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**Identity, Acculturation, and Adjustment
of High School Muslim Students in Islamic Schools in the U.S.A.**

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Dedication

[Say (O Muhammad): “Verily, my prayers, my sacrifice, my living, and my dying are for Allah, the Lord of the ‘*Alamin* (mankind, *jinns* and all that exists).”]

(Al-Quran: 6:162)

In fulfillment of this verse, I dedicate this work to serve the efforts of spreading peace among people, that which was ordained by the Almighty, Allah.

Hence, this is a gift:

- To the Muslim community in the U.S. which is trying to become a vital part of this nation but unsure of the mechanism needed. This work suggests that the Muslim community is at its best when it stands for what its heritage is.
- To the American mainstream community which is having to deal with its sub-communities, including Muslims. This work provides means of mutual understanding and establishing bonding relationships.
- To the new Muslim generation in the U.S. who is hoped to bridge the gaps between the two communities. This work suggests to the young Muslim generation that it is best to be who they are, in order to bridge those gaps. That is, putting a mask to fit might not be what this country needs from you, dear Muslim youth.

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In the Name of Allah, the Most Beneficent, the Most Merciful

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Identity, Acculturation, and Adjustment of High School Muslim Students in Islamic Schools in the U.S.A.

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The United States evolved to become a mosaic of communities, the mainstream American and the minorities. These minorities live by the cultural preferences of both communities. The American Muslims are no exception. Not only do they attempt to live by the standards of both American and Islamic cultures, but they also strive to raise their youngsters to follow their model. Relevant to this dynamic are issues of identity, acculturation, and adjustment. Islamic identity is crucial for the self-perception of young Muslims. Acculturation illustrates how young Muslims relate themselves to the mainstream American community. Personal adjustment is always sought, especially while pursuing to achieve Islamic identity and acculturation. Therefore, the literature concerning these three concepts was reviewed.

This dissertation investigated the interrelationships between Islamic identity, acculturation, and adjustment for adolescent Muslims. It included 167 Muslim children from Islamic schools in Chicago suburb communities; representing both genders, the upper grade levels in high schools (10th, 11th, and 12th), three family origins (Arabs, South and East Asians, and Others), and mostly the first two generations in the U.S. Four measures were used in this study. The MEIM-Muslims offered an attitudinal measurement of Islamic identity. A new scale, CBMII, was constructed to provide a measurement of Islamic knowledge and practice. ARSAM modeled existing measures of acculturation. The BASC's Self-Report of Personality provided a measurement of personal adjustment.

The findings included the following important results. Firstly, Islamic identity correlated positively with Islamic Knowledge, Islamic Practice, and Personal Adjustment but it correlated negatively with acculturation. Secondly, a factor analysis of MEIM-Muslims and CBMII subscales yielded three underlying factors of Islamic identity (attitudes towards Muslims and Islam, Islamic knowledge, and Islamic practice of appearance.) Thirdly, Muslim girls scored significantly higher than boys on Islamic Knowledge scale. Fourthly, "Arabs" and "South and East Asians" were less acculturated than students from "Others" family origins. Fifthly, the increase in Islamic knowledge and practice was associated, but not strongly, with the increase in the number of years attended in Islamic schools. Lastly, as the number of years attended in public schools increased, Islamic knowledge and practice scores decreased but acculturation and adjustment increased; however, these associations were not strong.

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Chapter 1: Introduction

“A major goal of multicultural education ... is to reform the school and other educational institutions so that students from diverse racial, ethnic, and social-class groups will experience educational equality.” (Banks, 1993, p. 3)

“We must recognize the inescapable tension between the objective of preventing unnecessary intrusion of either the church or the state upon the other, and the reality that...total separation of the two is not possible.” (*Lynch v. Donnelly*, 465 U.S. 668, 672 (1984))

“An integrative framework is needed that makes it possible to understand persons both in terms of different kinds of structural and functional parts and in terms of the ways those parts are organized to form a dynamic, coherently organized structural-functional unit in a context.” (Ford & Ford, 1987, p. 4)

SIGNIFICANCE OF THE STUDY:

The Muslim community in the United States is growing very rapidly. Nu'man (1992) reported that most researchers accept the estimate of 5 to 8 million Muslims in the U.S. This is an acceptable estimate in 1992, and now, eleven years later, one expects the estimate to be higher. In the introduction to *The Muslim Population in the United States*, Weeks stated that: “There can be no question that the Muslim population in this country is large and is growing at a fairly rapid pace.” (Nu'man, 1992, p. 9).

Muslims in the U.S. consists of immigrants, converts, and their offspring. Immigration to the United States continued to diversify the American society. Recent upsurges of immigration waves, especially during the second half of the twentieth century, included Muslims from Asia, the Arab world, and Africa, among other areas. The immigrant Muslims in the U.S. come from almost every known ethnicity in the world. In addition to immigrants, converts to Islam, who are native to the U.S., are an important part of the Muslim minority. They, as Nu'man (1992) indicated, are about 44% of the Muslims in the U.S. So, the Muslim community in the U.S. is diverse.

Muslim immigrants became members of the mainstream American culture. The process of developing an identity that is conformant with the mainstream society was not easy for Muslims who came from collective societies, where family members and social groups are important components of one's identity (Markus & Kitayama, 1991). American Muslims share a value system that makes it difficult for them to achieve and retain their religious identity and fit into the mainstream American culture. However, they have undergone a pressure to adapt to the American lifestyle. While trying to adjust to the new way of life, the first generation of immigrants struggled between assimilating to the mainstream culture and retaining their own culture's identity. For later generations, the process of developing an identity was also problematic. Moes (2003) reported a concern that the Muslim communities are currently assimilating to the American lifestyle instead of implementing Islam as a way of life. It seems

that American Muslims continue to struggle with what they identify themselves as. Are they American Muslims or Muslim Americans?

In their efforts of striving to retain their ‘deep’ culture (Islamic) identity and to help their offspring to achieve it, Muslims in the U.S. continue to found full-time Islamic schools. Moes (2003) was critical of the current state of Islamic schools, where he posed important questions about them, saying:

Do they seek to establish a future of Islam as a lifestyle in America? Or are they more reminiscent of the attempts of previous immigrant groups to preserve their cultural heritage and to protect their children from the hidden dangers of a foreign society? Do they offer an educational experience that can be uniquely characterized as “Islamic”? (p. 246)

Regardless of the intentions of the Muslim communities and the goals of Islamic schools, most Muslim children still attend public schools. Abdessalam (2002) estimated that only 5% of the Muslims in the U.S. send their children to Islamic schools.

There has been little, if any, attention to the cultural make-up and religious background of Muslim students in America’s schools. Such cultural and religious factors could significantly affect the academic, social, and psychological welfare of Muslim students. Since most Muslim students attend public schools, school staffs, including psychologists, need to understand the cultural characteristics of this minority group to better help and serve them. Therefore, this research serves to shed some light on the special needs of the Muslim minority, especially Muslim children in America’s public and private Islamic schools.

STATEMENT OF PURPOSE:

A core concept in understanding any minority group is the issue of identity. This research attempts to find out how Islamic identity is related to acculturation and adjustment. This proposed research will aide in the following:

1. Muslim students are influenced by the values and standards of their religion, values and standards that often put them at odds with mainstream America. Understanding the issue of Islamic identity will help educators understand why Muslim students behave the way they do.
2. Discussing how identity, acculturation, and adjustment interrelate in the case of Muslim students will help school staff and school psychologists to better understand and relate to these students by shifting the attention from how acculturated to how adjusted they are.
3. The results will help evaluate the performance of Islamic schools on the achievement of Islamic Identity, as it is, in a way or another, keyed in the mission statements of most, if not all, Islamic schools.
4. Results of this research will encourage the Muslim minority to refocus on connecting and relating well to public schools. It could be simply because the majority of Muslim students still attend public schools.
5. Finally, aside from the results, this research serves as a portal to new research areas, where educators and psychologists can begin studies about Muslim students. Furthermore, this research opens the door to a new group of students, which has been underserved by psychologists and educators.

DESCRIPTION OF THE TARGET GROUP:

In the course of facilitating an understanding of the Muslim students minority, I will first discuss the rationale for studying religious minorities. Then, since my target group is the Muslim students, it is inevitable to introduce Islam, which shapes Muslims' personality and contributes, largely, to the formation of their wholly integrated identity. Such introduction will focus on the most important concepts of Islamic creed, acts of worship, costumes, and relationships with non-Muslims. Finally, a small description of the make-up of the Muslims, globally and nationally, will be provided. This information will aide, also, in the construction of a new measure of Islamic knowledge and practices.

It is important to note that all quotes of the *Quranic verses* in this study will be cited from: Interpretation of the Meanings of the Noble *Qura'n* in the English Language, by Al-Hilali & Khan (1994). The Quranic verses will be referenced as (The Quran: 1:2), where (1) refers to the Surah number and (2) refers to the verse number in the specified Surah. Also, when Islamic terminology is used, the words are printed in *italic* and their meanings are provided in the glossary section, at the end of this dissertation.

Rationale for Studying Religious Minorities:

Religion is an important influencing factor in any human phenomenon. It touches the deepest feelings of the human heart and is, regardless of its form, part of every human society. al-Faruqi said "that we may readily agree with those who say that the study of religion is the study of mankind" (al-Faruqi, 1984, p.

vii). He indicated that religion has been studied by sociologists and anthropologists as a cultural institution, by psychologists as an expression of an inner human need, by philosophers as a system of thought, and by historians as a part of the intellectual and institutional development of a given era. He continued arguing that the importance of religion is easily comprehended by simply attending to the various definitions of religion, as it ranges from being “an expression of collective identity” to “projective feelings of dependency.” As a result, religion has an influence on the mode of behavior in all possible interactions; therefore, it is an unavoidable factor when investigating human phenomena.

In order to enhance our understanding of cultures within the American society, there is a need to consider the current status of religion in the U.S. The predominant religion in the United States, Christianity, has “maintained a virtual monopoly on knowledge in the western world until the time of the industrial revolution” (Dalin and Rust, 1996, p. 17). The industrial revolution, as a result of knowledge revolution, moved the basis of knowledge from the church to science, which in turn led to the secularization of the state. Moreover, the issue of knowledge developed to include norms and standards, as well. Baumeister expressed that people “ceased to be content with the Christian version of the goal of life, they began to try new models of human fulfillment” (Baumeister, 1986, p. 59). Though this transition was a kind of a reaction to the Church stands on scientific and state issues, it was, unfortunately, generalized to include all religions. As a result, the Church; i.e., religion, is kept out of the business of the

state, including public education. Therefore, most schools and colleges are known to be secular institutions. Thus, discussing religion became not preferable; therefore, it is now harder to undertake a study where people in the academic, professional settings feel constrained from dealing with such controversial issue. Given this constraint and difficulty, it still is inevitable in social sciences to investigate all intervening factors when studying a social phenomenon. They must be studied in depth, including the one of religion.

As this is a study about the Muslim minority, it is important to introduce Islam in order to facilitate the reader's understanding of its effects on identity development, acculturation, and adjustment.

