,025$ ) and 22% identifying as male ( $n = 294$ ). Four participants did not provide a response to the question on gender. The sample represented 70 countries with the most common countries of residence being the following: United States ( $n = 482$ , 36%), Turkey ( $n = 136$ , 10%), Canada ( $n = 106$ , 8%), the United Kingdom ( $n = 105$ , 8%), and Pakistan ( $n = 57$ , 4%). Participants also self-reported their socioeconomic status as follows: middle class (45%), upper middle class (29%), lower middle/working class (20%), high/upper class (4%), and low/poor (2%).

## Measures

### *Traditional Inventory of Islamic Virtues*

The TIIV was developed to assess character strengths based on the TIV model (Keshavarzi et al., 2024). The inventory measures five cardinal virtues: wisdom (*hikma*), temperance (*iffa*), valor (*shajā'a*), justice (*adāla*), and spirituality (*rūhaniya*), comprising 31 distinct subvirtues. Items were constructed using a balanced approach of both self-referential statements and behavioral descriptions to minimize social desirability bias and align with

Islamic cultural norms regarding self-presentation. The items were developed based on descriptions of virtues drawn from Islamic scholars such as al-Ījī and Taşköprizade (al-Ījī & Taşköprizade, 2018), aiming to capture the essence of each construct with face validity for Muslim populations.

To enhance measurement validity, several item construction strategies were employed including, incorporation of observable behavioral indicators rather than solely trait-based self-assessments, integration of other-referential items (e.g., "People say that I ...") to provide external behavioral validation, and the use of positively worded statements to maintain construct clarity while avoiding potential religious/cultural sensitivities around negative self-descriptions. Participants responded to items using a 5-point Likert scale (1 = *not like me at all*, 2 = *not like me*, 3 = *somewhat like me*, 4 = *like me*, 5 = *very much like me*). This response format was selected to balance measurement precision with respondent burden. The scale construction process involved careful consideration of Islamic cultural norms regarding self-praise and humility, with items worded to facilitate accurate self-reporting while minimizing both over-reporting due to social desirability and under-reporting due to religious modesty concerns.

### *Values in Action Inventory*

VIA Inventory (Peterson & Seligman, 2004) was administered to measure 24 character strengths, categorized under six core virtues: wisdom, courage, humanity, justice, temperance, and transcendence. This well-validated self-report instrument provides an in-depth assessment of character strengths and is widely used in psychological research to examine positive traits associated with well-being and resilience (Peterson & Seligman, 2004). Participants rated their agreement with various statements using a Likert scale, reflecting the extent to which each strength represented their personal characteristics. The VIA Inventory was utilized in this study to assess the convergent and divergent validity of the TIIV. By comparing scores from both the VIA and the TIIV, the study aimed to explore overlapping and distinct dimensions of virtue as conceptualized in different cultural and philosophical frameworks. The VIA's established psychometric properties, including high internal consistency and cross-cultural applicability (Peterson & Seligman, 2004), supported its use as a benchmark for validating the TIIV.

## Study 1

The primary purpose of Study 1 was to evaluate whether there is preliminary evidence to support the proposed factor structure of the TIIV and to shorten the measure by removing poorly performing items.

### Data Analysis

Given the strong theoretical framework and the data's hierarchical nature, confirmatory factor analysis (CFA) was used to evaluate model fit and identify poor-performing items. CFA provides the advantage of using an existing model while allowing for hierarchical relationships (Kyriazos, 2019). In order to determine which estimator to use for CFA, the items of the TIIV were evaluated for normality using the Shapiro–Wilk test, which evaluated whether they were normally distributed. All items were found to have significant skew, violating the assumption of normality. Due to the ordinal nature of the items and nonnormal distributions of item responses, we used a weighted least square mean and variance adjusted estimator (DiStefano & Morgan, 2014; Rhemtulla et al., 2012). We used the following fit indices to assess model fit: the RMSEA, standardized root-mean-square residual (SRMR), Tucker–Lewis index (TLI), and CFI. We used the following guidelines to assess model fit: RMSEA < 0.05 as close fit, and RMSEA = 0.05–0.08 as acceptable fit; SRMR < 0.05 as close fit, and SRMR = 0.05–0.08 as acceptable fit; and relative fit indices (TLI and CFI) where close fit = 0.95–0.99 and acceptable fit = 0.90–0.95 (Byrne, 1998; Hu & Bentler, 1999).

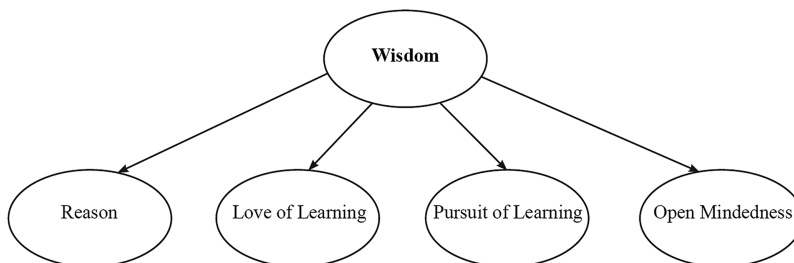
To evaluate the reliability of the scales, we estimated McDonald's Hierarchical Omega (Flora, 2020). Unlike Cronbach's  $\alpha$ , this index does not require the assumption of Tau-equivalence, allowing

for reliability to be based on the parameters of the CFA model.

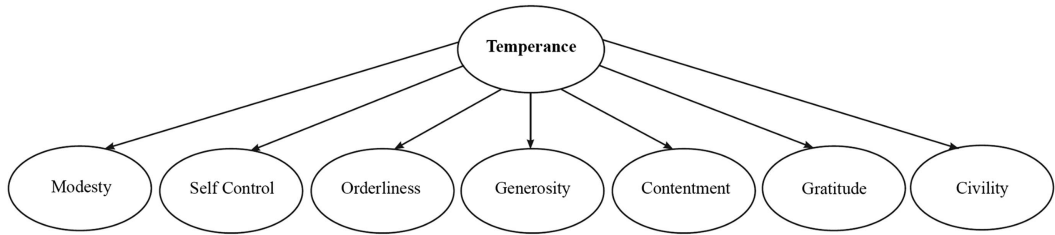
All analyses were performed using R Statistical Software (v4.1.2; R Core Team, 2021) with the lavaan (v0.6-19; Rosseel, 2012) and semTools (v0.5-6; Jorgensen et al., 2022) packages.

Each virtue was modeled separately from the others, with subvirtues loading onto the overall virtues, and items loading onto subvirtues in a second-order hierarchical model (see Figures 1–5). A panel of experts in Islamic Virtues reviewed items within each subvirtue and removed those they felt were less clearly reflective of Islamic teachings and applicable to Muslim populations, thereby reducing respondent burden while preserving the construct validity of each subvirtue. The expert reviewer committee was composed of three experts: (a) A Muslim research psychiatrist and ethicist with formal Islamic theology training and notable publications on Muslim mental health from John Hopkins University, (b) a Sunni theologian from a notable Islamic Seminary within the United States with a psychology background and publication in Islamic psychology, and (c) a U.S.-based clinical psychologist and researcher on Islamic Psychology from Khalil Center, United States. A quasi-qualitative approach was employed for the review process. Experts gauged whether items represented Islamic traditions and the literature as well as its applicability and comprehensibility to Muslim populations given their expertise with this specialty population. All the feedback provided by the expert committee was incorporated after evaluation by the authors who agreed with all recommendations provided and was integrated into the final model. The reduced item models for each virtue were then tested using a CFA on the same data set to ensure proper item performance and acceptance model fit.

**Figure 1**  
*Conceptual Model of Wisdom*



**Figure 2**  
*Conceptual Model of Temperance*



## Study 2

### Data Preparation

Study 2 data set described above ( $n = 728$ ) was used to cross-validate the revised TIIV model identified in Study 1. One hundred participants completed the VIA, allowing for concurrent validity analysis. This data set would be used to cross-validate the model generated from Study 1. Concurrent validity was examined by having the content experts identify initial predictions for the VIA scales that were expected to correlate with specific TIIV scales generated. Given that the scales on the TIIV were not intended to be a one to one match with the VIA, not all scales had a hypothesized pair.

### Data Analysis

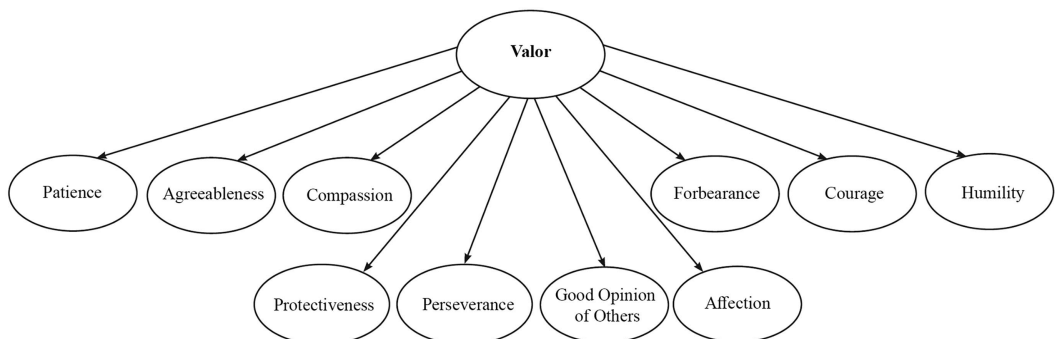
The same CFA and reliability methods described in Study 1 were used to cross-validate the revised TIIV models previously identified. Due to the nonnormal distribution of the scales, we examined concurrent validity using Spearman's  $\rho$  non-parametric correlation to evaluate the correlations

of the hypothesized pairs as described above. Sidak correction was used to account for the possibility of an inflated Type 1 error. In addition, the highest and lowest correlations between the TIIV and VIA scales were calculated using the same procedures as the previous correlation analysis. The calculated results were then reviewed by a panel of content experts to see if the hypothesized, high, and low correlations matched the theory underlying the TIIV. Finally, correlations between the total scores for the five primary virtues were calculated to evaluate whether there were differences between these values. These also used Spearman's  $\rho$  and Sidak correction. All concurrent validity analyses were conducted using the Pingouin package (Version 0.5.5) in the Python programming language.

