

THE MEDIATING ROLE OF PERSONALITY TRAITS IN RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND EMOTIONAL OUTCOMES IN EMERGING ADULTS

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ABSTRACT

The current study aimed to find relationship between religious orientation, personality traits and temperament in emerging adults in Pakistan. The emerging adulthood (ages 18-25 years) is an important period for development that involves exploration of identifies and maturation of emotions and developing belief systems and thus this group of people is relevant in studying the psychological role of religiosity. Intrinsic, extrinsic and quest dimensions define religious orientation, that determines the way people are motivated toward religion. The five factor model of personality consisting of neuroticism, extraversion, openness, agreeableness and conscientiousness was useful in finding personality traits while temperament was determined by the use of four core dimensions, that include negative affect, effortful control, extraversion/surgency and orienting sensitivity. Convenience sampling was used by recruiting a sample of 300 emerging adults (143 males and 157 females) in the public and private universities. They were given standardized measures such as Muslim Religious Orientation Scale (MROS), NEO Personality Inventory (NEO-PI) and Adult Temperament Questionnaire (ATQ) in addition to demographic details. Findings showed that there were significant correlations among religious orientation and personality traits. Intrinsic religious orientation had a positive relationship with agreeableness, conscientiousness and emotional stability and extrinsic religiosity with neuroticism and emotional reactivity. Quest Religious Orientation showed considerable relationships openness and orienting sensitivity. Generally, the results indicate the interdependence of religiosity on personality and temperament as they highlight the cultural applicability of religious orientation on emotional control, behavioral disposition and psychological well-being among emerging adults in Pakistan.

Keywords: Religious orientation, temperament, personality traits

INTRODUCTION

Religion in the past had offered a platform through which existential issues can be resolved, social integration can be achieved and values, rites, and beliefs based on the supernatural or sacred. The definition of religion varied throughout times, it can be formed as the reaction to the emotional stress (Brandao, 2025). The pre-scientific population had depended on magic and religion to attain their desired items, and Freud believed religion is the mechanism of desire

accomplishing and securing psychological protection. It is also believed that religion fosters altruism and prosocial behavior which is now viewed as having belief in a deity that is reflected upon rituals, worship, and ethical behavior (Arli, van Esch, and Cui, 2022). Religious orientation describes the causes and the motivations of religious practice and involves intrinsic (internalized faith), extrinsic (instrumental use),

and quest orientation (meaning-seeking) (Chowdhury, 2018).

The permanent form of behavioral and emotional patterns (Bergner, 2019) is the term personality, which is often explained in terms of the Five Factor Model that are extraversion, agreeableness, conscientiousness, neuroticism, and openness (Lim, 2025). Extraversion has some relation to sociability (Selfhout et al., 2010), agreeableness to empathy (Buecker et al., 2020), conscientiousness to discipline (Angelini, 2023), neuroticism to emotional instability (Carver & Conner-Smith, 2010), and openness to creativity (Lim, 2025). There are cultural differences- such as, individuals in Serbia and Croatia are more extraverted than people in East Asia and South America (Schmitt et al., 2007). The biological foundation of personality is temperament that manifests at early stages of life and is shaped with the help of contacts with the environment (Ecker et al., 2025; Shiner et al., 2012). It covers emotionality, activity, sociability (Barel, Mizrahi & Nachmani, 2020), and such dimensions as effortful control, negative affect, surgency, and orienting sensitivity (Veiga et al., 2022). Effortful control is a process that controls attention and behavior, and negative affect is a sign of sadness, anger, and fear (Potmesilova & Pomesil, 2021).

Research findings indicate that there are positive correlations between personality and religious orientation. Agreeableness, conscientiousness, and less neuroticism are associated with intrinsic and extrinsic religiosity. Agreeableness is a predictor of prosocial religiosity (Baranski et al., 2024), whereas openness is connected with quest orientation. Cross-cultural results also indicate positive associations between conscientiousness, agreeableness, and religiosity against countries (Galen & Kloet, 2011; Schnell, 2012; Gebauer et al., 2014), and the same results in Malaysia and Egypt (Abdel-Khalek, 2018). Temperamental factors are also related to religious orientation: the individuals who are more self-regulating tend to lean towards intrinsic religiosity whereas the individuals who are emotionally responsive tend to lean towards extrinsic religiosity to tend to feel more comfortable. Religiosity supports such prosocial features of temperament as the altruistic

(Batara et al., 2016) and improves well-being. Personality and temperament are mutually dependent systems that affect the expression of emotions and religious involvement. There is trait neuroticism, which is associated with emotional responsiveness; conscientiousness, which is linked to self-regulation; extraversion, which reflects positive affect; agreeableness, which is linked to prosociality; and openness to curiosity (Soto and John, 2017; Kline et al., 2017).