What is Islam?

The word Islam illustrates the essence of this religion's message. The Arabic root of the word Islam is 'SaLaMa' and it has two meanings. First, it means, 'to submit'; hence, Islam is the total submission to the Will of Allah. Second, it means 'peace'; hence, Islam is to establish peace all over the creation of Allah. Abdalati, in his book Islam in Focus, eloquently interrelates both meanings by saying: "Only through submission to the Will of God and by obedience to His Law can one achieve true peace and enjoy lasting purity" (Abdalati, no date, p. 7).

The uniqueness of Islam comes, as Qutb (1991) stated, from its aspects. The most important aspect of Islam is Monotheism. This aspect of divinity implies an absolute rule by Allah. That is, Allah has the right to legislate for His worshippers, to ordain paths for their lives, and to prescribe values on which their

lives should be based. This path is free from human desires, weaknesses, and self-interest. It is in conformity with the overall plan of being. Finally, it erects a system for human life on a comprehensive view of existence and people's place therein, and the true purpose of human existence. For an elaboration of these dynamics, refer to illustration H1 in appendix H. Yakun summarizes this inclusiveness: "Commitment to Islam requires proper creed, worship, and observance of the Islamic guidelines for family life and personal self-discipline" (Yakun, 1993, p. 47).

The remaining of this section will be dedicated to provide an explanatory introduction to Islamic creed, acts of worship, and rulings, especially regarding costumes and relations with non-Muslims. This information is meant to provide an understanding of the religious background of Muslims. Additionally, it will aide in the construction of a new measure of Islamic knowledge and practice, for the purpose of this study.

The Islamic creed is based on the following six basic articles of faith:

1. Islamic monotheism: Philips (1990) explained the concept of Islamic monotheism and illustrated its meanings in these categories. It is to believe in:
 - a. The oneness of the lordship of Allah: That is to believe that there is only one Lord for the entire universe. In the Quran, Allah says: "Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things." (The Quran: 39:62).

- b. The oneness of the worship of Allah: That is to believe that none has the right to be worshiped but Allah. In the Quran, Allah says: “And I (Allah) created not the *Jinns* and men except they should worship Me (Alone).” (The Quran: 51:56).
 - c. The oneness of the Names and the Qualities of Allah. In the Quran, Allah says: “Say (O Muhammad): He is Allah, (the) one. Allah As-Samad (The Self-Sufficient Master, whom all creatures need. He neither eats nor drinks). He begets not, nor was he begotten. And there is none co-equal or comparable unto Him.” (The Quran: 112:1-4).
- 2. The belief in Allah’s Angels: Mawdudi (1986) argues that this article “is important because it absolves the concept of God’s Oneness from all possible impurities” (Maududi, 1986, p.92). These angels have no share in Allah’s divinity. They are under His command and are so obedient that they cannot deviate from His commands. Allah says in the Quran: “ ... angles ... who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded.” (The Quran: 66:6). God employs them to administer the affairs of His Kingdom, and they carry out His orders exactly and accurately. They have no authority to do anything on their own. Islam forbade Muslims to worship angels and to associate them with God in His divinity. These angels surround us on all sides, are attached to us, and are always in our company. They observe and record all our actions, good or bad. Allah says in the Quran:

“(Remember!) That the two receivers (recording angles) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions).” (The Quran: 50:17).

3. The belief in Allah’s Messengers: Islam teaches that all prophets, sent by Allah, taught people the essential message of Islamic faith; that is, there is no God but Allah and that Allah alone is worthy of worship. Therefore, all prophets are related in the sense that they all conveyed the same basic message of the Oneness of Allah. As a result, Muslims believe in all the prophets. Actually, denying one of the prophets is an act of Kufr (disbelief in Allah). Finally, Islam teaches that each prophet was sent to certain people for specific periods, while Muhammad ibn Abdullah, the prophet of Islam, was sent to the whole world and all the time to come.
4. The belief in Allah’s revealed Books: Each message from Allah was recorded in a scripture. Muslims ought to believe in all revealed books from Allah. Over the passage of time, a revealed message is altered or disappeared, and then Allah reveals another message. This continued till the revelation of the final message, Islam. Allah promised to preserve its holy book, the Quran.
5. The belief in the Day of Resurrection: Allah taught in the Quran that the life of this world, and all in it, would come to an end. Then all would be resurrected to stand before Allah for final judgment. Everyone would be held accountable for his or her deeds, good and bad.

6. The belief in *Al-Qadar* (Divine Preordainments or Divine Decree): It is to believe in the divine decree, whether good or bad. Firstly, it is a believe that Allah, The Exalted, knows what the creatures will do in accordance with His Ancient Knowledge, which He described as being of Eternity; He has known all their states of obedience and disobedience, all their sustenance and their life span. Allah says in the Quran: "No calamity befalls on earth or in yourselves but is inscribed in the Book of Decrees – (*Al-Lauh Al-Mahfuz*), before We bring it into existence. Verily, that is easy for Allah." (The Quran: 57:22). Secondly, it is also to believe in the executed Will of Allah and His Inclusive Ability. The belief in that whatever Allah wills, will come to pass and whatever He does not will, will never occur. Creatures are the performers in reality, but Allah is the Creator of their deeds. They have power over their actions and they have their own will; but Allah is their Creator and the Creator of their power and their will, as He, The Exalted, has said: "To whomsoever among you who wills to walk straight (follow the Straight Path). And you will not, unless (it be) that Allah wills, --the Lord of the 'Alamin (mankind, jinns, and all that exists)" (The Quran: 81:28-29).

The pillars of Islam are the following acts of worship, which have implications on day-to-day life of Muslims:

1. The declaration of faith: 'There is no deity but God, and Muhammad is the messenger of God.' Narrated `Ubada, in [*Sahih Al-Bukhari*, Hadith No. 644, Volume 4] (Khan, 1995):

The Prophet said, "If anyone testifies that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (p. 54)

2. *Salah*: It is often translated as "prayer." No *Salah* is accepted by God without a number of specific requirements. Three of the most important requirements for God to accept one of these 5 daily acts of worship are: 1) Having Ablution; to become ritually pure in body by washing of the head, forearms, and feet. 2) Facing the direction of the Qa`ba, the first House of God built by Abraham and his son Ishmael in Mecca. 3) Reciting the first chapter of the Qur'an in Arabic. The times for *Salah* are during 5 prescribed periods of the day, starting before sunrise, with the last one being performed after dusk has passed and nighttime has begun. These 5 daily acts of worship are obligatory for all adult Muslims. *Salah* is a direct link between a Muslim and Allah. Islam has no hierarchical authority or priesthood. One of the most important implications of *Salah* is that it is a constant reminder to fulfill the commands of Allah by obeying His orders and conducting one's life in accordance to His rules.
3. *Zakaah*: One of the most important principles of Islam is that all things belong to God and that wealth is held in trust by human beings. *Zakaah*, or charitable giving, "purifies" wealth by setting aside a portion for those in need.

4. Fasting: Every year in the Islamic lunar month of Ramadan, Muslims fast from dawn to sunset. The fast is another method of self-purification and social bonding with all SES.
5. Pilgrimage: A pilgrimage to Mecca, in the Arabian Peninsula, or *Hajj* as it is called in Arabic, is an obligation for those who are physically and financially able to make the journey. It emphasizes the concept of monotheism by recalling important aspects of Prophet Abraham's life and message.

In addition to faith articles and pillars, introducing Islamic *Shari'ah* is vital. It is the code of law for all Muslims that govern one's day-to-day life. The term means 'example' or 'clear path.' Islamic conduct rests on two sources – the *Quran* and the *Sunnah*. In combination, these two texts give Muslims a complete basis for practical living. The principles are enunciated in the *Quran* and the details are elucidated in the *Sunnah*. The importance and influence of *Shari'ah* will affect the Muslim Child in the classroom in terms of attitude and conduct. For example, mixing of sexes, sex outside marriage, and shower in the nude in the presence of others are not allowed according to Islamic rulings. Of particular relevance to this study are the issues of costumes and relationships with non-Muslims.

With regard to **costumes**, Muslim men and women are obligated to follow the Islamic dress code's principles. The major principles are covering the '*Aurah*' (mainly, the part of the body between bellybutton and knees) and dressing in loose fitting dress so it does not reveal one's body contour. One of the important

dress issues is *hijab*, where girls cover the whole of their body, including the head, with loose fitting clothes. This is mandatory once they reach puberty. Muslim women are expected to dress modestly and wear *hijab* when going out. Not all women wear one type of dress but they follow the Islamic dress code's principles. Such a dress code would have limitation to the kind of activities one can perform and it triggers some stereotypical attitudes against this Muslim girls.

In reference to **relationships with non-Muslims**, the following *verse* from the *Quran* illustrates how Muslims should relate to non-Muslims. Allah says (The Quran: 49:13):

O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you in the Sight of Allah is that (believer) who has *At-Taqwa* [i.e. one of the *Muttaqûn*: i.e. pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)]. Verily, Allah is All-Knowing, All-Aware.

This verse implies that:

1. This message is addressed to all mankind.
2. He says that He created us from one man and one woman, indicating that we are all equal. It also means that all human beings are created through the same process, not in a manner in which some are created with a better mechanism than others. Allah is the One who made human beings into different groups and people. These differences are not wrong, rather a sign from Allah, who says in the *Quran*: "And among His Signs is the creation of the heavens and the earth, and the difference of your languages

and colours. Verily, in that are indeed signs for men of sound knowledge" (The Quran: 30:22).

3. Islam, however, limits the purpose of these distinctions to differentiation and knowing each other. This is not meant to be a source of beating each other down with an attitude of 'my group is better than your group' or false pride as is the case with tribalism, nationalism, colonialism, and racism.
4. The only source of preference or greatness among human beings is not on a national or group level, but it is at the individual level. One individual who is (higher in *Taqwa*), more conscious of his Creator and is staying away from the bad and doing the good is better, no matter what nation, country or caste he is part of. Individual piety is the only thing that makes a person better and greater than the other one.
5. The only criterion of preference, *Taqwa*, is not measurable by human beings. Indeed *Allah* is the One Who knows and is aware of everything so we should leave even this criterion to *Allah* to decide instead of human beings judging each other.

Who are Muslims?

People who follow the Islamic faith come from all over the world. No more than 20% of Muslims live in the Arabic-speaking world. The country with the largest Muslim population is Indonesia. Here in the U.S., the majority of Muslims come from the Indian subcontinent, from countries like Pakistan, India, and Bangladesh.

A Muslim is a person who declares the following Islamic testimony of faith: [I bear witness that there is no God worthy of worship but Allah, and I bear witness that Muhammad is his slave and messenger.] This testimony has important implications. The believer of this testimony is a Muslim as long as he or she does not negate, refuse, deny, or consciously contradict, by speech or action, one of its implications. For an example, to believe in only One God implies believing that He is the only Creator and Sustainer of all creations. Therefore, to believe that a job is providing one's sustenance negates the testimony. From an Islamic perspective, Allah is the ultimate sustainer and a job is but a means that Allah facilitated to provide sustenance. In addition, that testimony implies that all acts of worship should only be offered to Allah. Therefore, to refuse an act of worship that was mandated by Allah negates the testimony and that person is no longer a Muslim.