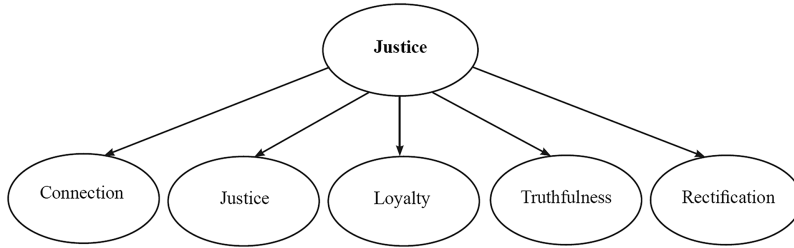
## Results

The CFA results of each of the models are displayed in Tables 2–6 (standardized factor loadings), fit indices are displayed in Table 7 and internal consistency reliability estimates in Table 8. Each virtue was modeled separately from the others,

**Figure 3**  
*Conceptual Model of Valor*



**Figure 4**  
*Conceptual Model of Justice*



with subvirtues loading onto the overall virtues, and items loading onto subvirtues in a second-order hierarchical model (see Figures 1–5). Fit indices reported below assess how well the model represents the data. For instance, the CFI compares the fit of the tested model to a baseline model, with values closer to 1 indicating better fit. The RMSEA estimates the extent of error in the model, with values below .08 considered acceptable and below .05 indicating a close fit.

## Study 1

### *Wisdom*

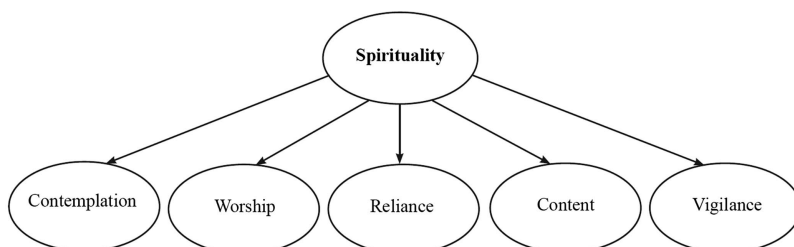
For the 24-item Wisdom scale, CFA showed standardized factor loadings (see Table 2) from the individual items to the subvirtues ranging from  $\lambda = .39$  to  $.79$ . In addition, the factor loadings from the subvirtues onto the virtue of Wisdom ranged from  $\lambda = .59$  to  $.97$ . Fit indices for the 24-item Wisdom scale indicated a close fit (CFI =  $.97$ , TLI =  $.97$ , RMSEA =  $.05$ , SRMR =  $.06$ ). The 24-item Wisdom scale demonstrated acceptable internal reliability ( $\omega = .78$ ; see Table 8) with the reliability indexes of the other subvirtues in the acceptable to good ranges ( $\omega = .74$ – $\omega.85$ ). Review of factor

loadings and expert review led to the removal of one item per subvirtue, resulting in the removal of four items from the scale (see Table 2 for removed items). The revised 20-item Wisdom scale continued to demonstrate adequate to strong factor loadings ranging from  $\lambda = .47$  to  $.88$ , excellent model fit (CFI =  $.97$ , TLI =  $.97$ , RMSEA =  $.05$ , SRMR =  $.06$ ), and acceptable internal consistency ( $\omega = .73$ – $\omega.85$ ).

### *Temperance*

CFA of the 36-item Temperance scale demonstrated standardized factor loadings ranging from  $\lambda = .31$  to  $.89$  for the individual items to the subvirtues with the factor loadings from the subvirtues onto the virtue of Temperance ranging from  $\lambda = .65$  to  $.79$  (see Table 3). Fit indices for the 36-item Temperance scale indicated a close fit (CFI =  $.97$ , TLI =  $.97$ , RMSEA =  $.05$ , SRMR =  $.06$ ). The 36-item Temperance scale also showed good internal consistency reliability ( $\omega = .83$ ). The reliability indexes of the other subvirtues fell in the good range ( $\omega = .81$ – $\omega.90$ ), except for the Modesty subvirtue which was in the unacceptable range ( $\omega = .59$ ). Expert review of factor loadings and question content led to the removal of one

**Figure 5**  
*Conceptual Model of Spirituality*



**Table 2**  
*Wisdom Factor Loadings*

Subvirtue/item	M1	M2	M3
Loadings of subvirtues onto wisdom			
Reason	0.59	0.56	0.57
Love of learning	0.85	0.88	0.87
Pursuit of learning	0.97	0.96	0.90
Open mindedness	0.60	0.59	0.50
Reason			
I tend to consider the potential consequences and impact of my choices before I make a decision.	0.46	0.47	0.45
I always try to understand the sources and underlying foundations of any issue.	0.56	0.56	0.53
I make a great effort to ensure my thinking is logical.	0.49	0.48	0.53
I always try hard to distinguish right from wrong. <sup>a</sup>	0.39		
People say that I am a very critical thinker.	0.70	0.71	0.71
I always consider all possibilities before I make a decision.	0.52	0.53	0.58
Love of learning			
Learning is one of the most gratifying experiences for me.	0.72	0.72	0.63
When I am learning something new, I lose track of time and place.	0.52	0.51	0.56
I prefer watching documentaries and movies based on true historical events over pure entertainment. <sup>a</sup>	0.47		
I derive a deep sense of gratification and enjoyment when I am in circles of learning.	0.64	0.64	0.65
I am always enthusiastic about learning new and valuable things.	0.65	0.66	0.64
I really enjoy being in the company of those who possess deep knowledge and understanding.	0.50	0.50	0.46
Pursuit of learning			
The pursuit of learning is an integral part of my life.	0.67	0.68	0.70
I make consistent efforts to improve myself intellectually.	0.74	0.75	0.73
I usually put myself in learning environments in order to learn new things.	0.74	0.76	0.80
I always prioritize learning knowledge in my life.	0.79	0.80	0.80
I investigate the intricacies of any topic that I am deeply interested in. <sup>a</sup>	0.54		
Reading has always been a regular part of my life since I could remember.	0.57	0.58	0.49
Open mindedness			
I am open to hearing others' opinions even if they are contrary to my own.	0.65	0.64	0.58
I typically consider multiple perspectives before formulating an opinion on an issue.	0.68	0.66	0.64
Most people say that I am an open-minded person.	0.61	0.60	0.54
I am never bothered by my opinions being challenged.	0.61	0.60	0.61
I am typically open to changing my opinion on an issue after considering others' perspectives. <sup>a</sup>	0.40		
I enjoy engaging in dialogues with people of different perspectives.	0.76	0.76	0.68

Note. M1 = Model 1 loadings; M2 = Model 2 loadings; M3 = Model 3 loadings.

<sup>a</sup> Items marked with superscript a were removed after Model 1.

item per subvirtue, resulting in the removal of six items from the scale (see Table 3 for removed items). CFA of the revised 30-item Temperance scale produced factor loadings ranging from  $\lambda = .29$  to  $.91$  with one item with a factor loading less than  $.40$ . The revised 30-item Temperance model continued to show close model fit (CFI =  $.97$ , TLI =  $.97$ , RMSEA =  $.05$ , SRMR =  $.06$ ), and acceptable internal consistency ( $\omega = .77$ – $\omega.90$ ) except for the Modesty subvirtue ( $\omega = .59$ ).