The role played by religion in mental health is also important. Instances of intrinsic religiosity helps to stop depression, but extrinsic religiosity correlates with the lack of anxiety and distress. Religious dedication improves sentiment, adaptive, strength and even bodily well-being. It enhances optimism and life satisfaction and tawakkul (faith in God), but for extrinsic religiosity, it may imply depression and suicidality (Lew et al., 2018). The personality traits also indicate psychological results, with neuroticism contributing to depression and anxiety, and agreeableness and conscientiousness contributing to resilience (Goldstein et al., 2022). One more factor is that temperament is a vulnerability factor to psychopathology: low effortful control is a predictor of depression, high negative affect is a predictor of anxiety, and low positive emotionality states are predictors of depressive symptoms (Lonigan, Phillips & Hooe, 2003).

All in all, the literature suggests that the role of religious orientation, personality traits, and temperament is based on the interrelationship that jointly influence the process of emotional regulation, coping, resilience, and overall well-being. The knowledge of these associations in highly religious cultural situations as in the case of Pakistan can be of help in the culturally sensitive psychological evaluation and treatment.

Hypothesis

H1. There will be significant age difference for religious orientation and its sub traits.

H2. There will be significant age difference for temperament, religious orientation, personality traits and their constructs.

H3. There will be significant gender difference temperament, religious orientation, personality traits and their constructs.

H4. Religious orientation and its sub scales are significantly positively correlated with temperament and its sub scales.

H5. There will be significant positive correlation between personality traits and temperament and its sub scales.

H6. Personality traits (agreeableness, conscientiousness, openness and extraversion) will strengthen relationship between religious orientation (intrinsic religious orientation, extrinsic religious orientation and quest religious orientation) and emotional outcomes (negative affect, effortful control, positive affect and orienting sensitivity).

Method

Sample

The study's main sample consisted of participants (N=300), which are further divided into males (N=143) and females (N=157). The participants are of age 18-25 years old. Data was gathered through convenient sampling from different public and private universities of Faisalabad.

Instruments of Study

Main protocol of study consists of three instruments along with demographic Performa. The detail of instruments is given below.

Demographic Performa

In current study, demographic Performa was made by considering the link of demographic variables with main study variables. The demographic variables of the current study are age, gender, family system, residence, socioeconomic status, year of study, birth order, physical illness, and studying in which type of university (public or private).

Muslim Religious Orientation Scale (MROS)

Indigenously designed, Muslim Religious Orientation Scale (MROS) (Anwar, Malik, & Atta, 2019) was used to measure the three perspectives of religious orientation that are Extrinsic Religious Orientation, Quest Religious Orientation and

Intrinsic Religious Orientation. MROS measure 22 items on five-point likert scale. Extrinsic religious orientation consists of item no 3,5,9,10,11,12,13,14,15,16), Quest religious orientation consists of item no 17,18,19,20,21,22 and Intrinsic religious orientation consists of item no 1,2,4,6,7,8. Chronbach Alpha for MROS is total .90 and .94, .74 and .60 Cronbach Alpha for extrinsic, quest and intrinsic sub-scales respectively.

NEO Personality Inventory Revised (NEO-PI)

NEO-PI is widely used valid tool of personality, introduced by Costa and McCare in 1992. Different versions of NEO-PI are available in different language but in current study NEO-PI, 60 items version (Urdu translation, Perveen, Noor, & Muntaha, 2022) has been used. NEO-PI has five different traits that are Openness to experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism. Items no 2,6,8,12,16,18,23,27,31,37,41 and 45 lie under the domain of Neuroticism. Conscientiousness domains contain item no 10,15,22,35,46,50,51,52,54,55,56 and 58. Extraversion domain contains item no 1,5,9,13,19,21,25,29,33,39,43 and 47. Agreeableness domain contains item no 4,14,26,30,34,40,44,49,53,57,59 and 60. Openness to experience domain contains item no 3,7,11,17,20,24,28,32,36,38,42, and 48. NEO-PI manual has reported satisfactory test-retest reliability and internal consistency. Five domains internal consistencies reported in the manual were: openness to experience = .79, conscientiousness = .85, extraversion = .82, agreeableness = .81 & neuroticism = .80. For present study alpha reliability for openness to experience = .58, conscientiousness = .63, extraversion = .61, agreeableness = .53 & neuroticism = .61.