It is important to mention that Muslims vary in their adherence to Islam for many reasons that are beyond the scope of this study. However, it is conceptually crucial to differentiate between the following categories:

1. Practicing Muslims: Muslims in this category declare and believe in the Islamic testimony of faith, strive to learn its implications, and exert their efforts to abide by them.
2. Ignorant Muslims: Muslims in this category declare and believe in the Islamic testimony of faith but they do not know and do not strive to learn its implications. As a result, most of their behaviors are un-Islamic.

Actually, most of their Islamic practices are tradition-based rather than Islamic knowledge-based.

3. Sinful Muslims: Muslims in this category declare and believe in the Islamic testimony of faith, know some of its implications but they fail to abide by them. These Muslims recognize their shortcoming and regret such failure.

Consequently, when Muslims are discussed, it is important to recognize that they vary a lot. There are those who are knowledgeable of Islam and practice accordingly. There are those who confuse Islamic teachings with their traditional practices of their respective countries. Finally, there are those who were born to a Muslim family in a Muslim country but they have no sense, or a minimal sense, of belonging to Islam and Muslims. Muslim students in America's schools come from those types of Muslims, who differ greatly on what they mean by instilling Islamic identity in the young Muslims.

DEFINITION OF TERMS:

Identity:

Identity is a definition or an interpretation of the self, which contains thoughts, feelings, intentions, personality traits, latent capacities, and so forth (Baumeister, 1986).

Islamic Identity:

A Muslim by definition is the one who testifies that Allah is the only God worthy of worship and that Muhammad is His slave and messenger. Therefore,

the achievement of Islamic identity entails fulfilling this testimony's requirements and consequences.

Acculturation:

Acculturation means those phenomena which result when groups of people having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups (Redfield et al, 1936).

Acculturation is also defined as “the learning of behaviors and attitudes one is expected to adopt as a member of a particular culture” (Kellogg, R. & Pisacreta, R., 1993, p.489).

Adjustment:

“Where a person can successfully meet an environmental challenge, then adjustment has occurred and normal life is maintained. Where a person cannot, where environmental challenges are too great or resources are too meager, adjustment cannot occur and some sort of breakdown of the system—the individual—occurs” (Dressler, William W., 1991).

Islamic School:

Islamic School is an educational institution funded and administered by a Muslim community to teach Muslim children and adolescents the public, secular curriculum, Arabic language, and Islam; additionally, it is generally structured to facilitate Islamic practices.

RESEARCH QUESTIONS:

This research is intended to answer the following initial questions, acknowledging that more questions, that are as important, could be asked. It is believed that this initial questioning would stimulate an interest in conducting further investigations regarding the subject matter. The current research was planned to find answers to the following questions:

1. Does the attitudinal measurement of Islamic identity correlate with the level of Islamic knowledge and the extent of Islamic practices?
2. What are the underlying factors of Islamic identity?
3. Do Islamic identity, acculturation, and adjustment correlate significantly?
4. How do these factors vary as a function of gender, country of origin, and the number of years attended in Islamic schools vs. public schools

Chapter 2: Review of the Literature

The overall design of this study was intended to examine the issue of Islamic identity of adolescent Muslims and the interrelationships of this concept with both acculturation and adjustment. A special attention was paid to the way these concepts varied as a function of gender, country of origin, and the length of attending public schools and Islamic schools.

This study was guided by the Living System Framework's perspective, which was conceptualized (by Ford & Ford, 1987) as a way of attempting to better understand individuals in all aspects of being human. In particular, this study focused on Islamic identity, how it affected adolescent Muslims to connect themselves to the dominant culture, and the impact that it had on the students' adjustment.

The chapter begins with a definition of identity. Baumeister's model of identity was the basis of the discussion about identity because it sets criteria for defining identity, determines the functional aspects of identity, and outlines its components. Identity development was thereafter reviewed. Erikson's theory of identity development and its expansion by Marcia were outlined. Following is an overview of ethnic identity research. The focus of this overview was to understand Phinney's stages of ethnic identity development in minorities and to apply this understanding to religious identity, in particular, Islamic identity of

Muslim students. At the end of the identity section of the literature review, Islamic identity was explored.

The second factor of this study, acculturation, was then discussed. Two models were considered. Berry's model (Berry, 1980) focused on the forms acculturation takes, while Padilla's multidimensional model (Padilla, 1980) specified acculturation's elements and provided a mechanism for assessing them.

This review of the literature, then, addressed the issue of adjustment. A special attention was dedicated to the situation of adjusting to new culture or two cultures at the same time.

The last section in this chapter was dedicated to review public education, the roots and roles of Catholic Schools, and the missions and situations of Islamic Schools. This review focused on how these school systems differ in their stance regarding identity and how the issue of identity influenced their establishment.

These areas of research—identity, acculturation, and adjustment—played a major role in influencing the development of the research questions outlined in the present study. While significant work has been done in most of these areas independent of one another, researchers have not examined all of them together having in mind the religiously based cultural specifications of Muslims. Such a consideration is needed if an understanding of the Muslim students population is to be achieved.

Dalin and Rust (1996) stressed, in their criteria of the good school, the issue of having an understanding of the world of young people. That understanding entails providing teachers with adequate information about their

students, including knowledge about their cultural backgrounds. This is of vital importance, especially, when we come to know that these cultural make-up and religious background of Muslim Students affect significantly the development of their identity, their acculturation's form, and the quality of their adjustment. For this reason, all four areas are presented in the review that follows.

IDENTITY:

Identity is a "definition or an interpretation of the self," as defined by Baumeister (1986). The literature about the self reveals that it contains thoughts, feelings, intentions, personality traits, latent capacities, and so forth. Therefore, problems with identity refer to struggling with the more difficult aspects of defining the self, which include the establishment of long-term goals, adopting a value system, and affiliations. With regard to adopting a value system/religion, it is obvious that it affects one's environment by having an influence on the mode of behavior in all possible interactions. Therefore, one can say that the level of commitment to religion influences the nature of identity one has. Therefore, it is expected that members of religious minorities would be at the risk of facing an identity crisis unless they make a conscious decision regarding their actual points of reference. Affiliation is also important for identity since interacting with other people creates identity. People develop their identity from their interactions with whom they affiliate with, especially their parents. In sum, identity is one of the most vital concepts of human beings. The importance of the surroundings in

identity formation is as crucial as the importance of identity in determining the style of interaction with these surroundings.

It is inevitable to mention that people of different cultures hold different conceptions of the self, others, and the dependent interrelation between the two. Bochner (1994) has illustrated how different cultures affect the development of identity. In the western cultures, the emphasis of identity is on the separateness and independence of an individual. To the contrary, people from eastern cultures place more emphasis on the connectedness and interdependence to others (Markus and Kitayama, 1991). Therefore, it is very important to consider the cultural background when addressing the issue of identity of a group.

The following review of identity development and ethnic identity will assist in understanding how adolescent Muslim students define or interpret themselves.

Baumeister's Model of Identity:

This model obtained its importance and value because it is a comprehensive model of identity. It sets criteria for defining identity, determines the functional aspects of identity, and outlines its components. Issues of most importance to this model are the effect of social changes on identity components and the various types of identity crisis. Therefore, it was used as a guiding model of identity in this study of Muslim students.

To define identity, Baumeister has considered two criteria. The first criterion is continuity as it refers to being a special case of unity across time, which entails being the same person. The second criterion is differentiation,

which refers to being distinct from others. These two criteria are believed to guarantee the needed development of identity in response to life's demands, but, at the same time, they protect it from drastic changes or alteration in the process.

According to this model, identity serves several functions. It enables the person to purposively make choices in a steady fashion, involves social roles, and it represents one's potentiality. With regard to identity components, Baumeister considers them "the units of self-definition." These components are unlimited and each one of them is supposed to contain all functional aspects of identity. Furthermore, he explained that these components are acquired via one of five processes. First, some identity components are assigned such as gender. Second, some refer to achieving a single self-definition such as motherhood. Third, some refers to achieving a continual redefinition such as wealth. Fourth, some refer to optional choices such as political affiliation and religious conviction. Finally, some are acquired via required choices where the person has to find criteria for choosing among incompatible alternatives such as in choosing a mate.

Baumeister compared components of the present time to components of the past. He found that eight out of ten have been destabilized or trivialized. During the Middle Ages, one's identity components were: 1) Geographical area, 2) ancestral family, 3) marriage, 4) job, 5) social rank, 6) gender, 7) age, 8) bodily characteristics, 9) moral goodness, and 10) religion. When social changes occurred in society, those components were affected either by being destabilized, which influenced the defining criteria of continuity, or by being trivialized, which affected the defining criteria of differentiation. As a result, all components were

changed but age and bodily characteristics because people have less control over them. Therefore, since the socially defined identity components have become less effective, attempts to generate a self-definition internally increased, such as personality, ownership, personal accomplishment, and participation in organizational activities.

Baumeister (1986) mentions some of the contemporary problems associated with identity in the U.S. First, identity components, which are units of self-definition, are becoming complicated as the assigned components, such as gender, are changing. Such a change affected the defining criteria of differentiation. Second, because religious faith is in decline, fewer people have religious beliefs to base decisions on. Third, the acceptance of multiple criteria of values drastically increases the possibility of internal conflict, and consequently identity crisis. On the other hand, Baumeister argued that identity deficits are also a problem because the individual lacks commitment to goals and values.

Identity Development:

Erikson:

To begin with Erikson's eight-stage model of development is a must in any review of developmental theories. Erikson developmental stages are psychological in the sense that the individual is an active agent in dealing with this world. They are also social in that each age in the western culture brings with it new challenges, which are a series of conflicts and crises, according to Erikson. Each stage has its own particular crisis, which must be resolved successfully in

order for the person to deal optimally with the next stage and its conflict and crisis.

We are, here, specifically concerned with the fifth stage of Erikson's model. It is Identity vs. Identity Diffusion. Erikson argued that this stage occurs in late adolescence. Erikson (1959) assigned to identity four different meanings: a continuity of experience, a conscious sense of individual uniqueness, a criterion for the silent doings of ego synthesis, and a maintenance of an inner solidarity with a group's ideals and identity. His unique contribution lies in his emphasis on ego development. The developmental nature of ego identity have been supported by findings, in (Protinsky and Wilkerson, 1986), that ego identity becomes more firmly established during late adolescence as the capacity for formal operational thinking increases. Erikson (1968) has conceptualized identity formation as simultaneous reflection and observation taking place on all levels of mental functioning. During adolescence, the youth has the cognitive sophistication to encourage him to determine who he is, and make some choices independent of parental pressures.