**Valor**

CFA of the 60-item Valor scale demonstrated standardized factor loadings ranging from  $\lambda = .32$  to  $.99$  for the individual items to the subvirtues with the factor loadings from the subvirtues onto

the virtue of Valor ranging from  $\lambda = .57$  to  $.81$  (see Table 4). Fit indices for the 60-item Valor indicated acceptable fit (CFI =  $.93$ , TLI =  $.92$ , RMSEA =  $.07$ , SRMR =  $.08$ ). The 60-item Valor scale showed good internal consistency reliability ( $\omega = .87$ ). The reliability indexes of the other subvirtues fell in the acceptable to excellent ranges ( $\omega = .71$ – $\omega.90$ ), except for the Humility subvirtue which was in the questionable range ( $\omega = .67$ ). Expert review of factor loadings and question content led to the removal of one item per subvirtue, resulting in the removal of 10 items from the scale (see Table 4 for removed items). CFA of the revised 50-item Valor model produced factor loadings ranging from  $\lambda = .44$  to  $1.00$  and continued to show acceptable model fit (CFI =  $.95$ , TLI =  $.94$ , RMSEA =  $.06$ , SRMR =  $.07$ ), and

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**Table 3***Temperance Factor Loadings*

Subvirtue/item	M1	M2	M3
Loading of subvirtues onto temperance			
Modesty	0.75	0.76	0.75
Self-control	0.73	0.76	0.74
Orderliness	0.65	0.63	0.56
Generosity	0.71	0.70	0.75
Contentment	0.70	0.73	0.76
Gratitude	0.79	0.78	0.71
Civility	0.64	0.64	0.56
Modesty			
I always hesitate to violate social norms regarding behavioral conduct that I subscribe to. <sup>a</sup>	0.34		
I make a special effort to adhere to moral principles.	0.48	0.45	0.41
Most people say that I am a modest person.	0.43	0.43	0.47
I never disclose private family and personal matters with others unless it is for consultative purposes.	0.48	0.47	0.44
I usually feel ashamed if I act indecently and improperly.	0.31	0.29	0.30
I never pry into the private affairs of others.	0.53	0.52	0.57
Self-control			
I have no difficulty maintaining self-restraint and discipline.	0.84	0.83	0.86
I never feel like my base desires fully govern my behavior.	0.71	0.69	0.67
I rarely follow my unhealthy ambitions and desires. <sup>a</sup>	0.69		
If I am presented with something that I really desire, I am able to resist the temptation to consume it.	0.64	0.64	0.70
Most people say that I have a lot of self-restraint.	0.72	0.72	0.69
I am easily able to direct my desires in a way that is consistent and within the limits of my values.	0.77	0.76	0.68
Orderliness			
I am very good at fulfilling my responsibilities by organizing and prioritizing them.	0.89	0.91	0.91
I am very good at managing my time.	0.83	0.86	0.91
I am known as someone who is very hardworking. <sup>a</sup>	0.80		
I am able to work very productively and remain focused on a task until its completion.	0.85	0.85	0.87
Most people say that I am a very organized person.	0.82	0.84	0.83
I am able to effectively manage multiple responsibilities in a way that does not compromise the quality of each task.	0.89	0.91	0.87
Generosity			
I am familiar with the needs of individuals in my community and often offer support.	0.66	0.68	0.63
It is very easy for me to share what I have with others without expectation of anything in return.	0.68	0.67	0.58
I do not experience much hesitation after I have decided to spend on others. <sup>a</sup>	0.67		
I regularly donate to needy individuals or to nonprofit organizations.	0.58	0.58	0.54
Many people around me say that I am very generous.	0.58	0.58	0.68
I do not have any trouble in giving from that which I love most to others.	0.67	0.67	0.70
Contentment			
I am always content with what I have and feel that it is sufficient for me.	0.78	0.77	0.80
Most people tell me that I am easy to satisfy.	0.62	0.61	0.60
I always strive to maintain a modest lifestyle.	0.66	0.64	0.58
I typically do not compare what others have with what I have.	0.82	0.81	0.81
I am always in favor of simplicity. <sup>a</sup>	0.56		
I am often content with having my needs met and never chase luxury.	0.64	0.61	0.60
Gratitude			
I am always grateful for what I have.	0.71	0.72	0.66
I regularly reflect upon the blessings that I have and feel a deep sense of gratitude.	0.73	0.74	0.71
I regularly thank Allah for the blessings He has given me.	0.70	0.71	0.66
Most people say that I am a very grateful person.	0.76	0.77	0.73
I always express my gratitude to those who do good to me. <sup>a</sup>	0.51		
I feel a deep sense of gratitude everyday.	0.86	0.86	0.83
Civility			
I am generally respectful of the cultural norms and conventions of others.	0.61	0.60	0.52
I am always mindful and do not violate the conventions that may vary across social contexts when appropriate.	0.62	0.61	0.55

*(table continues)*

**Table 3** (continued)

Subvirtue/item	M1	M2	M3
Most people say that I always comply with social conventions that do not contradict my cultural/religious values.	0.58	0.56	0.63
I usually refrain from violating prosocial norms. <sup>a</sup>	0.54		
I always respect the conventional individual and family boundaries of others.	0.54	0.54	0.55
I am always very conscious of the socially acceptable etiquettes of conduct.	0.60	0.59	0.52

Note. M1 = Model 1 loadings; M2 = Model 2 loadings; M3 = Model 3 loadings.

<sup>a</sup> Items marked with superscript a were removed after Model 1.

acceptable to good internal consistency for all subvirtues ( $\omega = .72\text{--}\omega.89$ ).

### Justice

For the 30-item Justice scale, CFA showed standardized factor loadings (see Table 5) from the individual items to the subvirtues ranging from  $\lambda = .32$  to  $.95$ . In addition, the factor loadings from the subvirtues onto the virtue of Justice ranged from  $\lambda = .59$  to  $.87$ . Fit indices for the 30-item Justice scale indicated a close fit (CFI =  $.98$ , TLI =  $.98$ , RMSEA =  $.05$ , SRMR =  $.06$ ). The 30-item Justice scale demonstrated acceptable internal consistency reliability ( $\omega = .79$ ; see Table 8) with the reliability indexes of the other subvirtues in the good range ( $\omega = .81\text{--}\omega.87$ ) except for Truthfulness ( $\omega = .69$ ) in the questionable range. An expert review of factor loadings and item content led to the removal of five items, one item per subscale (see Table 5 for removed items). The revised 25-item Justice scale continued to demonstrate factor loadings ranging from  $\lambda = .40$  to  $.98$ , close model fit (CFI =  $.97$ , TLI =  $.97$ , RMSEA =  $.05$ , SRMR =  $.06$ ), and acceptable to good internal consistency for all subvirtues ( $\omega = .79\text{--}\omega.85$ ).

### Spirituality

For the 30-item Spirituality scale, CFA showed standardized factor loadings from the individual items to the subvirtues ranging from  $\lambda = .58$  to  $.82$  (See Table 6). In addition, the factor loadings from the subvirtues onto the virtue of Spirituality ranged from  $\lambda = .70$  to  $.90$ . Fit indices for the 30-item Spirituality scale indicated a close fit (CFI =  $.98$ , TLI =  $.98$ , RMSEA =  $.05$ , SRMR =  $.06$ ). The 30-item Spirituality scale demonstrated good internal consistency ( $\omega = .87$ ) with the reliability indexes of the other subvirtues in the good to excellent ranges ( $\omega = .82\text{--}\omega.91$ ). Analysis of factor loadings and

expert content review led to the removal of one item per subvirtue, resulting in the removal of five items from the scale (see Table 6 for removed items). The revised 30-item Spirituality model continued to demonstrate adequate factor loadings ranging from  $\lambda = .61$  to  $.83$ , close model fit (CFI =  $.98$ , TLI =  $.98$ , RMSEA =  $.05$ , SRMR =  $.06$ ), and good internal consistency ( $\omega = .79\text{--}\omega.90$ ).

## Study 2

### Wisdom

CFA results of the cross-validated 20-item Wisdom scale yielded standardized factor loadings (see Table 2) from the individual items to the subvirtues ranging from  $\lambda = .45$  to  $.80$ , with the factor loadings from the subvirtues onto the virtue of wisdom ranging from  $\lambda = .50$  to  $.90$ . Fit indices for the Wisdom scale indicated acceptable to close fit (CFI =  $.97$ , TLI =  $.96$ , RMSEA =  $.06$ , SRMR =  $.06$ ). The 20-item Wisdom scale demonstrated acceptable internal consistency reliability ( $\omega = .75$ ) with the reliability indexes of the other subvirtue in the acceptable to good ranges ( $\omega = .77\text{--}\omega.85$ ).

### Temperance

Results of the cross-validated 30-item Temperance scale CFA showed that the standardized factor loadings (see Table 3) from the individual items to the subvirtues ranged from  $\lambda = .41$  to  $.91$ , except for a single poor-performing item with  $\lambda = .30$ . The subvirtues loading onto the virtue of Temperance had standardized factor loadings from  $\lambda = .56$  to  $.76$ . Fit indices for the Temperance scale indicated close to acceptable fit (CFI =  $.97$ , TLI =  $.96$ , RMSEA =  $.06$ , SRMR =  $.06$ ). The 30-item Temperance scale demonstrated good internal reliability ( $\omega = .81$ ) with the reliability indexes of the other subvirtue in the acceptable to