Adult Temperament Questionnaire (ATQ)

The Adult Temperament Questionnaire (ATQ) was developed by Evgenia M. Chess and Alexander Thomas in the 1980. Adult temperament questionnaire is translated in different languages but in current study ATQ-U (Urdu Translation,

Shahid, Perveen, & Sulaiman, 2025) was used. ATQ consist of 77 items with a likert score of eight points from 0-7. It consists of four subscales; negative affect, extraversion/surgency, orienting sensitivity and effortful control. Negative affect contains item no. 1,6(R), 9(R), 4, 12,17,20(R), 22, 25,31,32, 36, 34(R), 38(R),42, 45,48,51,54,56,58(R),59, 61,65,68(R), and 75 (R).Extraversion /surgency contains 14(R), 3, 7(R), 16 (R), 19,23,28,30,37,44(R), 46(R), 49,64,67,70(R), 73 and 77 (R) items. Orienting Sensitivity contains 10(R),13,18,21,24,33(R),39,41,52,57,62,66(R), 69,71(R) and 74 items. Effortful control contains items 2(R),5 (R),8(R), 11,15,26,27,29(R), 35,40(R),43,47,50(R), 53(R), 55,60(R), 63(R), 72(R) and 76.ATQ manual has reported satisfactory internal consistencies which are 0.89 for negative affect, 0.89 for effortful control, 0.96 for extraversion/surgency and 0.92 for orienting sensitivity. For current study values are .80,

.65,.76 and .76 respectively.

Procedure

Convenient sampling was used for data collection in present study. Data was collected at different places personally by taking permissions from relevant authorities. Participants were instructed about the objective of data collection and their confidentiality was assured. Participants were given the forms containing informed consent, demographic sheet(containing information about their age, gender, year of study, family system, residential area(urban/rural) and Muslim religious orientation scale, neo-personality inventory and adult temperament questionnaire. These forms were given to 400 participants and were asked to fill independently and honestly. Participants were thanked after data collection. Participants were given 25-35minutes to fill response forms. 300 correct forms were included in the study, 50 forms were misplaced and 50 were either incomplete or randomly filled.

Table 1
Descriptive Statistics and Alpha Reliabilities for All Study Variables(N=300)

	k	M	SD	a	Potential Range	Actual Range	Skewness	Kurtosis
MROS	22	77.7	11.5	.85	0-88	14-88	-.27	1.29
ERO	10	35.0	6.28	.76	0-40	7-40	.22	.160
IRO	6	25.4	4.27	.86	0-24	3-24	-1.59	2.76
QRO	6	16.8	4.18	.70	0-24	2-21	-.08	-.643
NEO-PI	60	196	25.3	.87	1-300	125-300	.94	3.46
NEU	12	38.1	6.50	.61	1-60	21-60	.51	.754
CON	12	37.7	6.40	.63	1-60	21-60	.58	1.64
AGR	12	39.1	5.18	.53	1-60	20-60	.51	2.16
EXT	12	40.1	6.24	.61	1-60	20-60	.24	.814
OPN	12	41.0	6.16	.58	1-60	24-60	.19	.504
ATQ	77	316	59.9	.92	0-539	73-511	-.77	1.69
NEF	26	106	21.4	.80	0-182	21-172	-.49	.972
EXT	17	67.6	13.1	.65	0-119	18-95	-.75	.785
ORS	15	62.4	14.4	.76	0-105	7-100	-.95	1.83
EFR	19	78.4	16.1	.76	0-133	21-126	-.55	.950

MROS= Muslim religious orientation scale; ERO= extrinsic religious orientation; IRO=intrinsic religious orientation; QRO= quest religious orientation; NEO-PI= NEO personality inventory; NEU= neuroticism; CON= conscientiousness; AGR= agreeableness; EXT=extraversion; OPN= openness; ATQ= Adult temperament questionnaire; NEF= negative effectivity; EXT=extraversion/ surgency; ORS=orienting sensitivity; EFR= Effortful control

Table postulates means, standard deviations, alpha reliabilities and skewness. Values of all the variables examined in the current study.

The coefficient of reliability ranges from .53 to .92, suggesting that all scales and sub-scales have a satisfactory internal consistency.

Table 2
 Correlation Table of All Study Variables (N=300)

Scales	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
1	-	.69**	.89**	.70**	.33**	.29**	.21**	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
2		-	.47**	.19**	.16*	.08	.09	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
3			-	.48**	.29**	.29**	.19**	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
4				-	.31**	.29**	.18**	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
5					-	.79**	.82**	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
6						-	.54**	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .

7	. . . . .	6 5 5 2 2 1 2 1 1 0 0	. . . . .	1 1 1 1 0 2 2 1 1
		8 6 1 0 2 5 8 0 9 7 7		0 7 2 5 3 2 6 9 9 7
		* * * * *		* * * * *
		* * * * *		* * * * *
		* * * * *		* * * * *
8	. . . . .	5 5 2 2 1 3 1 1 1 0	. . . . .	0 1 1 1 1 1 2 2 2 1
		5 3 3 4 6 1 4 7 1 7		6 5 7 7 4 1 6 9 1 7
		* * * * *		* * * * *
		* * * * *		* * * * *
		* * * * *		* * * * *
9	. . . . .	6 1 1 0 2 1 1 1 0 0	. . . . .	0 1 1 1 1 0 1 2 1 0
		4 8 8 8 3 4 4 4 4 9		8 4 2 7 7 8 5 2 8
		* * * * *		* * * * *
		* * * * *		* * * * *
		* * * * *		* * * * *
10	. . . . .	1 1 0 1 1 1 0 0 0 0	. . . . .	0 0 0 0 1 . 1 1 0 0
		4 6 7 9 3 3 8 5 6 7		7 7 5 1 0 3 6 7 9
		* * * * *		* 1 * * *
		* * * * *		* * * * *
		* * * * *		* * * * *
11	. . . . .	9 7 7 7 7 8 6 6 7 9	. . . . .	7 7 7 1 7 7 8
		4 6 4 5 1 5 1 3 1 1		6 1 6 * 7 1 1
		* * * * *		* * * * *
		* * * * *		* * * * *
		* * * * *		* * * * *
12	. . . . .	8 7 7 7 7 4 5 6 8 6	. . . . .	6 6 7 6 6 7
		0 8 9 8 3 9 5 2 0 9		3 6 9 5 2 1
		* * * * *		* * * * *
		* * * * *		* * * * *
		* * * * *		* * * * *
13	. . . . .	4 5 4 5 4 4 5 5 5 4	. . . . .	4 4 6 5 5 5
		8 3 9 8 0 1 3 9 7 5		3 6 4 5 6
		* * * * *		* * * * *
		* * * * *		* * * * *
		* * * * *		* * * * *
14	. . . . .	5 5 5 4 4 4 6 5 5 5	. . . . .	5 6 4 4 5
		1 5 9 2 5 6 8 8 2 7		1 9 6 7
		* * * * *		* * * * *
		* * * * *		* * * * *
		* * * * *		* * * * *



1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
5	4	6	4	4	4	6	5	5	5	6	4	4	5	
	3	1	2	8	6	7	8	2	6	1	9	6	7	
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
6	5	3	4	4	5	4	4	4	4	6	4	5	5	
	3	1	1	8	7	5	6	9	1	9	1	1		
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
7	7	8	7	7	5	5	6	7	6	5	6			
	1	0	5	4	9	8	3	1	1	5	1			
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
8	3	4	5	4	4	4	4	4	4	3	4			
	1	0	4	1	6	5	9	4	6	2				
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
9	3	5	4	3	4	4	3	3	4					
	6	2	2	9	8	9	8	7	6					
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
2	.	.	.	.	.	.	.	.	.	.	.	.	.	.
0	6	5	5	4	6	5	5	4						
	1	2	1	8	4	9	2	9						
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
2	.	.	.	.	.	.	.	.	.	.	.	.	.	.
1	8	8	8	7	6	5	7							
	1	2	2	7	4	9	0							
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
2	.	.	.	.	.	.	.	.	.	.	.	.	.	.
2	5	4	6	5	5	5								
	1	8	8	9	4	8								
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*	*	*	*	*



2	.	.	.	.	.
3	5	5	4	4	5
	3	6	5	4	0
	*	*	*	*	*
	*	*	*	*	*
	*	*	*	*	*
2	.	.	.	.	.
4	6	5	4	6	
	6	3	6	4	
	*	*	*	*	
	*	*	*	*	
	*	*	*	*	
2	.	.	.	.	.
5	8	7	8		
	5	8	6		
	*	*	*		
	*	*	*		
	*	*	*		
2	.	.	.	.	.
6	5	6			
	2	1			
	*	*			
	*	*			
	*	*			
2	.	.	.	.	.
7	5				
	3				
	*				
	*				
	*				
2	.	.	.	.	.
8					



1=Muslim religious orientation scale; 2= intrinsic religious orientation; 3= extrinsic religious orientation; 4= quest religious orientation; 5= NEO-personality inventory; 6= neuroticism; 7= extraversion; 8= openness; 9= agreeableness; 10= conscientiousness; 11= Adult temperament questionnaire; 12= negative affectivity; 13= fear; 14= frustration; 15=sadness; 16= discomfort; 17= extraversion; 18= sociability; 19= high intensity pleasure; 20= positive affect; 21= orienting sensitivity; 22= neutral perceptual sensitivity; 23= affective perceptual sensitivity; 24=associative sensitivity; 25= effortful control; 26= activation control; 27= attentional control; 28= inhibitory control

*P<.05. **p<.01. ***p < .001.