Marcia:

Erikson's (1968) concept of identity has become the scaffolding on which ideas about identity formation have been built. Marcia (1966, 1967, 1970, and 1980) has operationalized Erikson's theory by means of a classification system composed of four ego identity statuses. He has focused his research primarily upon the sociological and ideological roles. Before reviewing Marcia's statuses,

let us have a look at his operationalized concept of ego identity. According to Marcia (1980), ego identity is all of the following:

1. A hypothesized state of personality structure—the ego;
2. A subjective feeling arising from a perception of oneself having continuity both with the past and the future; and
3. A set of observable behaviors, which result from, and feed into the two levels discussed above.

With regard to identity statuses, Marcia reported that individuals are classified into four statuses based on the extent to which they have explored identity issues (criteria of crisis) and on the extent to which they have made a commitment regarding these issues (See table 2.1). Exploration takes place where choices are available to individuals. It is the ongoing information-gathering process in which alternative possibilities are actively considered. Commitment is an act of personal choice, the making of a definite decision (Marcia, 1980).

	Identity Statuses			
	<i>Achievement</i>	<i>Foreclosure</i>	<i>Diffusion</i>	<i>Moratorium</i>
<i>Exploration</i>	Present	Absent	Absent	In Crisis
<i>Commitment</i>	Present	Present	Absent	Present but Vague

Table 2.1: Criteria for Identity Statuses (Marcia, 1980).

Identity achievement is the identity status in which an individual has reached identity consolidation through explorations and has developed commitments. The status of moratorium describes an individual who is actively exploring life choices but has not made commitments yet. Foreclosure refers to

an individual who has become committed without going through an exploration process. An identity-diffused individual has neither explored choices nor made commitments to any.

Ethnic Identity:

All contemporary societies contain various and different ethnic communities, yet they are also multicultural societies. That is, each society has a dominant culture as well as minority cultures. Liebkind (1992) stated that, “the historically older culture’s influence is sometimes called ‘deep culture’, as is embedded in language, ethnicity, religion, and/or nationality” (Liebkind, 1992, p. 149). It has been called “deep culture” because it has a great indirect influence on its members. Members of society live in a cultural setting, which belongs to the dominant ethnicity, but they are greatly influenced by the language, conventional traditions and group reference values of the deep culture. Therefore, each member of society has more than one culture. Whether dominant or minority, culture includes a comprehensive list of normative practices, which contain major components of identity. One achieves an ethnic identity once he is aware of these normative practices of the minority culture, accepts them and becomes committed to act accordingly.

As the percentage of minorities increased in the U.S., psychologists had to handle situations involving conflicts between values and norms of different ethnic groups. The issue of ethnic identity was of particular interest. Phinney (1990) explored the various frameworks for the study of ethnic identity. She found, at

least, three frameworks. First, 'social identity theory', as a framework for studying ethnic identity, claims that being a member of a group provides individuals with a sense of belonging. It contributes to a positive self-concept. The second framework is 'acculturation.' It deals with changes in cultural attitudes, values, and behaviors that result from contact between two cultures. Therefore, ethnic identity is one of the major concepts involved in acculturation because it focuses on the individual and how he relates to the society surrounding him. The third framework is 'ethnic identity formation.' The origin of all models in this framework was the theory of Erikson, in 1968, regarding 'ego identity formation'. The achieved identity, according to Erikson, is the result of a period of exploration and experimentation and that typically lead to a commitment in various areas, e.g. political orientation, social values, religion and occupation. Similarly, ethnic identity is a developmental process that does not necessarily end by an achieved ethnic identity because one may keep on exploring the meaning of ethnicity. Phinney (1990) mentioned in the review that the models adopting this framework were two-dimensional, where the type of ethnic identity was determined according to the level of both exploration and commitment.

Phinney:

Ethnic identity is a multifaceted construct, as Phinney (1991) reported. This construct involves how an individual feels about his ethnicity, attitudes about his ethnicity, and the knowledge he has of his ethnicity. Phinney proposed a three-stage model. She (1989) defined those stages and explained how and when a person is in a certain stage. The first stage, "Unexamined Ethnic Identity,"

refers to identity diffusion and identity foreclosure, using Marcia's (1980) terminology of identity statuses. People who have not been exposed to ethnic identity issues are in a stage of unexamined ethnic identity. This non-exposure is due to either lack of interest in ethnicity or to views of ethnicity based on opinions of others. The second stage, "Ethnic Identity Search," refers to a moratorium status. People who are involved in exploring and seeking to understand the meaning of their ethnic identity are in the moratorium stage. The third stage, "Achieved Ethnic Identity," refers to identity achievement. People in this stage have a clear and confident sense of their ethnicity and are committed to behave accordingly.

To measure ethnic identity, Phinney (1992) constructed the Multigroup Ethnic Identity Measure (MEIM), which became the most common measure of ethnic identity. The MEIM is based on Marcia's four statuses of identity development, which is based on the work of Erikson (1968). The key elements of the MEIM are the self-reported:

1. Self-identification as a group member;
2. Attitudes and evaluations relative to one's group;
3. Attitudes about oneself as a group member;
4. Extent of ethnic knowledge and commitments; and
5. Ethnic behavior and practices.

For more information on the MEIM, refer to the Instruments' section, in chapter three, since the MEIM will be used in this study.

Islamic Identity:

Identity formation takes place within several domains; fulfilling both the psychological and social function as reported by Damon (1983). Identity domains include religious beliefs, political beliefs, occupational choices, values, and interpersonal relationships, among others. Each domain contributes to identity formation as a whole. According to Erikson (1968), the two areas in which crisis and commitment need to occur are 1) choosing one's occupation, and 2) choosing a personal ideology. Marcia (1980) further divided ideology into political ideology and religious ideology. This portion of the literature review focuses on religious choice as a part of identity. More specifically, Islamic identity will be targeted.

Knowing how greatly Islam influences its followers and shapes their personality, it is expected that the religious domain of identity, in the case of Muslims, contributes to a great extent to the formation of their wholly integrated identity. Bochner (1976) used the Twenty Statements Test (TST) to determine the make up of an identity of various groups. It was found that most Muslim subjects used one of the first three statements to refer to themselves as Muslims. Those Muslim subjects associated themselves with their religion unlike other groups. This is an evidence of the strong impact the Islamic faith has on its followers regarding the nature of their identity.

Using Baumeister's defining criteria of identity (1986), we learn that Islamic identity is no exception. Generally, Muslims adjusted to social changes so they fulfill the continuity criterion of identity definition; however, they strove

to retain and preserve the fundamental principles of their identity. They continue to be different as long as they fulfill the minimum requirements of their religion. With such an identity, Muslims align themselves with Islamic rules and values. They are also able to maintain Islamicly proper social interpersonal roles.

Baumeister (1986) conceptualized identity formation as the process of self-definition, which is operationalized to five types. Optional choice, Type IV, exists when alternative options are available but a default options is present. An example of this type is the religious choice. One could maintain the same religious views with which was raised but alternate views are potential choices. In the case of Muslims, alternate religious views are potential choices only in theory. In practice, it is very unlikely that a Muslim youngster abandons Islam and chooses another religion.

Gaining Islamic knowledge is an obligation on Muslims because those who do not know how their religion interrelates all aspects of life will not be able to make decisions in accordance with the perspective of the religion. The lack of knowledge is largely due to some important historical events that are essential to understand. In the modern history, Muslim countries were under western occupation. People's religion and its language were main targets of occupation. For example, the French occupation in Algeria forced people to speak French and abandon Arabic. This occupation, which lasted more than 130 years, still has an effect on Algerians. Their dialect is greatly influenced by French. Consequently, their use of classic Arabic, which is the language of Al-Quran--Islam's Holy book--, is minimal. During the last fifty years, upon the end of the western

military occupation to Muslim countries, dictators ruled in service of the old occupation. These regimes are mostly secular, where Islamic practices are neither encouraged nor welcomed. Such conditions make Islamic knowledge very scarce among people. This is only to serve as an example of why Muslims in general lack Islamic knowledge. As a result, their achievement of Islamic identity is jeopardized.

With respect to Marcia's identity statuses (1980), a Muslim student with an achieved identity is one who knows what it means to be identified as a Muslim and has made a commitment to fulfill the criteria of Islamic standards. A foreclosed identity represents a commitment made to standards that are not comprehended well or a situation where a person adopts his parents' belief without making any effort to investigate what he wants. Here, the student may know that he is a Muslim, but he does not know what that entails. Maybe he got those standards via socialization and did not yet adopt them fully. A student with a diffuse identity status is a student who has neither embarked on any type of exploration of an identity nor made a commitment to any criteria of behavior. In the case of a Muslim student, it is a very immature form of identity because none of the identity components has been achieved nor has a commitment been made. The student in this case is free from abiding by any criteria; hence, he cannot make any choices. The last form of identity is the moratorium status. An ongoing search is taking place but no commitment has been made because there are no criteria yet. This is the form of identity in crisis. Achievement and

moratorium forms of identity are seen as more mature than diffusion and foreclosure forms.

Religious minorities usually have to face, and continue to face, the challenge of Westernizing influences. Some have remained isolated, others have adapted, while others have felt strong enough within their own community to bring up their children with both Eastern and Westernizing influences. For some of the first generation of immigrants, the place from which they emigrated has altered drastically in terms of society and influences for change. The natural focus for their identity and roots will be found within the religious community. The second and third generations of many, minority religious groups are considerably different from those who immigrated within the past few decades. They may well be virtually westernized by influence and often in practice, whilst the older people in the Muslim community will often assume a more dominant role in maintaining the 'traditional' values. The result of these influences for change is that Faith is rarely static and a great variety of interpretations of practice are to be found exercised. Although, Islam, as Jameelah (1990) stated, "demands the Muslim's total allegiance" (Jameelah, 1990, p. 42), Muslims vary in their adherence to Islam especially when the environment around them does not help. However, most of them understand the universality and inclusiveness of the faith. Therefore, for those who do not practice accordingly, the issue of belongingness becomes questionable and one is no longer sure of his/her relation to cultural norms.

Concluding Comments:

Identity is a crucial factor in understanding how individuals conduct themselves and relate to their surroundings. The review above helped explaining the aspects of defining the self; specifically, adopting a value system, and affiliations. The aspect of adopting a value system entails that, in the case of Islamic identity, a Muslim is in a constant state of exploration of Islam, which leads to gaining Islamic knowledge. The logical outcome for gaining Islamic knowledge is to practice accordingly; especially in the area of obligatory aspects of Islam. Consequently, for a Muslim to achieve Islamic identity, it is provided that he is exploring, gaining Islamic knowledge, and practicing accordingly. With regard to the aspect of affiliation, a Muslim who achieved Islamic identity is expected to have a great sense of belonging to the Muslim community. Moreover, he is also expected, in relating to non-Muslims, to deal with them according to Islamic principles and rulings. Although a Muslim should neither imitate non-Muslims' practices nor give allegiance to other than Muslims, a Muslim should deal with non-Muslims kindly and fairly. Moreover, a Muslim is expected to care for the welfare of all human beings, as the Quran in many instances addresses mankind in general.

ACCULTURATION:**Definitions:**

The definition of acculturation, by Redfield et al (1936), refers to acculturation as follows: "Acculturation comprehends those phenomena which

result when groups of people having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups.” According to this definition, a basic component of acculturation is the change in cultural behavior when contact between two distinct cultures occurs. The nature of the relationship between the two cultures determines the degree of cultural changes. They have noted that acculturation happens in the direction of the dominant culture.