**Table 4**  
*Valor Factor Loadings*

Subvirtue/item	M1	M2	M3
Loading of subvirtues onto valor			
Patience	0.70	0.72	0.69
Agreeableness	0.81	0.77	0.76
Compassion	0.80	0.82	0.80
Forbearance	0.77	0.79	0.78
Courage	0.72	0.76	0.71
Humility	0.81	0.83	0.76
Protectiveness	0.64	0.67	0.62
Perseverance	0.63	0.61	0.59
Good opinion of others	0.68	0.69	0.68
Affection	0.57	0.56	0.55
Patience			
I typically do not react impulsively when things do not go the way I wanted them to.	0.69	0.67	0.69
I rarely become restless while I am waiting for something. <sup>a</sup>	0.50		
I am able to remain patient during moments of difficulty and during undesirable events even if they occur for a long period of time.	0.81	0.79	0.78
I can endure many challenges in life without becoming irritated nor overwhelmed such as waiting in traffic, relationships, employment challenges, and so forth.	0.84	0.83	0.89
Most people tell me that I am a patient person.	0.89	0.89	0.83
I typically wait patiently for my efforts to yield results and endure any associated difficulties.	0.80	0.79	0.83
Agreeableness			
I always put others before myself. <sup>a</sup>	0.58		
People say that I am a very pleasant and kind person to be around.	0.67	0.70	0.57
Most people say that I am very easy going and flexible in interpersonal relationships.	0.74	0.75	0.71
People say that I am pretty easy going when I am traveling in a group.	0.69	0.71	0.71
People say that they enjoy being in my company.	0.66	0.69	0.65
I am pretty flexible in adapting to group decisions within reasonable limits.	0.57	0.59	0.60
Compassion			
I am easily moved to help reduce the pain of others.	0.57	0.56	0.52
I am easily able to empathize with the experiences of others.	0.56	0.53	0.49
Most people say that I am a very compassionate person.	0.71	0.68	0.60
I am often compassionate to those who are close to me.	0.61	0.59	0.52
When I see someone else in distress and pain, it creates strong feelings of sympathy in me for them. <sup>a</sup>	0.54		
Despite having the ability to retaliate or get revenge after being wronged, I often choose the path of forgiveness instead.	0.60	0.60	0.64
Forbearance			
I have a high threshold of tolerance for the shortcomings of others.	0.63	0.64	0.70
I am often able to see the suffering underneath someone's anger and remain patient with them because of it.	0.75	0.76	0.68
I always exercise a lot of self-restraint in my relationships and seldom become enraged.	0.78	0.77	0.71
I am able to respond with kindness and work at relationships even with those who hurt me.	0.76	0.76	0.75
Most people say that I can maintain my composure even during upsetting situations.	0.78	0.77	0.73
I rarely lose control when I am angry. <sup>a</sup>	0.70		
Courage			
One of my characteristics is to struggle through challenges without hesitation.	0.77	0.74	0.81
I never allow anyone to take advantage of me. <sup>a</sup>	0.42		
I always set firm limits on those who attempt to abuse mine or my family's rights.	0.52	0.48	0.39
When I feel strongly about the truth or morality of something, I rarely am swayed by social pressure.	0.62	0.60	0.47
I am never shy to speak the truth when it is warranted, even if it may have adverse consequences for me.	0.63	0.62	0.63
Most people say that I am a very courageous person.	0.77	0.75	0.67
Humility			
I always reflect about my shortcomings and recognize my limitations.	0.47	0.44	0.39
I always attribute all of my successes and achievements to God.	0.53	0.52	0.37
I never consider myself superior to others.	0.59	0.58	0.51
People generally tell me that I am a humble person.	0.62	0.62	0.61

(table continues)

**Table 4** (continued)

Subvirtue/item	M1	M2	M3
I never like to be the center of attention. <sup>a</sup>	0.32		
I prefer to serve others rather than being served.	0.54	0.51	0.57
<b>Protectiveness</b>			
I never remain silent when sacred things are denigrated.	0.65	0.63	0.56
I always feel a sense of anger when I witness something sacred or valuable to me being violated even if I am unable to prevent it. <sup>a</sup>	0.39		
People generally consider me to be an honorable person.	0.69	0.68	0.63
I become restless and cannot stand it when individuals dishonor symbols associated with my religious identity.	0.49	0.45	0.44
Living with a sense of honor is one of the most important values in my life.	0.64	0.63	0.54
If someone makes an inappropriate statement or action toward my spouse or family member then I am instinctually called to their defense.	0.48	0.46	0.44
<b>Perseverance</b>			
I do not give up easily despite the difficulties I may face in reaching my long-term goals.	0.83	0.85	0.78
I am able to persevere through the challenges associated with responsibilities I have undertaken.	0.80	0.81	0.79
Once I have committed to something meaningful, I rarely leave it unfinished.	0.77	0.79	0.77
People often describe me as someone who is a hard worker and strong willed.	0.75	0.75	0.78
I have a high level of endurance in striving toward the completion of my goals.	0.82	0.84	0.82
There are many accomplishments I have achieved in my life that has required long-term investments of time and energy. <sup>a</sup>	0.82		
<b>Good opinion of others</b>			
I generally interpret people's wrongdoings as stemming from their circumstances and not on account of any ill intent. <sup>a</sup>	0.68		
Most people say that I generally have a positive view of others.	0.79	0.80	0.85
I often assume the best of people's intentions and behaviors.	0.79	0.79	0.84
I generally perceive individuals' negative attitudes as a temporary state and not representative of their character.	0.69	0.69	0.77
I rarely personalize negative behavior directed toward me.	0.71	0.72	0.77
I believe that people are generally good and well-intentioned.	0.72	0.72	0.70
<b>Affection</b>			
I regularly give gifts to people I care for. <sup>a</sup>	0.59		
I never hesitate to tell those whom I love, that I love them.	0.94	0.96	0.89
I always display affection and intimacy to those whom I love.	0.89	0.92	0.85
I am never shy to ask for affection from those whom I love when it is appropriate.	0.76	0.79	0.83
People say that I am a very affectionate person.	0.99	1.00	0.94
I often display affection through taking care of the needs of those whom I love.	0.72	0.72	0.69

Note. M1 = Model 1 loadings; M2 = Model 2 loadings; M3 = Model 3 loadings.

<sup>a</sup> Items marked with superscript a were removed after Model 1.

good ranges ( $\omega = .78$ – $\omega.89$ ) except for the Modesty subvirtue in the questionable range ( $\omega = .61$ ).

**Valor**

CFA results of the cross-validated 50-item Valor scale yielded standardized factor loadings of the individual items onto the subvirtues ranging from  $\lambda = .37$  to  $.94$  with three items having factor loadings less than  $.40$  (see Table 4). The factor loadings from the subvirtues onto the virtue of Valor ranged from  $\lambda = .55$  to  $.80$ . Fit indices for the Valor scale indicated acceptable fit (CFI =  $.97$ , TLI =  $.96$ , RMSEA =  $.06$ , SRMR =  $.06$ ). The 50-item Valor model demonstrated acceptable

internal reliability ( $\omega = .86$ ) with the reliability indexes of the other subvirtue in the acceptable to good ranges ( $\omega = .79$ – $\omega.90$ ) except for Courage ( $\omega = .67$ ), Humility ( $\omega = .67$ ), and Protectiveness ( $\omega = .68$ ) subvirtues that were in the questionable range.

**Justice**

For the 25-item Justice scale, CFA showed standardized factor loadings from the individual items onto the subvirtues ranged from  $\lambda = .40$  to  $1.00$ . The factor loadings from the subvirtues onto the virtue of Justice ranged from  $\lambda = .49$  to  $.92$  (See Table 5). Fit indices for the 25-item Justice

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**Table 5***Justice Factor Loadings*

Subvirtue/item	M1	M2	M3
<b>Loading of subvirtues onto justice</b>			
Connection	0.67	0.60	0.49
Justice	0.59	0.60	0.60
Loyalty	0.87	0.90	0.92
Truthfulness	0.84	0.81	0.83
Rectification	0.84	0.85	0.85
<b>Connection</b>			
I always make it a priority to visit my extended family or call them in the event that I am unable to visit on Eid.	0.88	0.94	0.88
People around me say that loyalty is one of my character strengths. <sup>a</sup>	0.74		
I regularly keep in touch with my extended family and close friends.	0.87	0.92	0.93
Most people say that I regularly maintain relationships and keep in contact with my extended family.	0.92	0.98	1.00
I do not break social or family ties very easily.	0.72	0.75	0.69
I strive to maintain family ties even with those whom I have a rocky relationship with.	0.59	0.64	0.73
<b>Justice</b>			
I take an active role in organizations in order to ensure social justice.	0.84	0.84	0.87
I never hesitate to advocate for those who have been treated unfairly or wronged.	0.86	0.85	0.86
People usually ask for my help when they are being treated unfairly or have been wronged.	0.90	0.91	0.88
I often participate in social campaigns to advocate for the rights of the underprivileged.	0.78	0.78	0.91
It is known by everyone that I am deeply concerned about human rights.	0.95	0.94	0.95
I am willing to undergo personal risks to fight for justice. <sup>a</sup>	0.82		
<b>Loyalty</b>			
I am very careful about not violating conventional rights such as cutting in line, cheating in school, overlooking neighborly responsibilities.	0.50	0.50	0.50
People who know me say that I am very careful about upholding the rights of others.	0.75	0.73	0.67
I always strive to keep my promises and honor my contracts with others.	0.57	0.56	0.55
I am very careful about not transgressing the rights of my spouse (if applicable), friends, and close relatives.	0.59	0.57	0.53
I am very meticulous about the property of others, such that I make it a point to catalog and return debts or property I owe to others. <sup>a</sup>	0.44		
I am very meticulous about upholding the rights of others and feel very restless if I have not yet corrected a wrong I have done to someone.	0.53	0.51	0.52
<b>Truthfulness</b>			
Everyone knows I am a terrible liar. <sup>a</sup>	0.32		
If I feel I have been dishonest or wronged anyone even in the least, then I feel restless inside.	0.40	0.40	0.40
I am always honest in my social and business dealings.	0.51	0.52	0.53
I can always be trusted to conceal the faults and secrets of others.	0.51	0.51	0.46
People know that I am a person of my word and that I stand by what I say.	0.68	0.70	0.62
People know that I will safeguard their valuables that are entrusted to me.	0.45	0.46	0.47
<b>Rectification</b>			
Others tell me that I am usually the moral conscience of a group.	0.71	0.71	0.64
I often remind others to uphold basic moral standards and to refrain from wrongdoings.	0.72	0.72	0.62
I believe I have a personal responsibility to try to positively influence the moral welfare of society.	0.69	0.69	0.63
I always attempt to embody virtuous behavior and to serve as a role model for those whom I have influence over. <sup>a</sup>	0.68		
I always attempt to correct wrong doings and enjoy the good if it is contextually appropriate to the best of my ability.	0.64	0.64	0.61
I always attempt to resolve conflicts between close friends and family in order to keep the peace.	0.60	0.59	0.53

Note. M1 = Model 1 loadings; M2 = Model 2 loadings; M3 = Model 3 loadings.