It was found that, Muslim Religious Orientation is positively correlated with the major personality traits (Big Five) and selective dimensions of temperament, in particular, effortful control, activation control, attentional control, frustration and discomfort, although most affective and perceptual dimensions of temperament are not correlated significantly. In general, intrinsic, extrinsic and quest orientations are also interestingly but significantly connected with personality traits but weak or non-significant correlations between these orientations and most subscales of the temperament.

T-TEST

Age

T- Test analyses was carried out to sought age related differentiation (18-21 years,22-25 years)in term of study variables

Table 3

Means, Standard Deviations and t-Value for age among Study Variables (N=300).

Scales & subscales	18-21 years		22-25 years		t(300)	95%CI		Cohens d
	M	SD	M	SD		LL	UL	
MRO	78.9	13.01	76.5	9.7	1.81	-.20	.501	0.2
IRO	26.1	4.31	25.7	4.2	.63	-.66	1.29	.07
ERO	35.4	7.1	34.5	5.3	1.33	-.45	2.39	0.1
QRO	17.4	4.1	16.2	4.1	2.34*	.17	2.06	0.3
NEO	197	27.3	195	23.1	.65	-.3.84	7.68	.07
NEU	38.9	6.9	37.4	5.9	2.02*	.03	2.98	0.2
EXT	40.4	6.8	39.9	5.9	.67	-.96	1.96	.07
OPN	41.2	6.6	40.8	5.6	.54	-1.01	1.78	.06
AGR	38.7	5.8	39.6	5.7	-1.34	-2.22	.41	0.1
CON	37.7	6.4	37.3	6.3	.57	-1.03	1.88	.06
ATQ	308	65.1	324	53.1	-2.33*	-29.5	-2.51	0.3
NEF	103	23.1	110	19.1	-2.54**	-11.1	-1.40	0.3
FER	27.1	7.4	28.4	6.6	-1.65	-2.95	.25	0.2
FRT	24.1	6.3	25.6	5.2	-2.19*	-2.81	-.15	0.2
SDN	27.9	7.5	30.1	6.3	-2.72**	-3.79	-.61	0.3
DCT	24.6	7.3	25.8	6.6	-1.46	-2.77	.41	0.2
EXT	66.4	13.9	68.8	12.3	-1.53	-5.32	.65	0.2
SOC	18.8	5.2	20.1	4.9	-2.12*	-2.40	-.09	0.2
HIP	26.8	6.9	27.5	7.1	-.86	-2.29	.90	.09
PAT	20.8	5.4	21.2	5.1	-.65	-1.59	.79	.07
EFR	76.2	17.1	80.7	14.1	-2.45**	-8.18	-.89	0.3
ACT	27.4	6.9	29.3	5.9	-2.56**	-3.38	-.45	0.3
ATT	19.8	5.5	20.8	5.5	-1.59	-2.29	.24	0.2
INC	28.9	7.8	30.5	6.2	-1.94*	-3.21	.02	0.2
ORS	61.1	15.5	63.9	13	-1.74	-6.15	.38	0.2
NPS	20.5	6.3	21.4	5	-1.38	-2.22	.38	0.2
APS	19.8	6.1	21.1	5.55	-2.01*	-2.68	-.02	0.2
ASS	20.6	6.3	21.3	5.5	-.89	-1.96	.73	0.1

MRO= Muslim religious orientation scale; ERO= extrinsic religious orientation; IRO=intrinsic religious orientation; QRO= quest religious orientation; NEO= NEO personality inventory; NEU= neuroticism; CON= conscientiousness; AGR= agreeableness; EXT=extraversion; OPN= openness; ATQ= adult temperament questionnaire; NEF= negative

effectivity;FER=fear; FRT=frustration; SDN= sadness; DCT=discomfort; EXT=extraversion/surgency;SOC=sociability; HIP=high intensity pleasure; PAT=positive affect; ORS=orienting sensitivity;NPS=neutral perceptual sensitivity; APS= affective perceptual sensitivity; ASS=associative sensitivity EFR= effortful control;

ACT=activation control; ATT= attentional control; INC= inhibitory control
 *P<.05. **p<.01. ***p < .001.

The table gives mean standard deviation and t values for two age groups on Muslim Religious Orientation Scale, NEO-Personality Inventory and Adult Temperament Questionnaire and their

subscales.