The above definition is basic and general. I argue that the concept of acculturation could still be used when the contact between any two different cultures is no longer a first-hand contact. This argument could be justified upon reviewing the following forms of acculturation.

Berry’s Acculturation Forms:

Berry (1980) presented a ‘three-phase course’ to acculturation. He also discussed the various forms of acculturation based on the position an individual takes of two dimensions. Moreover, Berry reviewed the literature, which has studied the psychological responses to acculturation.

Acculturation, according to Berry (1980), takes three stages. The first stage is establishing a contact with the dominant culture. This contact takes many forms and various channels so one has to deal with certain issues that are necessary for a proper interaction with the surrounding environment. The second stage is having a conflict between one’s original culture and the dominant culture in terms of traditions, values and norms. Here, the person is struggling between abiding by his own culture’s norms and doing what it takes to successfully

interact with the surrounding environment according to the dominant culture's norm; i.e. ways of doing things. The third stage is adaptation. In this stage, adaptation is viewed as 'a reduction of conflict.' It renders the individuals to become integrated in the dominant culture, of which they are a part. Adaptation may take, according to Berry (1980), three possible variations, which are adjustment, reaction and withdrawal. Adjustment takes place when making cultural features of both cultures more similar so conflict is reduced. When retaliating against the source of conflict is used to reduce it, adaptation takes the form of reaction. Finally, withdrawal is the form of adaptation that conflict is reduced by removing an element from the contact arena.

Acculturation dimensions, according to Berry (1980), are, first, the relationship to the dominant culture's society and, second, the retention of one's cultural identity. An individual who lives in a society, of a culture different than his, has to establish some social relationships, which are inevitable to the successful interaction with that society. The relationship to one's own culture is impeded in different aspects of human functioning, e.g. language. Depending on the combination of these two dimensions, acculturation takes one of four forms. Each dimension was considered on a continuum. If an individual is high on both continuums, then the obtained acculturation's form is 'Integration.' Acculturation takes the form of 'Assimilation' when low on cultural identity while high on relationships to dominant culture. The opposite form of assimilation is 'Rejection,' where one is high on cultural identity and low on relating to dominant culture. Finally, acculturation is in the form of 'Deculturation,' when one is low

on both continuums. Berry (1980) explains those four forms of acculturation by a “Yes/No” answer to questions representing the two dimensions (see table 2.2), (Berry, 1980, page 14)

<i>Varieties of Acculturation</i>	<i>Retention of Cultural Identity?</i>	<i>Positive Relationship to Dominant Society?</i>
<i>Assimilation</i>	NO	YES
<i>Integration</i>	YES	YES
<i>Rejection</i>	YES	NO
<i>Deculturation</i>	NO	NO

Table 2.2: Berry’s Acculturation Forms.

It is important to note here that both specified dimensions are not restricted to only, first-hand contact between two cultures. That is, length of contact with the dominant culture is not really a determining factor on the position, one has, of either continuums. Therefore, first-generation immigrants as well as fifth-generation immigrants attain one of the discussed forms of acculturated. That is, it is possible to find assimilated people though they are new-comers to the U.S. On the other hand, one could find some American Muslims who just reverted to Islam to be less acculturated or even have a rejection form of acculturation.

Berry (1980) has reviewed the literature that studied the psychological responses to acculturation in the following areas: language, cognitive style, personality, identity, attitudes and acculturative stress. Responses were conceptualized not to be linear. It was stressed that psychological responses reflecting each domain are varied. Responses in general reflected trends that are

in favor of the dominant culture, traditional culture or both. In the domain of identity, Berry (1980) stated that:

Overall, there is a substantial proportion of persons in the society maintaining a regional or ethnic identity, distinct from a national one. Thus, the reaffirmation of cultural heritage, either by claiming a traditional identity or a hyphenated “ethnic” identity, is clearly in evidence (Page 20).

Padilla’s Multidimensional Model of Acculturation:

The backbone of this model consists of two primary elements, cultural awareness and ethnic loyalty. Cultural awareness refers to “an individual’s knowledge of specific cultural material (e.g. language, values, history-art, foods, etc.) of the cultural group of origin and/or the host culture” (Padilla, 1980, p. 48). Ethnic loyalty refers to “the individual’s preference of one cultural orientation over the other” (Padilla, 1980, p. 48). In addition, “preferences are behavioral indices of both cultural awareness and ethnic identification and convey information about the extent of an individual’s acculturation” (Padilla, 1980, p. 48). According to this model, an individual degree of acculturation is the product of the interaction between these two elements. This can be assessed through self-report measures of five dimensions of acculturation that includes language familiarity and usage, cultural heritage, ethnic pride and identity, inter-ethnic interaction, and inter-ethnic distance (Padilla, 1980). The model predicts that, in general, the greater the cultural awareness and ethnic loyalty of an individual, the less acculturated he or she is to the host culture. Conversely, the more acculturated an individual is to his or her host culture; the less pronounced are his or her cultural awareness and ethnic loyalty.

Concluding Comments:

How this discussion about acculturation's definition, forms, and dimensions apply in the case of Muslim students? We know from previous sections that Muslims are obligated to abide by Islam, which represent a comprehensive life-style for Muslims. Then, for a Muslim to achieve Islamic identity, loyalty is definitely for Islam and Muslims. As a result, a Muslim, by default, is less acculturated; i.e., high on Islamic awareness, on one hand, and his cultural preferences are expected to be Islamic. This is not to say that a Muslim does not have a positive relationship with the dominant culture but it is limited to attitude and orientation rather than practices.

ADJUSTMENT:

Is Mohammad Mo? Is Tareq Tom? Is Zakariya Zak? The list could go on and on. Some Muslim students have two names, one for home and the other for school and friends. Why? Is it just a matter of names' difficult pronunciation? How about praying at home but skipping prayers in school? How about abstaining from watching movies that violate Islamic principles at home while enjoying an evening with a classmate watching them? Finally, could similar contradictory behaviors affect one's interpersonal relations, relations with parents, self-esteem, and self-reliance? If the answer is a possible yes, then it is important to examine how Islamic identity predict adjustment.

This section of the literature review focuses on detecting adjustment's factors and exploring whether they relate to identity or not, at any case. This review would also examine the manifestation of adjustment.

Factors of Personal Adjustment:

Tesson et al (1987) described children's social relations as manifested in the rules they used in dealing with different parties in different social contexts. Social rules categories were elicited from children's statements in describing how they interacted with the surroundings. These categories included compliance, conformity to conventions, autonomy expression, reciprocity, exercising self-control, helping, solving problems, social facilitation, coping with social unpleasantness, conflict prevention and resolution, information gathering, information exchange, practice of sincerity and trust, sensitivity to others' feelings, and revealing feelings. These categories indicate that children are aware of the control that others exert over them, the role of feelings in their relationships, and the importance of monitoring information about others and conveying information about themselves. Tesson et al (1987) stated in the summary of their article that: "The different categories reflect both internal cognitive and affective processes as well as external social influences, and can be taken as a comprehensive inventory of the rules guiding children's social behavior" (Tesson et al, 1987, p. 55).

Jehn and Shah (1997) investigated the effect of the relationship level, friendship vs. acquaintance, on task performance in two different situations (cognitive and motor). They have discussed the issue of group and interpersonal

relationship so to provide an understanding of the differences between acquaintance and friendship groups. They have pointed out the general behaviors within acquaintance and friendship that counted for the differences in performance. Seven group processes, which thought to be related to positive interpersonal relations, were considered in this study and proposed to improve group performance. These processes are: information sharing, planning, morale-building communication, critical evaluation, commitment, task monitoring, and cooperation.

Jehn and Shah (1997) reported what the literature suggested that different rules guide people's interactions in the considered, different types of relationships, i.e. friendship and acquaintance. Friendship groups consist of people who have "close, interpersonal ties and positive, amiable preexisting relationships" (Jehn and Shah, 1997, p. 776). Members of this type of relationship are concerned about each other. They do not plan to gain benefits from such relationship. On the other hand, relationships in acquaintance groups lack "...a strong bond, past history, and depth of mutual knowledge between the parties ..." (Jehn and Shah, 1997, p. 776), which is major characteristics of friendship relationships.

The results of Jehn and Shah (1997) study indicated that friendship relationships, which reflect a strong bond and deep mutual knowledge among its members, affected positively the following group processes: cooperation, commitment, and task monitoring. As a result, friendship's interpersonal relationships improved task performance.

Manifestations of Personal Adjustment:

Verkuyten (1994) investigated in this study whether minority youth living in western countries have global low self-esteem due to awareness of the minority conditions and the stereotypes about it or not. Verkuyten reported that a global feeling of self-esteem is considered a central aspect of psychological functioning and well being of the minority members. It also was mentioned that it relates to general satisfaction with one's life and many other variables.

This study targeted specifically the Turkish minority in Netherlands. The hypotheses of this study were especially concerned with the presumed lower self-esteem among minority youth. This presumption was based on the assumptions that minority youth are aware of how society judges the group they belong to, agree with that judgment, and think that this judgment has personal relevance. Participants in the study were 378 students from public schools that provide lower level of education. Age ranged between 12 and 15 years. The sample consisted of 3 groups, 160 Dutch, 122 Turkish, and 96 Moroccan. The Perceived Competence Scale for Children (PCSC) and the Rosenberg Self-Esteem Scale (RSS) were used. The results of this study indicated that these assumptions are not self-evident. In interpreting the findings of this study, Verkuyten (1994) stated that those assumptions disregarded the perspective of minorities themselves. Moreover, sub-cultural explanations stressed the development of one's own values, which allow a favorable interpretation of self. Furthermore, the sociological explanations emphasize the importance of social networks in providing emotional and practical support in the face of negative group

evaluations. As a result, minority youth, in this study, were not affected negatively by society's views of the minority group.

Concluding Comments:

Since the achievement of Islamic identity entails practicing Islamic behavioral codes, then it is expected that a Muslim who achieves Islamic identity would have positive self-esteem and self-reliance; in addition to, positive relations with parents who are happy that their child is identified with their cultural group. Moreover, one's interrelations with others are expected to be positive when Islamic identity is achieved because they are guided by Islam's values and principles.

SCHOOLING SYSTEMS:

In this section, the development of public education is reviewed to provide a historical background for the creation of private religious schools and their goals. Both Catholic schools, as pioneers in establishing church-based schools while public schools are available, and Islamic schools are studied.

The Development of Public Education in the U.S.A.:

Free and compulsory secondary education did not occur throughout the U.S. until the 20th century. McMillan (1984) specifies three patterns of education during the Colonial period. First, in the southern colonies, the education of children remained the responsibility of individual families. So they would either send their children to Europe for schooling or they would be taught by a tutor imported at the expense of the family. Second, the Middle colonies had a great

religious diversity. Since there was no establishment; i.e., there was no single religion to rule the colonies, then no single educational institution could be developed. Therefore, the denominations, sects, and individual churches accepted the responsibility for educating the children of their followers. This education provided the foundation for American parochial education. Third, in the New England colonies, education was perceived as a public responsibility, such in the example of township schools. This education provided the foundation for American public school.