<sup>a</sup> Items marked with superscript a were removed after Model 1.

**Table 6***Spirituality Factor Loadings*

Subvirtue/item	M1	M2	M3
Loading of subvirtues onto spirituality			
Contemplation	0.70	0.67	0.63
Worship	0.82	0.80	0.84
Reliance	0.90	0.90	0.89
Content	0.89	0.89	0.90
Vigilance	0.76	0.72	0.74
Contemplation			
I love to reflect upon the beauty of the creation of Allah. <sup>a</sup>	0.65		
I often think about the purpose of my creation and reflect upon the meaning of my life.	0.72	0.73	0.64
People often say that I am a very spiritually reflective person.	0.74	0.76	0.77
I habitually reflect upon existential matters for at least 30 min per week.	0.80	0.82	0.80
I think contemplation is one of the most important forms of worship.	0.63	0.65	0.67
I often contemplate about the creation which leads me to a feeling of “awe” and great appreciation of the Creator.	0.82	0.82	0.80
Worship			
I often perform superogatory prayers (nafilah) and litanies (zikr).	0.65	0.66	0.76
I regularly supplicate (dua).	0.72	0.72	0.72
Spirituality is an integral part of my everyday life.	0.70	0.72	0.61
I always perform my prayers with a presence of mind (khushu). <sup>a</sup>	0.64		
I turn all of my actions into acts of worship (such as work, taking care of family, etc.) through making active daily religious intentions.	0.82	0.82	0.82
I perform all of my obligatory prayers regularly.	0.60	0.61	0.66
Reliance on Allah			
After I have exhausted all my efforts toward the realization of a goal, I do not have a difficult time accepting the outcome that Allah decrees for me, even if it is not as I expected to be.	0.76	0.77	0.71
After I do my best, I always leave the rest to Allah.	0.74	0.75	0.65
I always believe that Allah helps me with all of my problems even if I am not able to understand it at times. <sup>a</sup>	0.65		
I always trust that Allah’s plan for me is best and surrender my will to His in deciding the best course of action no matter how difficult the outcome may be.	0.74	0.74	0.67
Reliance on Allah (Tawakkul) is a continuous habit in my life.	0.82	0.82	0.75
I never force a decision or outcome but rather make my decisions tentatively, knowing that ultimately Allah will direct me to the best path.	0.76	0.77	0.75
Contentment			
I never find it difficult to be pleased with the ultimate decree of Allah in all matters.	0.81	0.81	0.82
I accept without a doubt that the decreed outcome of Allah is always good even if I cannot see it.	0.73	0.73	0.65
I do not have a difficult time believing that there is a hidden blessing in everything I experience even if it is in the face of a tragedy.	0.70	0.70	0.67
When I reflect on my life, I can easily say that I have always accepted the decree of Allah.	0.75	0.75	0.76
Believing in the wisdom of Allah has helped me get through many difficult situations. <sup>a</sup>	0.67		
I recognize Allah’s wisdom in events that I experience in my life.	0.64	0.63	0.60
Vigilance			
I always refrain from things that are morally and ethically doubtful for Allah’s sake.	0.67	0.71	0.68
I live in a state always being conscious over the fact that Allah sees all that I do.	0.76	0.78	0.71
I am always very careful about my choices and actions being conscious that Allah records all of my deeds.	0.80	0.83	0.80
I always refrain from that which Allah has made haram.	0.67	0.70	0.64
I habitually perform certain good deeds in which no one other than Allah knows of it. <sup>a</sup>	0.58		
I always make it a point in my life to avoid any of the pathways that may lead to the impermissible (haram).	0.66	0.69	0.74

Note. M1 = Model 1 loadings; M2 = Model 2 loadings; M3 = Model 3 loadings.

<sup>a</sup> Items marked with superscript a were removed after Model 1.

**Table 7***Fit Indexes for All Models*

Model	CFI	TLI	RMSEA	SRMR
S1 Wisdom 24 item	0.97	0.97	0.05	0.06
S1.5 Wisdom 20 item	0.97	0.97	0.05	0.06
S2 Wisdom 20 item	0.97	0.96	0.06	0.06
S1 Temperance 36 item	0.97	0.96	0.05	0.06
S1.5 Temperance 30 item	0.97	0.97	0.05	0.06
S2 Temperance 30 item	0.97	0.97	0.05	0.06
S1 Valor 60 item	0.93	0.92	0.07	0.08
S1.5 Valor 50 item	0.95	0.94	0.06	0.07
S2 Valor 50 item	0.94	0.94	0.07	0.08
S1 Justice 30 items	0.98	0.98	0.05	0.06
S1.5 Justice 25 items	0.97	0.97	0.05	0.06
S2 Justice 25 items	0.98	0.98	0.06	0.06
S1 Spirituality 30 items	0.98	0.98	0.05	0.06
S1.5 Spirituality 25 items	0.98	0.98	0.05	0.06
S2 Spirituality 25 items	0.98	0.98	0.05	0.06

*Note.* S1 = Study 1 Model 1; S1.5 = Study 1 Model 2; S2 = Study 2; CFI = comparative fit index; TLI = Tucker–Lewis index; RMSEA = root-mean-square error of approximation; SRMR = standardized root-mean-square residual.

model indicated a close fit (CFI = .98, TLI = .98, RMSEA = .05, SRMR = .06). The 25-item Justice scale demonstrated acceptable internal reliability ( $\omega = .76$ ) with the reliability indexes of the other subvirtues in the acceptable or good ranges ( $\omega = .77$ – $\omega.87$ ).

### Spirituality

CFA results of the cross-validated 25-item Spirituality scale yielded standardized factor loadings (see Table 6) of the individual items onto the subvirtues ranged from  $\lambda = .61$  to  $.82$ , with the factor loadings from the subvirtues onto the virtue of Spirituality ranging from  $\lambda = .63$  to  $.90$ . Fit indices for the 25-item Spirituality model indicated a close fit (CFI = .98, TLI = .98, RMSEA = .05, SRMR = .06). The 25-item Spirituality scale demonstrated good internal consistency reliability ( $\omega = .86$ ) with the reliability indexes of the other subvirtue in the acceptable to good ranges ( $\omega = .81$ – $\omega.89$ ).

### Convergent Validity

Results of the Spearman rank-order correlations for the 28 predictions between the TIIV and the VIA are listed in Table 9. Experts independently mapped TIIV virtues to VIA counterparts, then reached consensus to ensure theological and

psychometric alignment. They viewed VIA matches as reasonable proxies, noting only broad, not full, conceptual equivalence. Twenty-five of the 27 predictions were statistically significant after using a Sidak Correction for multiple comparisons, providing evidence of the convergent validity of these scales. The only hypothesized pairs that did not significantly correlate were Modesty with VIA's Humility scale and Loyalty with VIA's Teamwork scale. Exploratory correlations were also performed to identify the highest and lowest correlations between each TIIV subscale and the VIA. These correlations with a Sidak correction are listed in Table 10. Correlations between the primary virtues were all significant, suggesting substantial overlap between them (see Table 11). Despite these high correlations, most were below .80, suggesting highly correlated but not identical constructs.

### Discussion

The present study aimed to develop and validate the TIIV to assess overall character within an Islamic framework. TIIV was constructed by drawing upon the TIV model (Keshavarzi et al., 2024), which is based on the classical Islamic character literature, specifically the typology of virtues developed by the 14th-century scholar 'Aḥud al-Dīn al-Ijī in his *Al-Akhlāq Al-'Aḍudiyya*. TIIV with items developed and validated with Islamic sensitivities and concepts in mind provides an important tool for assessing virtues in Muslim populations.