Gender

T- Test analyses was carried out to sought the gender differentiation (males, female) with reference to study variables

Table 4
Means, Standard Deviations and t-Value for Gender among Study Variables (N=300).

Scales & subscales	Males (n=143)		Females (n=157)		T(300)	95% CI		Cohens d
	M	SD	M	SD		LL	UL	
MRO	77.8	12.8	77.6	10.2	-.11	-2.78	2.47	.01
IRO	25.1	5.0	26.5	3.3	2.87**	.45	2.41	0.3
ERO	35.7	6.5	34.3	5.9	-1.97*	-2.84	.01	0.2
QRO	16.9	4.3	16.7	4.1	-.329	-1.11	.79	.03
NEO	198.3	26.5	194.1	24.1	-1.47	-10.05	1.45	0.2
NEU	39.3	6.6	37.1	6.2	-3.03**	-3.72	-.79	0.3
EXT	40.3	6.5	39.9	6.3	-.54	-1.87	1.06	.06
OPN	41.1	6.4	41.1	5.9	.12	-1.32	1.49	.01
AGR	39.5	6.3	38.8	5.2	-1.01	-2.02	.64	0.1
CON	38.1	6.4	37.1	6.3	-1.4	-2.49	.42	0.2
ATQ	312.1	53.5	320.3	65.1	1.21	-5.17	21.8	0.1
NEF	104.8	19.8	108.8	22.6	1.61	-.88	8.77	0.2
FER	26.8	6.3	28.6	7.5	2.21*	.19	3.37	0.2
FRT	24.4	5.7	25.2	6.1	1.07	-.61	2.06	0.1
SDN	29.1	6.6	28.9	7.4	-.92	-1.88	1.53	.01
DCT	24.4	6.5	25.9	7.3	1.87	-.07	3.08	0.2
EXT	67.2	12.4	68.1	13.9	.53	-2.18	3.79	.06
SOC	19.4	4.7	19.4	5.4	.11	-1.09	1.22	.01
HIP	27.7	6.7	26.7	7.2	-1.23	-2.58	.59	0.1
PAT	20.1	5.1	21.8	5.2	2.89**	.55	2.9	0.3
ORS	62.1	12.3	62.7	16.1	.38	-2.61	3.88	.04
NPS	21.2	5.6	20.8	5.8	-.61	-1.71	.91	.06
APS	19.9	5.1	20.9	6.4	1.35	-.41	2.23	0.1
ASS	20.9	5.2	21.1	6.5	.17	-1.21	1.46	.02
EFR	76.9	14.5	79.8	17.4	1.58	-.67	6.6	0.2
ACT	27.9	6.5	28.7	6.5	1.04	-.69	2.27	0.1
ATT	19.4	5.2	21.1	5.8	2.71**	.47	2.97	0.3
INC	29.4	6.1	29.9	7.9	.55	-1.16	2.07	.06

MRO= Muslim religious orientation scale; ERO= extrinsic religious orientation; IRO=intrinsic religious orientation; QRO= quest religious orientation; NEO= NEO personality inventory; NEU= neuroticism; CON= conscientiousness;

AGR= agreeableness; EXT=extraversion; OPN= openness; ATQ= adult temperament questionnaire; NEF= negative effectivity; FER=fear; FRT=frustration; SDN= sadness; DCT=discomfort; EXT=extraversion/

surgency;SOC=sociability; HIP=high intensity pleasure; PAT=positive affect; ORS=orienting sensitivity;NPS=neutral perceptual sensitivity; APS= affective perceptual sensitivity; ASS=associative sensitivity EFR= effortful control; ACT=activation control; ATT= attentional control; INC= inhibitory control

*P<.05. **p<.01. ***p < .001.

The table gives mean standard deviation and t values for males and females on Muslim Religious Orientation Scale, NEO-Personality Inventory and Adult Temperament Questionnaire and their subscales.

Table 5
Regression Analysis for Personality Traits from Constructs of Muslim Religious Orientation (N= 300)

Variables	Neuroticism			Extraversion			Openness			Agreeableness			Conscientiousness		
	B	R ²	F	B	R ²	F	B	R ²	F	B	R ²	F	B	R ²	F
IRO	.12	.01	1.9	.14	.0	2.8	.34**	.0	17.3**	.14	.0	3.4	.21**	.02	5.7**
							*	5	*			1			
ERO	.31**	.09	29.2**	.19**	.0	11.2**	.23**	.0	18.8**	.16**	.0	9.2**	.27***	.07	23.5**
	*		*	*		*	*	5	*			3			**
QRO	.45**	.08	28.1**	.28**	.0	10.5**	.37**	.0	20.2**	.28**	.0	13.4**	.49***	.10	34.1**
	*		*	*		*	*	6	*	*		4	*		**

IRO=Intrinsic Religious Orientation; ERO=extrinsic religious orientation; QRO=quest religious orientation.