During the nineteenth century, rapid social change, hostility, and resistance were important ingredients in the process of educational development. The grand plan was to use a common school system to transform a diverse population of children to a homogeneous, deferential, and very American citizenry.

Religion in Public Schools:

The U.S. is unusual in the world for its insistence upon the separation of “church and state.” This means that religious indoctrination cannot occur in public institutions, such as schools. However, private institutions, such as parochial schools, can inculcate religion in their students. Such schools have not been allowed to receive state or federal tax money to support them.

McMillan (1984) explored the relationship of religion and public schools. He used the legal frame of reference because it protects the rights of all persons in the country, which is constitutionally dedicated to religious liberty. He argued that public schools, as public institutions, are charged with responsibilities for the

intellectual growth of future citizens. They are an appropriate setting for the academic study about religion, which increases understanding of religions and decreases religious bigotry. However, he argued, governmentally sponsored acts of religious devotion have no place in public schools.

The First Amendment to the United States Constitution states “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” Based on this provision of the Constitution, an establishment of religion and a strict separation of religion and government would violate our cultural heritage and the religious commitments of many in the nation. McMillan (1984) reported, “the Court has often recommended ‘neutrality’ between religion and government” (McMillan, 1984, p. 10). Therefore, public school officials, as though, are required, according to Beckham (1988), to adopt a position of neutrality with regard to religion in the school setting. As a result, he expects educators to accommodate all religious beliefs and, at the same time, avoid any indication of promoting a specific one.

Based on this provision and its clauses, many court rulings related to religious ‘neutrality’ followed to constrain school officials, especially the religiously convicted ones. Some of the rulings indicated that the following actions, which Beckham (1988) reported, violate the previous provision because they can have a subtly coercive effect on students causing social pressure to conform or they deprive the students the freedom to express and practice their religious belief:

1. Officially sponsored Bible reading or prayers in public school programs or activities are prohibited.
2. Prayers at graduation ceremony are debatable so some courts did not allow it.
3. Permanent displays that depict religious themes are prohibited.
4. Particular subjects of the curriculum that require that students make assertions or engage in acts that violate closely held religious belief are not allowed.
5. Not allowing the students to express their religious beliefs is prohibited.
6. Proselytizing on school ground during the school day is prohibited.
7. Sponsoring the activities of student religious groups is prohibited.
8. Favoring certain religious groups to use the school properties and facilities after the school day is prohibited.

Still, Religion is an important academic subject and it is impeded in the behavior of both students and staff in the school. Therefore, some strongly convicted religious minorities founded hard to live up to their religious obligations in public schools; therefore, they took on establishing their own. Catholics were one of the pioneers to establish private schools while public schools are available.

Catholic Schools:

The following historical overview of Catholic schools was summarized from (Walch, 1996). It provides significant information about Catholic schools' motives, challenges, and developments. The origins of Catholic education in

America can be traced back to the middle of the sixteenth century when the Spanish, French, and English missionaries started to convert a continent to Christianity. Both Spanish and French missionaries established missions “schools” in strategic locations. The English Catholic missionaries faced a great deal of difficulty in the English colonies because tolerating Catholics was regarded as an act of betrayal of English liberty and a denial of the righteousness of the Protestant faith. Moreover, anti-Catholicism was codified into law; e.g., Catholics were prohibited in Massachusetts from holding services and preaching. In the face of this overwhelming hatred and legal restrictions, colonial Catholics made little efforts to establish their own schools. The majority of Catholic children received their education at home. However, the establishment of some Catholic schools depended on the wealthy Catholics who had concerns about the informal education their children are getting at home. However, in non-English colonies, Catholics were free to establish their schools.

During the American Revolution, the anti-Catholicism of colonial era diminished as all united to fight Mother England. Upon the end of the war, Catholics were uncertain whether they could keep their freedom or not. Therefore, they were apprehensive about their place in American society. They wanted to fit in and to accept the dominant Protestant culture in all things but religious beliefs. This desire to assimilate was confronted with some obstacles. The church is one of many religions; i.e., none is more privileged than another. The rapid growth of the Catholic population through immigration reinforced the dominant American view that Catholics were foreigners. The bishops relied on

parish schools to acclimate these foreign-born Catholics to the new nation without compromising their religious faith. These schools were basically funded by Catholics but occasionally were supported by some public fund from the states. All Catholics knew that the future of the church in the New World was tied to educating the next generation in the ways of the faith.

During the nineteenth century, the grand plan was to use a common school system to transform a diverse population of children to a homogeneous, deferential, and very American citizenry. However, the flaw that to be American is to be Protestant was unacceptable by Catholics so they retreated into ethnic ghettos and relied on their own schools for the education of their children. Maintaining these parish schools was a struggle since the American-born legislators wanted all foreigners to be transformed into Americans; therefore, they perceived parish schools to be problematic. This struggle ended with a victory to the parish schools due to coalitions of various denominations.

During the beginning of the twentieth century, American Catholics went in opposite directions. The American-born Catholics hoped to prepare their children for increasingly productive life in America. The foreign-born Catholics were loyal to their native culture. This controversy led to three models of Catholic schools: the publicly supported school, the Americanized Catholic school, and the ethnic Catholic school.

After World War I and the end of mass immigration in 1924, the ethnic Catholic school gradually lost its value to the Catholic Church because the American public and the Catholic hierarchy would no longer accept the argument

of ethnic leaders that immigrants could maintain their native languages and cultures and still be loyal to their new nation, to which they have to openly pledge their total allegiance. This led to a new kind of struggle: would conservatives or liberals control Catholic school?

Up until 1950, there has been another pressure on Catholic schools since that period was dominated by debates and arguments about the state-church-education relationships. Compromises were made but the sole goal of Catholic school remained to preserve the religious faith of children. Though public schools went through a lot of changes that are not as offensive to Catholics as they were in the beginning, Catholic school resisted inclusive trends and attempts. In the decades that followed, Catholic school has been through many crises. In the 1950's, there had been a crisis of growth where demands outstripped the available space and resources. In the 1960's, there had been the crisis of confidence where Catholic parents questioned the necessity of parochial school. In the 1970's, there had been a crisis of decline when survival of Catholic school was in doubt. In the 1980's, the financial burden was the predominant issue of parochial schooling. Since the end of last century, Catholic school continued to suffer the financial burden since taxpayers' money was not provided as an implication of the Constitution. Therefore, the key role was, and still, parental commitments to the education of their children.

This was a journey in the history of Catholic school, which indicates that the driving goal of the perseverance to maintain it was to preserve the religious

identity of Catholic children. Therefore, it overcame all obstacles so it continued to exist.

The near past and current challenge of Catholic school is to prove that its education is a quality one. Buetow (1988) investigated the argument between those who oppose Catholic schools and those who favor it. He investigated the role of all involved parties in Catholic school after some discussion of the goals of Catholic schools. The author discussed the role of state, family, curriculum, environment and finally the student in the Catholic school system. He concluded that all individuals in the Catholic schools work hand in hand to form a community that march together following the role model of Jesus.

Catholic schools, as specified by Buetow (1988), receive their goals from “the New Testament and the tradition of humanism.” All involved parties establish a sense of community and provide a vision that will be lived and will unite all of them. This vision evolves around having Jesus as their model. This goal should be reflected and implemented by the curriculum. So what is unique about catholic schools, in contrast to other schools, is that religion and the presentation of values are openly supported.

Haldane (1996) discussed the proper functions of Catholic schools. Though he mentioned five functions, they all boiled down to the Catholic identity issue. Firstly, it is important to distinguish issues of experience from those of identity. A distinction was made between Catholic experience and Catholic identity. The experience refers to being around and living with Catholics while the identity involves seeking for and wanting to be characterized as a Catholic.

Secondly, the issue of Catholic identity is inescapable. Thirdly, there is a distinctive Catholic identity. Fourthly, Catholic identity is partly constituted by authority and dogma. Finally, the primary function of Catholic schools is to transmit Catholic truths and values.

Buetow (1988) talked about the problems and suggested plans for the future of Catholic schools. The most important problem is that some Catholic schools are not really up to achieving the aforementioned goals; rather they tend to conform more to the non-Catholic schools. Therefore, it is an issue of identity for Buetow. So, these schools are violating the essence of the rationale of Catholic schools, which were created in response to the disagreement between public schools' values and the values of those who chose to go to Catholic schools.

Islamic Schools:

The idea behind Islamic schools is to conform Muslim children to the cultural preferences of their parents. However, for some Muslims, Islamic schools are important institutions to provide Muslim children with an environment in which they can learn and live Islam. As a result, Islamic schools develop a strong sense of belonging to the Muslim community. They not only preserve rich Islamic heritage, but also contribute towards the development and progress of the Muslim community in general. Additionally, the homogeneity of their culture and values creates social and emotional stability, which facilitates and accelerates their learning in general areas of education.

The interest in Islamic schools, in general, was triggered when Muslim families started feeling that their children are rejecting the ‘deep’ culture of their parents and adopting the American culture they experience everyday. Muslim parents want their children to be like them: eating kabobs, speaking Urdu or Arabic, and identifying with the costumes and ways of the old country with respect to marriage, family structure and social interaction. The attention was not that these children are not practicing Islam; rather they were concerned because their children do not seem to belong to their, back-home, conventional traditions. However, some families want their children to be practicing Muslims; therefore, they send them to Islamic schools. Nonetheless, the vast majority of students who come to Islamic schools are from families where Islam is either not practiced or is mixed in with cultural ways and never fully explained to the children.

For this vast majority of the families, they often notice very late that their children have different values from them. The children are thoroughly ‘Americanized’ and not only love pizza, Power Rangers, video games, but also want to live the American way even when certain practices are in obvious violation of Islamic principles and rulings. They date, disrespect their elders and dabble in alcohol, and the list could go on. These families are most likely not practicing Muslims; therefore, they cannot guide their children and ameliorate the problem properly. As a result, they find the Islamic school to be the way out. They want these schools to ‘fix’ their children. This situation is the most crucial challenge, among many others, of Islamic schools.

Typically, an Islamic school is started by a group of concerned parents who quickly attract other families who are eager to soothe their consciences over their un-Islamic business dealings. These doctors, businessmen, engineers and other professionals develop a project outline and raise funds. After the school is built, the original concerned parents are muscled out of the Board of Directors and the qualifying criteria for a seat on the board becomes tied to the size of a person's bank account. Then the school advertises for teachers and a principal. The starting salary that the school is willing to pay is somewhere below the poverty level. There are two types of people who work in a Muslim school: those who care and are willing to sacrifice for the cause and then those who can't find a job anywhere else. The latter outnumber the former. Many teachers are unqualified to teach according to local public school standards and most do not know how to relate to American-raised children. The schools' administrators are, usually, no better. Most schools are run in a third-world methodology where one man dominates. Additionally, favoritism is widespread.