The TIIV was evaluated across two studies. Study 1 provided preliminary support for the factor structure and reliability of the inventory, while Study 2 cross-validated these findings and examined concurrent validity through comparison with the VIA Inventory (Peterson & Seligman, 2004). Each of the five cardinal virtues—wisdom, temperance, valor, justice, and spirituality—demonstrated strong overall factor loadings and internal consistency across subscales, aligning well with the theoretical structure of the TIIV. Importantly, the TIIV showed convergent and divergent validity when compared to the VIA, a widely used inventory in positive psychology, underscoring its potential for applicability and relevance (Peterson & Seligman, 2004). Specifically, 26 of 28 hypothesized correlations between TIIV and VIA subscales were statistically significant, demonstrating substantial

**Table 8**  
*Internal Consistency Reliability by Virtue*

Virtue/subvirtue	Model 1	Model 2	Model 3
<b>Justice</b>			
Connection	0.84	0.85	0.87
Justice	0.87	0.85	0.87
Loyalty	0.81	0.80	0.80
Truthfulness	0.69	0.79	0.77
Rectification	0.85	0.81	0.80
Justice total	0.79	0.79	0.76
<b>Spirituality</b>			
Contemplation	0.87	0.86	0.86
Worship	0.82	0.79	0.81
Reliance	0.91	0.90	0.88
Content	0.90	0.88	0.88
Vigilance	0.88	0.89	0.89
Spirituality total	0.87	0.86	0.86
<b>Valor</b>			
Patience	0.84	0.86	0.88
Agreeableness	0.85	0.86	0.85
Compassion	0.83	0.79	0.79
Forbearance	0.85	0.83	0.84
Courage	0.71	0.72	0.67
Humility	0.67	0.72	0.67
Protectiveness	0.74	0.72	0.68
Perseverance	0.90	0.89	0.90
Good opinion of others	0.86	0.85	0.87
Affection	0.84	0.85	0.84
Valor total	0.87	0.87	0.86
<b>Temperance</b>			
Modesty	0.59	0.59	0.61
Self-control	0.86	0.84	0.84
Orderliness	0.89	0.89	0.89
Generosity	0.81	0.77	0.78
Contentment	0.83	0.80	0.80
Gratitude	0.90	0.90	0.89
Civility	0.86	0.84	0.82
Temperance total	0.83	0.83	0.81
<b>Wisdom</b>			
Reason	0.74	0.73	0.77
Love of learning	0.78	0.82	0.81
Pursuit of learning	0.85	0.85	0.85
Open mindedness	0.81	0.81	0.79
Wisdom total	0.78	0.78	0.75

overlap between the constructs measured by the two instruments. However, the TIIV's most significant divergence from the VIA is its emphasis on spiritual dimensions as a cardinal virtue. As noted, the innovative inclusion of "spirituality" as a core domain—encompassing subvirtues like "Contentment with Allah's Decree" and "Reliance on Allah"—is a foundational feature of the TIIV. These elements, which are absent from the VIA framework, reflect the inseparable nature of religious and moral development in Islamic ethics. This distinction is fundamental; the TIIV's conceptualization of

spirituality is rooted in specific Islamic theological constructs, which differs from the more generalized, often secular, approaches to spirituality found in Western psychological instruments. This highlights the TIIV's role as a culturally specific measure designed not for universal application but for a deep and contextually relevant assessment within Muslim communities. This alignment with shared constructs, such as gratitude and justice, reinforces the validity of the TIIV as a character assessment tool, while the inclusion of spirituality sets it apart as a culturally and religiously tailored measure. These differences suggest that the TIIV can complement existing measures like the VIA by providing deeper insights into virtues contextualized within Islamic moral philosophy. Future research could explore whether the TIIV's unique dimensions contribute additional explanatory power in studies of psychological well-being, particularly within Muslim populations.

The TIIV provides a unique contribution to the literature on character assessment by offering a tool rooted specifically in Islamic traditions, which is not fully captured by existent inventories like the VIA. While the VIA includes character strengths from various global and philosophical traditions, the TIIV focuses exclusively on virtues foundational to Islamic moral teachings, allowing for more contextually appropriate assessments for Muslim populations. Furthermore, the TIIV integrates spirituality as a distinct cardinal virtue, emphasizing the unique role of spirituality in Islamic conceptions of character. This distinction aligns the TIIV with Islamic ethical teachings and contributes to an evolving body of research on the role of spirituality in on character and by extension psychological well-being.

The TIIV holds practical implications for both clinical and community psychology, offering a culturally congruent tool to assess virtues that align with Islamic values. Its applications span several domains:

1. *Educational Settings:* The TIIV can be incorporated into character education programs in Islamic schools. For example, teachers could use the instrument to identify areas for moral and ethical development among students, tailoring interventions to cultivate virtues such as justice, temperance, and gratitude. Structured activities, such as role-playing scenarios or reflective writing assignments, could be designed to

**Table 9**  
*Concurrent Validity Predictions*

TIV subvirtue	VIA hypothesized match	$\rho$ -predicted
Discernment	Judgment	0.56*
Love of learning	Love of learning	0.53*
Knowledge acquisition	Curiosity	0.54*
Open mindedness	Perspective	0.48*
Modesty	Humility	0.34
Self-control	Self-regulation	0.69*
Orderliness	Prudence	0.53*
Generosity	Kindness	0.62*
Gratitude	Gratitude	0.69*
Civility	Social intelligence	0.46*
Patience	Self-regulation	0.52*
Agreeableness	Social intelligence	0.60*
Compassion	Kindness	0.73*
Courage	Bravery	0.76*
Humility	Humility	0.65*
Perseverance	Perseverance	0.77*
Good opinion of others	Social intelligence	0.47*
Affection	Love	0.64*
Familial and social connections	Love	0.49*
Upholding justice	Fairness	0.46*
Loyalty	Teamwork	0.38
Truthfulness	Honesty	0.52*
Rectification	Prudence	0.45*
Contemplation	Perspective	0.58*
Worship	Spirituality	0.63*
Reliance on Allah	Spirituality	0.62*
Contentment with Allah's Decree	Spirituality	0.67*
Religious vigilance	Spirituality	0.48*

*Note.* TIV = Traditional Inventory of Islamic Virtues; VIA = Values in Action.

\*  $p < .01$ .

foster these virtues in alignment with Islamic teachings.

2. *Therapeutic Settings:* In counseling and therapy, the TIV could serve as a diagnostic tool to assess spiritual resilience and moral strengths in Muslim clients. For instance, therapists might use results from the TIV to design interventions that build upon existing strengths, such as Contentment with Allah's Decree, while addressing areas that may require growth, such as modesty or courage. This approach could be particularly useful in trauma counseling, where clients are encouraged to draw on spiritual and moral resources for healing and posttraumatic growth.
3. *Community Programs:* Community organizations and religious centers could employ the TIV in workshops aimed at promoting communal well-being. For example, a mosque might use the inventory to guide discussions on virtues like forgiveness and generosity,

fostering stronger social bonds within the community.

These applications illustrate the instrument's versatility and potential to impact both individual and collective well-being in culturally and religiously congruent ways.

### Limitations and Future Directions

While this study provides foundational support for the TIV, several limitations must be addressed to guide future research. First, the study employed a cross-sectional design, which provides a snapshot of the instrument's validity but cannot assess the stability of these virtues over time. Longitudinal studies are needed to examine the developmental trajectory and consistency of these character strengths. Second, the study's sampling strategy presents a significant limitation. The reliance on online recruitment and snowball sampling likely

**Table 10**  
*Highest and Lowest Correlations With VIA Inventory*

TIIV subvirtue	Highest correlation	Lowest correlation
Discernment	Prudence (0.65*)	Love of Learning (0.07)
Love Of Learning	Judgment (0.54*)	Humility (0.19)
Knowledge Acquisition	Love of Learning (0.58*)	Humility (0.22)
Open Mindedness	Prudence (0.59*)	Appreciation of Beauty (0.27)
Modesty	Prudence (0.52*)	Humor (0.02)
Self-Control	Self-Regulation (0.69*)	Love of Learning (0.18)
Orderliness	Perseverance (0.71*)	Love of Learning (0.24)
Generosity	Kindness (0.62*)	Humor (0.3)
Contentment	Forgiveness (0.42*)	Creativity (0.04)
Gratitude	Gratitude (0.69*)	Love of Learning (0.3)
Civility	Prudence (0.62*)	Creativity (0.19)
Patience	Self-Regulation (0.52*)	Creativity (0.17)
Agreeableness	Kindness (0.67*)	Creativity (0.20)
Compassion	Kindness (0.73*)	Love of Learning (0.17)
Forbearance	Forgiveness (0.56*)	Love of Learning (0.10)
Courage	Bravery (0.76*)	Forgiveness (0.16)
Humility	Humility (0.65*)	Creativity (0.14)
Protectiveness	Bravery (0.59*)	Forgiveness (0.05)
Perseverance	Perseverance (0.77*)	Forgiveness (0.13)
Good Opinion Of Others	Forgiveness (0.65*)	Creativity (0.25)
Affection	Kindness (0.66*)	Humility (0.29)
Connection	Hope (0.61*)	Love of Learning (0.27)
Upholding Justice	Bravery (0.58*)	Forgiveness (0.24)
Loyalty	Honesty (0.61*)	Love of Learning (0.04)
Truthfulness	Judgment (0.54*)	Love of Learning (0.11)
Rectification	Judgment (0.59*)	Forgiveness (0.19)
Contemplation	Judgment (0.65*)	Humility (0.23)
Worship	Spirituality (0.63*)	Humility (0.17)
Reliance on Allah	Hope (0.66*)	Humility (0.31)
Contentment with Allah's...	Spirituality (0.67*)	Teamwork (0.28)
Religious Vigilance	Self-Regulation (0.57*)	Love of Learning (0.3)

*Note.* VIA = Values in Action; TIIV = Traditional Inventory of Islamic Virtues.  
\*  $p < .01$ .

introduced selection bias, and the sample was predominantly female (78%) and highly religious. This demographic composition may limit the generalizability of findings, especially for virtues such as modesty and valor, which could differ across gender and cultural contexts. Geographic diversity from participants representing 70 countries supports

preliminary cross-cultural applicability. The TIIV shows promise for use across diverse Muslim populations but further validation with more representative, gender-balanced samples obtained through methods like stratified sampling is essential. Third, this validation relied exclusively on self-report measures. While item construction aimed to minimize social desirability bias, self-report data does not provide behavioral validation of the virtues measured. Future research should incorporate multi-method approaches, such as informant reports from peers or family, behavioral observations, and situational judgment tests, to establish more robust validity.