*P<.05. **p<.01. ***p < .001.

Multiple regression analysis demonstrated the constructs of Muslim religious orientation that are

intrinsic religious orientation(IRO), extrinsic religious orientation(ERO) and quest religious orientation(QRO) were significant predictors of big five personality traits.

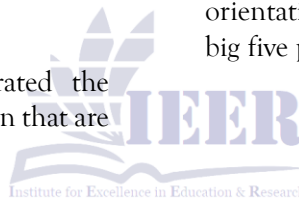


Table 6
Regression Analysis for Fear, Frustration, Discomfort, Extraversion and Sociability from Constructs of Muslim Religious Orientation (N= 300)

Variable	Fear			Frustration			Discomfort			Extraversion			Sociability		
	B	R ²	F	B	R ²	F	B	R ²	F	B	R ²	F	B	R ²	F
IRO	.22*	.0	5.6*	.23*	.0	8.2**	-.01	.0	.01	.35	.0	4*	.15	.0	4.7
	*		*	*		*			1	*		1	*		2
ERO	.01	.0	.02	.03	.0	.48	-.03	.0	.23	.07	.0	.4	.05	.0	1.5
			1			1			1			1			1
QRO	.16	.0	2.8	.01	.0	.01	.24*	.0	6.7*	.28	.0	2.	.10	.0	2.1
			1			1	*		2	*		1			4

IRO=Intrinsic Religious Orientation; ERO=extrinsic religious orientation; QRO=quest religious orientation.

*P<.05. **p<.01. ***p < .001.

Regression analyses had resulted in intrinsic religious orientation (IRO) being a significant predictor of fear (b = .22, p < .01), frustration (b =

.23, p < .01), extraversion (b = .35, p < .05), and sociability (b = .15, p < .05), and quest religious orientation (QRO) being a significant predictor of discomfort (b = .24, p < .01), albeit with an explained variance of between 1% and 3% among the results.

Table 7
Regression Analysis for Temperamental Dimensions from constructs of personality traits (N= 300)

Variables	Negative Affect			Extraversion			Orienting Sensitivity			Effortful Control		
	B	R ²	F	B	R ²	F	B	R ²	F	B	R ²	F
NEU	.05	.01	.07	-.08		.43	-.08	.01	.43	.04	.01	.10
EXT	.73***	.04	15.5***	.09	.01	1.1	.27*		4.5*	.64***	.06	20.8***
OPN	.83***	.05	18.3***	.25*		4.2*	.40**	.02	9.0**	.68***	.06	21.7***
AGR	.68***	.03	10.4***	.31**	.02	5.9**	.36**		6.4**	.51**	.03	10.1**
CON	.54**	.02	8.1**	.11	.01	1.1	.15	.01	1.3	.33*	.02	5.4*

NEU= Neuroticism; EXT=extraversion;
 OPN=openness; AGR=agreeableness;
 CON=conscientiousness
 *P<.05. **p<.01. ***p <.001.
 Personality factors such as extraversion, openness, agreeableness, and conscientiousness produced strong positive correlations with negative affect,

extraversion, orienting sensitivity, and effortful control with single-digit (R² =.01-.06, p <.05-.001) variance. On the whole, these findings reveal that the greater the levels of these measures are, the more emotional regulation and attentional/perceptual sensitivities.

Table 8
Integrated Mediation Analysis and Bootstrapped Indirect Effects for Personality Traits Mediating Relationship between Muslim Religious Orientation and Emotional Outcomes (N=300)

Predictor → Mediator → Outcome	a(B)	b(B)	c (Total Effect)	c' (Direct Effect)	Indirect Effect(a×b)	SE	95%CI (LL, UL)	R ²	F	P
IRO→AGR→PAT	.32**	.14**	.24**	.16**	.052	.016	(.033, .087)	.08	17.4**	.001
ERO→EXT→EFC	.18**	.62**	.26**	.17**	.120	.026	(.076, .186)	.07	27.6**	.001
QRO→OPN→ORS	.35**	.41**	.34**	.21**	.146	.032	(.097, .212)	.08	20.3**	.001
IRO→CON→EFC	.20**	.32*	.22**	.16**	.067	.023	(.037, .110)	.11	34.2**	.001
QRO→AGR→NEF	.26**	.66**	.40**	.25**	.191	.043	(.134, .254)	.07	16.8**	.001

Note. IRO=Intrinsic religious orientation; ERO= extrinsic religious orientation; QRO= quest religious orientation
 a=path from predictor to mediator; b= path from mediator to outcome c=total effect,c'=direct effect controlling for mediator
 *p<.05; **p<.01; ***p<.001
 Indirect effects were computed using 5,000 bootstrapped samples; confidence interval not containing zero indicate significant mediation.