Many parents look at the schools as the savior of their children after the children have embraced "American" values. This is the result of three factors. Firstly, the Muslim communities, in general, are not communities in the real sense. Muslim families are scattered here and there. Most of them happen to drive to the *Masjid*, a place of worship, for dinner parties or social events once a month? Accordingly, the *Masjid* became a community center and lost its religious significance. Secondly, these *Masjids* are mostly being operated by people who have *Haram*; i.e. un-Islamic, earnings, or they look for fame and status.. The

Masjids became ethnic clubs in essence. Thirdly, the majority of Muslim children were raised up by non-practicing Muslim parents for whatever reason; therefore, these children barely know the fundamental aspects of Islam and it is arguable whether they identify themselves as Muslims. The Muslim parents, who are by large immigrants, failed completely to understand that they grew up surrounded by Muslims. Therefore, it was much easier to feel like a Muslim, even if one does not practice Islam very much. Muslim children are growing up with almost no Muslims around them beside their non-practicing parents, in most cases.

Despite all the problems associated with an Islamic school, then, one fact remains. They are increasing in number nationally. The Islamic school is the only place where Muslim children learn and understand what it means to be a believer. The awareness of Islam blossoms in even the most lost of children. It is believed that the only children who remain Muslims are those who had very strong Islamic tendencies in their family or those who went through Islamic schools. So, while Islamic schools are not perfect, it's the only way that many children will, hopefully, be raised in accordance to Islam. Some Muslim communities are more serious than others about Islamic schools and their future.

In conclusion, Muslim children, who attend Islamic schools, are expected to identify themselves as Muslims and consequently be less acculturated; i.e., Americanized. As a result, Muslim children in Islamic schools are expected to be adjusted psychologically since they meet the standards of their parent by conforming to their conventional traditions by ways of being practicing Muslims.

EPITOME:

Literature related to identity development, ethnic identity, Islamic identity, acculturation, and adjustment has been reviewed. The examination of all these variables was not found in one study in the literature.

In the review of identity development, the theory of Erik Erikson on identity development was discussed. The developmental nature of ego identity have been supported by findings that ego identity becomes more firmly established during late adolescence when they have the cognitive sophistication to encourage them to determine who they are, and make some choices independent of parental pressures. This review of identity development focused particularly on the work of Marcia, who proposed identity statuses' model based on the presence and absence of Erikson's factors: exploration and commitment. The ethnic identity literature focused on presenting a review of the existing models but attended specifically to Phinney's stages of ethnic identity development. Phinney constructed the Multigroup Ethnic Identity Measure where its key elements were: 1) Self-identification as a group member; 2) Attitudes and evaluations relative to one's group; 3) Attitudes about oneself as a group member; 4) Extent of ethnic knowledge and commitments; and 6) Ethnic behavior and practices. The concept of Islamic identity focused on applying the previously mentioned theories and models, in addition to Baumeister's model of the self, to the specific case of Muslim minority in the U.S. It was deduced that the religious background of the target minority has a great effect on its identity formation.

Literature related to acculturation represented, in this study, two models. Berry's model suggested that acculturation forms vary based on the combination of the retention of cultural identity and the quality of relating to the dominant culture. This model focused on the process of acculturation and its mechanisms. On the other hand, Padilla's model considered more factors and facilitated the measurement of acculturation.

The adjustment literature focused on detecting adjustment's factors and exploring whether they relate to identity status or not, at any case. This review also examined the manifestations of adjustment.

Finally, this review explored Islamic schools. It was found that despite the multiple deficiencies of Islamic educational institutions; i.e., Islamic schools, they were essential in the retention of Islamic identity.

In summary, the literature review has addressed the proposed study's variables singly. It was noted that there was no empirical efforts to investigate the relationship among Islamic identity, acculturation, and adjustment in a single study. The proposed study shall extend empirical efforts by conducting this needed research.

Statement of the Problem:

The literature of identity development and ethnic identity revealed that the existing measures of identity were affective in nature; i.e., they mainly ask questions about feelings and attitudes. In the cases of asking questions to measure the extension of knowledge and involvement in cultural practices, these items were not measuring knowledge content and behavioral practices. The famous

MEIM was modeled to provide an attitudinal measurement of Islamic identity. The new measure was called MEIM-Muslims (see appendix B). However, since knowledge and practice are key factors of identity, a new measure was created to measure these cognitive and behavioral aspects of Islamic identity. This measure was called the Cognitive-Behavioral Measure of Islamic Identity, CBMII (see appendix D). This study investigated whether the attitudinal measurement of Islamic identity and the measurement of Islamic knowledge and practice could reveal the underlying factors of Islamic identity.

Identity was defined as an interpretation of the self, which contains thoughts, feelings, intentions, personality traits, latent capacities, and so forth. Therefore, it is assumed that it plays an important role in most, if not all, aspects of human life. In this study, such role was investigated in one's acculturation style and personal adjustment. Moreover, this study investigated the possibility that Islamic identity could predict the relationship between acculturation and adjustment. As Islamic identity is proposed to correlate negatively with acculturation, and to correlate positively with adjustment; then adjustment and acculturation are expected to correlate negatively in the case of Muslim adolescents. Research on acculturation indicated that it correlates positively with the length of established contact with mainstream culture. I am arguing that acculturation correlates negatively with Islamic identity achievement regardless of the type and length of contact with mainstream culture. Furthermore, it is argued that when one's Islamic identity and acculturation correlate positively, adjustment problems are expected to rise.

The next question that this study investigated was whether Islamic identity, acculturation, and adjustment vary as a function of gender. In most Islamic schools, more girls than boys attend high school grades. In general, the Muslim communities in the U.S. are more protective of girls. It is far more important for the Muslim communities to send girls to Islamic schools than to send boys. Islamic schools are expected to provide Islamic knowledge and facilitate Islamic practices, which would render Muslim students to be more Islamicly identified and less assimilated; i.e., less acculturated. As a result, it is expected that girls would score higher in Islamic identity measures and would be less assimilated. Consequently, girls would score higher on personal adjustment measure.

Chapter 3: Study Design and Methods

PARTICIPANTS:

Participants in the sample of this research were 167 Muslim students who were in 10th, 11th, or 12th grade level. Participants were drawn only from those grade levels because the concept of identity is developmentally based. Adolescence is the developmental stage when identity issues become relevant to people.

All of the participants were from Islamic schools in Chicago metropolitan area. This research was originally planned to include Muslim students who attend public schools, as well. However, multiple efforts to fulfill that plan failed. These efforts targeted public schools, school districts, Muslim youth centers, and Muslim community centers and Mosques. Some of them were contacted and some were visited.

The communication with those organizations started by establishing an initial contact, where the primary investigator of this research was introduced and the research study was presented. Then, more information about the theme and applications of this research project were discussed with administrators of those organizations. This phase of the communication process included specifying the procedures of conducting this research and the organization involvement in the process. At this point, the researcher gave time to each organization to finalize a decision about its willingness to participate in this research or not.

School districts were very quick in returning a negative decision, stating that research within school districts is limited to districts' staff. Public schools, generally, refused to participate in this study for the same reason. However, only one public school continued to express willingness to consider participation in this study but a decision was not finalized by the end of data collection phase of this study. As a result, no Muslim students from that school were part of this study's sample. With regard to Muslim youth centers that were contacted or visited, they expressed extreme interest in participating in this study. However, deciding on the procedure of their involvements was rather lengthy and eventually ended with an apology for withdrawing from participation due to different reasons. Finally, the Muslim community centers and Mosques were contacted soliciting the participation of their weekend Islamic schools students. Those weekend schools were the least preferable source of Muslim students who attend public schools. The rationale was that students who attend weekend Islamic schools are not representative of the other side of the spectrum of established contact with the Muslim community. They are more of a mid-point between Islamic schools attendees and public schools attendees. Therefore, contacts with those weekend schools were somewhat late in the data collection phase. Moreover, they also required few weeks to finalize their decision. Consequently, no Muslim students from public schools were part of this study.

Participants included males and females from variations of family origins. Such variation was aimed to reflect the make up of the Muslim community in the

USA. A survey by Zogby International, August 2000, concluded that the Muslim community in the USA consists of the following origins:

- 26% are from Middle Eastern Arab origins.
- 10% are from Middle Eastern Non-Arab origins.
- 24% are from South Asian origins.
- 23% are from African American origins.
- 6% are from East Asian origins.
- 11% are from other origins.

The above percentages were used to guide the evaluation of the representation of these family origins in the sample. The sample participants were grouped in the following categories: Arabs, South and East Asians, Africans and African Americans, and Others. From the previous presented percentages, it is believed that the size of the sample groups should approximate 26% for 'Arabs,' 30% for 'South and East Asians,' 23% for 'African Americans,' and 21% for 'Others.'

INSTRUMENTS:

Instruments of this study were selected, modified, or created to measure the following concepts: Islamic identity, acculturation, and adjustment. Four measures were used in this study. To measure Islamic identity, the Multigroup Ethnic Identity Measure was administered after adjusting its items to reflect religious identity. For the purpose of this study, a measure of Islamic identity was constructed and administered. This measure was the Cognitive-Behavioral

Measure of Islamic Identity. It measured participants' level of Islamic knowledge and the extent of their Islamic practices. In an attempt to measure the participants' acculturation style, measures of acculturation for Mexican Americans and Asians were modeled to create the Acculturation Rating Scale for American Muslims. Finally, the Self-Report of Personality was used to measure the participants' personal adjustment. In the following section, these measures are introduced and discussed. These four scales, along with a section of demographic information, were laid out in a packet, which was called Islamic Identity Survey, which contents is provided in appendices A, B, C, D, and E).

Multigroup Ethnic Identity Measure-Muslims (MEIM-Muslims):

Phinney (1989) proposed a multidimensional model of ethnic identity. She conceptualized ethnic identity as a multifaceted construct, which involves one's feelings towards his ethnicity, attitudes about his ethnicity, and the knowledge he has of his ethnicity. To measure ethnic identity, Phinney constructed The Multigroup Ethnic Identity Measure, MEIM. The key elements of the MEIM, as specified by Phinney (1992) are:

1. Self-identification as a group member.
2. Attitudes and evaluations relative to one's group.
3. Attitudes about oneself as a group member.
4. Extent of ethnic knowledge and commitments.
5. Ethnic behavior and practices.

The MEIM appears to be a reliable measure. The 14-items Ethnic Identity scale has inter-item reliability scores that range between 0.81 and 0.90 (Phinney, 1992).

Upon reviewing the MEIM, it was noted that the previous elements were not addressed or represented equally in the MEIM. For instance, only 2 items measured ethnic behaviors and practices whereas the extent of ethnic knowledge and commitment (i.e., Ethnic Identity Achievement subscale) was measured by 7 items (see table 3.1). Furthermore, the MEIM does not measure the extent of ethnic knowledge; rather it only provides a self-evaluation of the extent of such knowledge. Therefore, it could be described as a subjective measurement of the affective dimension of ethnic identity and the attitudinal orientation towards other groups.