In addition, although the TIIV demonstrated acceptable factor loadings overall, specific subscales—such as Modesty under Temperance and Courage under Valor—exhibited lower-than-ideal factor loadings on certain items. This may

**Table 11**  
*Correlations Between Total Virtue Scores*

Virtue	1	2	3	4	5
1. Wisdom	—	.61*	.62*	.73*	.64*
2. Justice		—	.81*	.72*	.67*
3. Valor			—	.77*	.70*
4. Temperance				—	.70*
5. Spirituality					—

\*  $p < .01$ .

indicate issues with item alignment to the theoretical definitions of these virtues or varied participant interpretations. Modesty, for example, holds complex sociocultural connotations that might have led to diverse interpretations and weaker loadings, while Courage, defined as assertiveness and bravery within Islamic virtue, may encompass a broad range of behaviors and values not fully captured by current items. These variations suggest that virtues like Modesty and Courage could be multidimensional, potentially requiring a breakdown into distinct subcomponents (e.g., inward vs. outward Modesty or emotional vs. behavioral aspects of Courage). Future studies might refine these items or employ multidimensional modeling techniques and qualitative methods to capture a more nuanced understanding of these virtues, aligning them more closely with theoretical constructs.

Observed discrepancies reflect the TIIV's grounding in classical Islamic texts versus the VIA's secular, Euro-American framework, underscoring the influence of Islamic perspectives on virtue constructs. Despite weaker loadings on some Modesty and Courage items as stated above, the authors retained these items for their strong face validity and central place in Islamic ethics. For instance, attributing success to God (humility) or setting firm limits (courage) may be interpreted differently across cultural and gender lines within Muslim communities. Future qualitative research could help refine these multifaceted constructs.

In addition, the theoretical model for the classification of virtues was predominately based upon Adud al-Dīn al-Ījī's work. While this work has gained widespread recognition for its ability to synthesize so many other disparate works on virtues before it, there are yet other ways of classifying virtue that may not have been represented here. In addition, Adud al-Dīn al-Ījī too is a Sunni discursive theologian and this work is derived predominantly from Sunni sources that may not readily apply to other virtue models found in other Islamic sects. Last, there are also various Sufi virtue ethics classification models that exist and while they often converge extensively with Ījī's classification, there are notable differences that are not present in this work. Having said the above, while there will always be variability and nuances of virtue ethics that will always be present across Muslim cultures and religious groups, this work still offers a model that has been relatively celebrated for its synthesis that offers a more representative view of ethics for

Muslim populations than the Eurocentric alternatives existent in the literature.

Finally, as previously stated, the TIIV is a culturally and religiously specific instrument. Its validation in a diverse sample across 70 countries is a strength, but it is intended for research and practice specifically with Muslim populations. Future studies should continue to explore its application and refinement within diverse global Muslim communities. This will help build a robust and culturally sensitive approach to positive psychology.

## Conclusion

The development and initial validation of the TIIV mark a significant advancement in the field of psychology by offering a culturally relevant tool for assessing virtues within an Islamic framework. Our findings underscore the importance of integrating diverse cultural and religious perspectives in character strengths research to provide a comprehensive view of resilience and well-being. While the TIIV shows promise as a reliable and valid measure, ongoing research is essential to refine its constructs and explore its applications across clinical, educational, and community settings. Future studies should continue to investigate the role of Islamic virtues in fostering individual and communal resilience, contributing to an inclusive and culturally sensitive approach to positive psychology.

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## Appendix

### Traditional Inventory of Islamic Virtues

Please read each statement carefully and choose the option that best corresponds to your agreement or disagreement. There are no right or wrong answers. Describe yourself honestly and state your opinions as accurately as possible. Think of how you are generally at this moment and not how you want to be.

(1) *not like me at all* (2) *not like me* (3) *somewhat like me* (4) *like me* (5) *very much like me*

- |    |  |           |
|----|--|-----------|
| 1  | I tend to consider the potential consequences and impact of my choices before I make a decision.         | 1–2–3–4–5 |
| 2  | I always try to understand the sources and underlying foundations of any issue.                          | 1–2–3–4–5 |
| 3  | I make a great effort to ensure my thinking is logical.  | 1–2–3–4–5 |
| 4  | People say that I am a very critical thinker.  | 1–2–3–4–5 |
| 5  | I always consider all possibilities before I make a decision.  | 1–2–3–4–5 |
| 6  | Learning is one of the most gratifying experiences for me.   | 1–2–3–4–5 |
| 7  | When I am learning something new, I lose track of time and place.  | 1–2–3–4–5 |
| 8  | I derive a deep sense of gratification and enjoyment when I am in circles of learning.                   | 1–2–3–4–5 |
| 9  | I am always enthusiastic about learning new and valuable things.   | 1–2–3–4–5 |
| 10 | I really enjoy being in the company of those who possess deep knowledge and understanding.               | 1–2–3–4–5 |
| 11 | The pursuit of learning is an integral part of my life.  | 1–2–3–4–5 |
| 12 | I make consistent efforts to improve myself intellectually.  | 1–2–3–4–5 |
| 13 | I usually put myself in learning environments in order to learn new things.                              | 1–2–3–4–5 |
| 14 | I always prioritize learning knowledge in my life.   | 1–2–3–4–5 |
| 15 | Reading has always been a regular part of my life since I could remember.                                | 1–2–3–4–5 |
| 16 | I am open to hearing others’ opinions even if they are contrary to my own.                               | 1–2–3–4–5 |
| 17 | I typically consider multiple perspectives before formulating an opinion on an issue.                    | 1–2–3–4–5 |
| 18 | Most people say that I am an open-minded person.   | 1–2–3–4–5 |
| 19 | I am never bothered by my opinions being challenged.   | 1–2–3–4–5 |
| 20 | I enjoy engaging in dialogues with people of different perspectives.                                     | 1–2–3–4–5 |
| 21 | I make a special effort to adhere to moral principles.   | 1–2–3–4–5 |
| 22 | Most people say that I am a modest person.   | 1–2–3–4–5 |
| 23 | I never disclose private family and personal matters with others unless it is for consultative purposes. | 1–2–3–4–5 |
| 24 | I usually feel ashamed if I act indecently and improperly.   | 1–2–3–4–5 |
| 25 | I never pry into the private affairs of others.  | 1–2–3–4–5 |
| 26 | I have no difficulty maintaining self-restraint and discipline.  | 1–2–3–4–5 |
| 27 | I never feel like my base desires fully govern my behavior.  | 1–2–3–4–5 |
| 28 | If I am presented with something that I really desire, I am able to resist the temptation to consume it. | 1–2–3–4–5 |
| 29 | Most people say that I have a lot of self-restraint.   | 1–2–3–4–5 |

(Appendix continues)

**Appendix** (continued)

30	I am easily able to direct my desires in a way that is consistent and within the limits of my values.	1-2-3-4-5
31	I am very good at fulfilling my responsibilities by organizing and prioritizing them.	1-2-3-4-5
32	I am very good at managing my time.	1-2-3-4-5
33	I am able to work very productively and remain focused on a task until its completion.	1-2-3-4-5
34	Most people say that I am a very organized person.	1-2-3-4-5
35	I am able to effectively manage multiple responsibilities in a way that does not compromise the quality of each task.	1-2-3-4-5
36	I am familiar with the needs of individuals in my community and often offer support.	1-2-3-4-5
37	It is very easy for me to share what I have with others without expecting anything in return.	1-2-3-4-5
38	I regularly donate to needy individuals or to nonprofit organizations.	1-2-3-4-5
39	Many people around me say that I am very generous.	1-2-3-4-5
40	I do not have any trouble in giving from that which I love most to others.	1-2-3-4-5
41	I am always content with what I have and feel that it is sufficient for me.	1-2-3-4-5
42	Most people tell me that I am easy to satisfy.	1-2-3-4-5
43	I always strive to maintain a modest lifestyle.	1-2-3-4-5
44	I typically do not compare what others have with what I have.	1-2-3-4-5
45	I am often content with having my needs met and never chase luxury.	1-2-3-4-5
46	I am always grateful for what I have.	1-2-3-4-5
47	I regularly reflect upon the blessings that I have and feel a deep sense of gratitude.	1-2-3-4-5
48	I regularly thank Allah for the blessings He has given me.	1-2-3-4-5
49	Most people say that I am a very grateful person.	1-2-3-4-5
50	I feel a deep sense of gratitude everyday.	1-2-3-4-5
51	I am generally respectful of the cultural norms and conventions of others.	1-2-3-4-5
52	I am always mindful and do not violate the conventions that may vary across social contexts when appropriate.	1-2-3-4-5
53	Most people say that I always comply with social conventions that do not contradict my cultural/religious values.	1-2-3-4-5
54	I always respect the conventional individual and family boundaries of others.	1-2-3-4-5
55	I am always very conscious of the socially acceptable etiquettes of conduct.	1-2-3-4-5
56	I typically do not react impulsively when things do not go the way I wanted them to.	1-2-3-4-5
57	I am able to remain patient during moments of difficulty and during undesirable events even if they occur for a long period of time.	1-2-3-4-5
58	I can endure many challenges in life without becoming irritated or overwhelmed such as waiting in traffic, relationships, employment challenges, and so forth.	1-2-3-4-5
59	Most people tell me that I am a patient person.	1-2-3-4-5
60	I typically wait patiently for my efforts to yield results and endure any associated difficulties.	1-2-3-4-5
61	People say that I am a very pleasant and kind person to be around.	1-2-3-4-5
62	Most people say that I am very easy going and flexible in interpersonal relationships.	1-2-3-4-5
63	People say that I am pretty easy going when I am traveling in a group.	1-2-3-4-5
64	People say that they enjoy being in my company.	1-2-3-4-5
65	I am pretty flexible in adapting to group decisions within reasonable limits.	1-2-3-4-5
66	I am easily moved to help reduce the pain of others.	1-2-3-4-5
67	I am easily able to empathize with the experiences of others.	1-2-3-4-5
68	Most people say that I am a very compassionate person.	1-2-3-4-5
69	I am often compassionate to those who are close to me.	1-2-3-4-5
70	Despite having the ability to retaliate or get revenge after being wronged, I often choose the path of forgiveness instead.	1-2-3-4-5
71	I have a high threshold of tolerance for the shortcomings of others.	1-2-3-4-5
72	I am often able to see the suffering underneath someone's anger and remain patient with them because of it.	1-2-3-4-5
73	I always exercise a lot of self-restraint in my relationships and seldom become enraged.	1-2-3-4-5
74	I am able to respond with kindness and work at relationships even with those who hurt me.	1-2-3-4-5
75	Most people say that I can maintain my composure even during upsetting situations.	1-2-3-4-5
76	One of my characteristics is to struggle through challenges without hesitation.	1-2-3-4-5
77	I always set firm limits on those who attempt to abuse mine or my family's rights.	1-2-3-4-5
78	When I feel strongly about the truth or morality of something, I rarely am swayed by social pressure.	1-2-3-4-5
79	I am never shy to speak the truth when it is warranted, even if it may have adverse consequences for me.	1-2-3-4-5
80	Most people say that I am a very courageous person.	1-2-3-4-5