All aspects of Muslim Religious Orientation had relations with emotional outcomes moderated in part by personality traits, with all of the indirect effects being significant. This evidence suggests that personality traits are major psychological processes that mediate relationships between religious orientations and affective and self-regulatory processes.

Discussion

The present study involved the analysis of the correlation between religious orientation, personality traits and temperament among emerging adults (ages 18-25 years) in Pakistan and effect that personality traits had on emotional outcomes. The researchers examined the relationships between affective and self-regulatory aspects of temperament using the multidimensional model of Muslim Religious Orientation (Intrinsic, Extrinsic and Quest) with the aim of studying the relationship between this variable and personality traits. It included 300 middle income university students with slightly more women than men, as it is a characteristic of the population of higher education institutes in Pakistan. Standardized scales were the Muslim Religious Orientation Scale (MROS), NEO Personality Inventory (NEO-PI) and Adult Temperament Questionnaire (ATQ) which had sufficiently high reliability and psychometric characteristics (McCrae & John, 1992; Shiner et al., 2012).

The findings indicated that there were strong correlations between personality factors and religious orientation. Agreeableness, conscientiousness and emotional stability intrinsically linked to intrinsic religiosity are indicative of moral discipline and self-control (Baranski et al., 2024; Schnell, 2012). Extrinsic religiosity had a correlation with sociability and motivation especially within the Muslim Cultural context and quest orientation with openness, flexibility and intellectual interest. Temperamental dimensions that were also positively correlated with religious orientation include effortful control, attentional regulation and activation control, where practices of religion were found to increase self-discipline and emotion-regulation (Veiga et al., 2022; Batara et al., 2016). Nonetheless, religiosity was less strongly correlated with intrinsic emotional reactivity, suggesting that it is more of a regulatory than reactive emotional process.

Independent sample tests indicated that there were age differences in the religious orientation, personality traits and temperament. Younger adults had more quest religious orientation and

neuroticism which are indicators of exploration and emotional instability but older adults were more self-regulating and affectively perceptively sensitive. The difference in genders emerged when women scored higher on intrinsic religiosity, positive affect, fear and attentional control and men scored higher on extrinsic religiosity and neuroticism. These disparities are indicative of socialization and cultural forces of gender influence on religiosity and personality and emotional control in Pakistani emerging adults (Abdel-Khalek, 2018; Baranski et al., 2024).

According to the partial mediation analyses, the effect of religious orientation on emotional outcomes was accounted by personality traits in part. Agreeableness and conscientiousness were encouraged by intrinsic religiosity which increased emotional control and positive affect. Extraversion was related to extrinsic religiosity which enhanced interpersonal expressiveness and behavioral control (Kline et al., 2017). Quest orientation mediated the sensitive side of affect and negative affect with openness and agreeableness which emphasized emotional and cognitive complication. The direct influence of religious orientation on emotional performance was still considerable, which indicated that religiosity has a direct and indirect effect on emotional functioning through the personality traits.

Overall, the results demonstrated that religious orientation determines personality development and regulating emotions amongst emerging adults. The three types of religiosity influence personality and temperament differently, which influence adaptive emotional outcomes. These results generalize the personality-religion interaction model to Muslim communities and imply the possible use of the model in education and religion (Soto & John, 2017). Self-building, emotional coping and mental well-being of young adults in Pakistan can be promoted based on the encouragement of intrinsic spirituality and a reflective exploration of faith.

Limitations

All the data was collected using self-report questionnaires that could be affected by social desirability bias. Data was collected by using

convenient sampling method and was only collected from Faisalabad city. This limits the applicability of the results to the whole population. In Cross-sectional study design, we are unable to find casual relationships and find what direction of influence exists between religious orientation, personality traits and temperament.

Implications

The results show the importance of taking religious orientation when considering personality traits and development of temperament. Practically uses can be in counseling, youth programs and character building interventions. Researches in future can be done in more cultural, developmental and contextual influences on these psychological factors.

Conclusion

The present study shows the meaningful associations between religious orientation, personality traits and temperament in emerging adults. These relationships shows that religiosity plays a crucial role in shaping emotional and behavioral inclinations during early adulthood. As a whole, the results contribute to a more deeper understanding of psychological development with this formative life stage.

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