(Appendix continues)

**Appendix** (continued)

81	I always reflect about my shortcomings and recognize my limitations.	1-2-3-4-5
82	I always attribute all of my successes and achievements to Allah.	1-2-3-4-5
83	I never consider myself superior to others.	1-2-3-4-5
84	People generally tell me that I am a humble person.	1-2-3-4-5
85	I prefer to serve others rather than being served.	1-2-3-4-5
86	I never remain silent when sacred things are denigrated.	1-2-3-4-5
87	People generally consider me to be an honorable person.	1-2-3-4-5
88	I become restless and cannot stand it when individuals dishonor symbols associated with my religious identity.	1-2-3-4-5
89	Living with a sense of honor is one of the most important values in my life.	1-2-3-4-5
90	If someone makes an inappropriate statement or action toward my spouse or family member then I am instinctually called to their defense.	1-2-3-4-5
91	I do not give up easily despite the difficulties I may face in reaching my long-term goals.	1-2-3-4-5
92	I am able to persevere through the challenges associated with responsibilities I have undertaken.	1-2-3-4-5
93	Once I have committed to something meaningful, I rarely leave it unfinished.	1-2-3-4-5
94	People often describe me as someone who is a hard worker and strong willed.	1-2-3-4-5
95	I have a high level of endurance in striving toward the completion of my goals.	1-2-3-4-5
96	Most people say that I generally have a positive view of others.	1-2-3-4-5
97	I often assume the best of people's intentions and behaviors.	1-2-3-4-5
98	I generally perceive individuals' negative attitudes as a temporary state and not representative of their character.	1-2-3-4-5
99	I rarely personalize negative behavior directed toward me.	1-2-3-4-5
100	I believe that people are generally good and well-intentioned.	1-2-3-4-5
101	I never hesitate to tell those whom I love, that I love them.	1-2-3-4-5
102	I always display affection and intimacy to those whom I love.	1-2-3-4-5
103	I am never shy to ask for affection from those whom I love when it is appropriate.	1-2-3-4-5
104	People say that I am a very affectionate person.	1-2-3-4-5
105	I often display affection through taking care of the needs of those whom I love.	1-2-3-4-5
106	I always make it a priority to visit my extended family or call them in the event that I am unable to visit on Eid.	1-2-3-4-5
107	I regularly keep in touch with my extended family and close friends.	1-2-3-4-5
108	Most people say that I regularly maintain relationships and keep in contact with my extended family.	1-2-3-4-5
109	I do not break social or family ties very easily.	1-2-3-4-5
110	I strive to maintain family ties even with those whom I have a rocky relationship with.	1-2-3-4-5
111	I take an active role in organizations in order to ensure social justice.	1-2-3-4-5
112	I never hesitate to advocate for those who have been treated unfairly or wronged.	1-2-3-4-5
113	People usually ask for my help when they are being treated unfairly or have been wronged.	1-2-3-4-5
114	I often participate in social campaigns to advocate for the rights of the underprivileged.	1-2-3-4-5
115	It is known by everyone that I am deeply concerned about human rights.	1-2-3-4-5
116	I am very careful about not violating conventional rights such as cutting in line, cheating in school, overlooking neighborly responsibilities.	1-2-3-4-5
117	People who know me say that I am very careful about upholding the rights of others.	1-2-3-4-5
118	I always strive to keep my promises and honor my contracts with others.	1-2-3-4-5
119	I am very careful about not transgressing the rights of my spouse (if applicable), friends and close relatives.	1-2-3-4-5
120	I am very meticulous about upholding the rights of others and feel very restless if I have not yet corrected a wrong I have done to someone.	1-2-3-4-5
121	I am always honest in my social and business dealings.	1-2-3-4-5
122	If I feel I have been dishonest or wronged anyone even in the least, then I feel restless inside.	1-2-3-4-5
123	I can always be trusted to conceal the faults and secrets of others.	1-2-3-4-5
124	People know that I am a person of my word and that I stand by what I say.	1-2-3-4-5
125	People know that I will safeguard their valuables that are entrusted to me.	1-2-3-4-5
126	Others tell me that I am usually the moral conscience of a group.	1-2-3-4-5
127	I often remind others to uphold basic moral standards and to refrain from wrongdoings.	1-2-3-4-5
128	I believe I have a personal responsibility to try to positively influence the moral welfare of society.	1-2-3-4-5
129	I always attempt to correct wrong doings and enjoy the good if it is contextually appropriate to the best of my ability.	1-2-3-4-5
130	I always attempt to resolve conflicts between close friends and family in order to keep the peace.	1-2-3-4-5
131	I often think about the purpose of my creation and reflect upon the meaning of my life.	1-2-3-4-5

(Appendix continues)

**Appendix** (continued)

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132	People often say that I am a very spiritually reflective person.	1-2-3-4-5
133	I habitually reflect upon existential matters for at least 30 min per week.	1-2-3-4-5
134	I think contemplation is one of the most important forms of worship.	1-2-3-4-5
135	I often contemplate about the creation which leads me to a feeling of “awe” and great appreciation of the Creator.	1-2-3-4-5
136	I often perform superogatory prayers (nafl) and litanies (zikr).	1-2-3-4-5
137	I regularly supplicate (dua).	1-2-3-4-5
138	Spirituality is an integral part of my everyday life.	1-2-3-4-5
139	I turn all of my actions into acts of worship (such as work, taking care of family, etc.) through making active daily religious intentions.	1-2-3-4-5
140	I perform all of my obligatory prayers regularly.	1-2-3-4-5
141	After I have exhausted all my efforts toward the realization of a goal, I do not have a difficult time accepting the outcome that Allah decrees for me, even if it is not as I expected it to be.	1-2-3-4-5
142	After I do my best, I always leave the rest to Allah.	1-2-3-4-5
143	I always trust that Allah’s plan for me is best and surrender my will to His in deciding the best course of action no matter how difficult the outcome may be.	1-2-3-4-5
144	Reliance on Allah (Tawakkul) is a continuous habit in my life.	1-2-3-4-5
145	I never force a decision or outcome but rather make my decisions tentatively, knowing that ultimately Allah will direct me to the best path.	1-2-3-4-5
146	I never find it difficult to be pleased with the ultimate decree of Allah in all matters.	1-2-3-4-5
147	I accept without a doubt that the decreed outcome of Allah is always good even if I cannot see it.	1-2-3-4-5
148	I do not have a difficult time believing that there is a hidden blessing in everything I experience even if it is in the face of a tragedy.	1-2-3-4-5
149	When I reflect on my life, I can easily say that I have always accepted the decree of Allah.	1-2-3-4-5
150	I recognize Allah’s wisdom in events that I experience in my life.	1-2-3-4-5
151	I always refrain from things that are morally and ethically doubtful for Allah’s sake.	1-2-3-4-5
152	I live in a state always being conscious over the fact that Allah sees all that I do.	1-2-3-4-5
153	I am always very careful about my choices and actions being conscious that Allah records all of my deeds.	1-2-3-4-5
154	I always refrain from that which Allah has made haram.	1-2-3-4-5
155	I always make it a point in my life to avoid any of the pathways that may lead to the impermissible (haram).	1-2-3-4-5

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