The MEIM was modified so that its items were rewritten to assess religious identity, rather than ethnic identity. The product of these changes was called MEIM-Muslims. The general structure of MEIM remained unchanged in the MEIM-Muslims. Therefore, it also could be described as a subjective measurement of the affective dimension of religious identity and the attitudinal orientation towards members of other religions. Since MEIM-Muslims was used to measure Islamic identity, it provided information on the following:

1. Religious self-identification (open-ended response).
2. Islamic Identity (II): It is the sum of IIA, IAB, and IB.
3. Islamic Identity Achievement (IIA).
4. Islamic Affirmation and Belonging (IAB).

5. Islamic Behaviors (IB).
6. Non-Muslims Orientation (NMO).
7. Respondent's Religion (item 21)
8. Parents' Religion (items 22 and 23)

These eight parts of the MEIM-Muslims mirrored exactly the MEIM components. The key elements of the MEIM-Muslims are parts 2 to 6, which reflects MEIM key elements (See table 3.1). The subscales of MEIM-Muslims were named to reflect Islamic identity (See table 3.1).

MEIM	MEIM-Muslims
Ethnic Identity Achievement (EIA) Items: 1, 3, 5, 8R, 10R, 12, 13	Islamic Identity Achievement (IIA) Items: 1, 3, 5, 8R, 10R, 12, 13
Affirmation and Belonging (AB) Items: 6, 11, 14, 18, 20	Affirmation and Belonging (IAB) Items: 6, 11, 14, 18, 20
Ethnic Behaviors (EB) Items: 2, 16	Islamic Behaviors (IB) Items: 2, 16
Ethnic Identity (EI) Items: All above items.	Islamic Identity (II) Items: All above items.
Other-group Orientation (OGO) Items: 4, 7R, 9, 15R, 17, 19	Non-Muslims Orientation (NMO) Items: 4, 7R, 9, 15R, 17, 19

Table 3.1: MEIM-Muslims Subscales and their Items.

The MEIM-Muslims is a 23-items measure that is preceded by the religious self-identification incomplete sentence. Items 21 to 23 are not scored. They are used as background information about one's and parents' religion (See Appendix B). The respondents read each item, then rated it based on the following scale: "strongly agree" (4), "somewhat agree" (3), "somewhat disagree" (2), to "strongly disagree" (1). Scoring for all scales began by reversing the negative items, which are indicated by "R". The second step was summing across items. Lastly, the mean was obtained.

Scores of the Islamic Identity Achievement subscale reflect the degree to which the person stated that he thought about the meaning of his religious group membership (knowledge items are 3, 8R, and 12) and had sought out information about his own religious group (exploration items are 1, 5, 10R, and 13). An example of an item in this subscale is “I have spent time trying to find out more about my own religious group, such as history, tradition, and customs.” High scores on this subscale indicate a more achieved Islamic identity while low scores reflect identity diffusion or the lack of any effort to search for one’s Islamic identity. The Islamic Affirmation and Belonging subscale consists of items 6, 11, 14, 18, and 20. It measures the degree to which one feels close to and part of Muslims. The Islamic Behaviors subscale includes only two questions about one’s involvement in Islamic practices. The Islamic identity score is the mean of the total score on Islamic Identity Achievement, Affirmation and Belonging, and Islamic Behaviors subscales.

The additional subscale, that is not part of one’s Islamic identity, is Non-Muslims Orientation, NMO. The original MEIM included a scale about one’s attitude towards people from other groups. It was based on the conceptualization that attitudes towards other groups are strongly related to one’s feelings about his group, in general. This subscale consists of six items, which reflect the same three dimensions as the Islamic identity total but are related to other groups. For instance, it asks participants to respond to the following item: “I often spend time with people from religious groups other than my own.” The items of this subscale

are 4, 7R, 9, 15R, 17, and 19. To see the complete MEIM-Muslims refer to Appendix B.

It is important to note that the MEIM is usually used with ethnic and cultural minorities. It is the first time, MEIM is used to measure a religious identity; therefore, comparing the MEIM-Muslims results to the original MEIM should be cautiously interpreted.

Cognitive-Behavioral Measure of Islamic Identity (CBMII):

The literature of identity development and ethnic identity revealed that most of the existing measures of identity were affective in nature; i.e., they mainly ask questions about feelings and attitudes. Moreover, items geared to measure the extension of knowledge and involvements in cultural practices represent self-rating scales; rather than objective measurement of knowledge content and behavioral practice.

A new measure of identity was constructed to assess Islamic knowledge and practices. This new measure was called Cognitive-Behavioral Measure of Islamic Identity, CBMII. It was constructed using the Facet Theory.

Facet Theory:

Lewis Guttman disapproved of the exploratory factor analysis where there are no unique solutions. Therefore, he abandoned factor analysis and called it anti-science because it did not help to develop laws about human behavior. To fill the vacuum of a research tool, Guttman developed the facet theory (Borg & Shye, 1995).

Guttman based his model on the following core concepts:

1. A theory is “an hypothesis of correspondence between a definitional system for a universe of observations and an aspect of the empirical structure of those observations, together with a rationale for such hypothesis.”
2. Mapping Sentence: is used to operationalize the definition of theory. It is the empirical part of hypothesis testing and is done by Multi-Dimension Space, MDS. Guttman called it Structuple. Regions of the Structuple are defined by the elements.
3. A Facet: It plays roles in partitioning the space. Each facet consists of elements. When elements are ordered, then a facet would be modular or axial. If elements are not ordered, then a facet is polar.

During the process of developing a scale, the following should be attended to when using the facet theory:

1. The mapping sentence dictates the structure of the MDS.
2. More items have to be written to tap into the empty spaces.
3. If we were right about the mapping sentence, empirical data would support the structure. That is, empirical data will confirm or modify the theoretical structure.
4. The more dimensions and the more constraints put on the solutions, the less likely different conceptual theories will provide support to the same empirical data.
5. To improve a test, all duplicate items should be gotten rid of and new subtests to fit in the vacant space should be created.

Mapping Sentence of CBMII:

The targeted construct is Islamic identity. It is not an observable construct, so it is a latent trait. Identity is a variable construct rather than constant because some of its aspects change. The facet theory was used to organize the construction of Islamic identity measure. It was proposed that the achievement of Islamic identity is positively correlated with the level of Islamic knowledge and practices. Based on this theory/hypothesis, Islamic identity has two facets. Facet (A) is the domain of human activities. Since this measure is only concerned with the objective assessment of identity, only the following elements were identified:

1. Cognitive; i.e., knowledge
2. Behavioral; i.e., practice

Facet (B) covers the general aspects of Islam to be evaluated. The following elements of Facet (B) were specified:

1. Islamic Creed
2. Acts of Worship
3. Appearance
4. Jurisprudence
5. History of Islam

Upon identifying the facets and their elements, the mapping sentence was structured to help in constructing the scale's items (see illustration 3.1). This mapping sentence was used to construct the measure and write its items. The composition of each element from facet (A) with each element of facet (B)

determines the content of the items. For example, an item that composes element (a1) with element (b1) measures knowledge of Islamic creed.

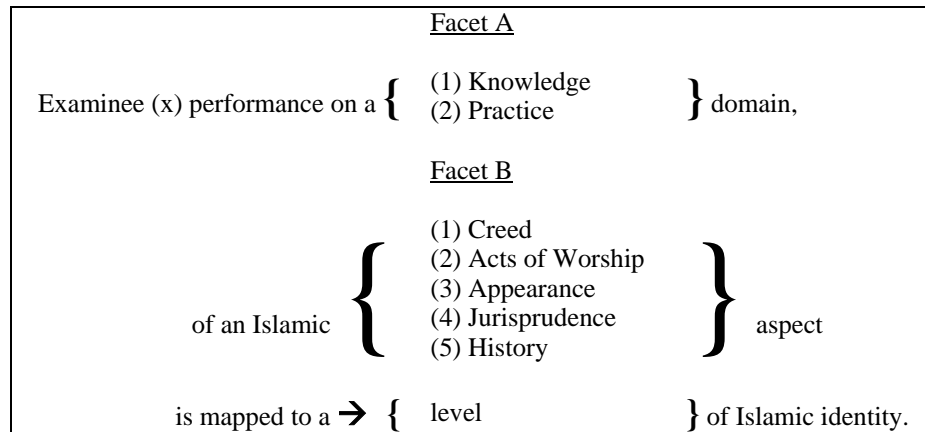


Illustration 3.1: Mapping Sentence of CBMII.

The following is an example of (a1, b1) item. It is the first item of CBMII:

Which of the following is NOT an *article of Islamic faith*?

- ☐ Believing in *Allah*.
- ☐ Believing in angels
- ☐ Believing in *enjoining good and forbidding evil*.
- ☐ Believing in the *Hereafter*.

Guided by the steps of scale development as outlined by DeVellis (1991), the creation of CBMII took the following steps:

1. Using the facet theory, what to measure was specified.
2. The researcher generated a 150-item pool.
3. Items were written using multiple-choice format.
4. Experts reviewed the initial item pool.

5. Items were administered to a small development sample.
6. Evaluating the scale's items resulted in increasing scale reliability.

Description of the CBMII:

The process described in the previous section resulted in the CBMII that was administered to the sample of this study. The CBMII consisted of 100 items in a multiple-choice format. Each item has four choices, where only one choice is the correct response. Directed by the mapping sentence of CBMII; it consisted of the following sections:

1. Islamic Knowledge Scale: Items content in this section reflected a minimum level of Islamic knowledge that is not subject to differences of opinion among Muslim scholars. This scale included 50 items, which were divided evenly over the following five areas:
 - a. Knowledge of Islamic creed: This subscale included 6 items about the *articles of Islamic faith* and 4 items about the concept of *Tawheed* and its implications.
 - b. Knowledge of Islamic Acts of Worship: This subscale included 1 item about the conditions of Islamic worship, 3 items about *prayers*, 2 items about *fasting Ramadan*, 2 items about *Zakat-ul-Maal*, and 2 items about *Hajj*.
 - c. Knowledge of Islamic Appearance: This subscale covered the Islamic rulings regarding dress (2 items), perfumes (1 item), jewelry (1 item), *Hijab* (3 items), hair and facial hair (2 items), and personal hygiene (1 item).

- d. Knowledge of Islamic Jurisprudence: This subscale included 3 items about the main sources of *Islamic Shari'ah*, 1 item about the major Islamic *Mathahib*, 1 item about the special rules concerning women, 1 item about examples of prohibited deeds, 1 item about the use of illegal controlled substances, 1 item about the types of Islamic rulings, 1 item about man-woman relationships, and 1 item about the family law in Islam.
 - e. Knowledge of Islamic History: This subscale included 2 items about the Prophets before Muhammad (peace be upon them all), 3 items about the life of Prophet Muhammad, 1 items each about the battles of the prophet, Al-Khulafa Al-Rashideen, Al-Khulafa of the Umayyad era, the history of Islam in Europe, and the Ottoman era.
2. Islamic Practice Scale: Items content in this section reflected a minimum level of Islamic practice that is expected of a Muslim to comply with. The Islamic Practice Scale did not include a subscale about Islamic history since it is unfeasible to construct items that measure behaviors related to historical events. This scale included 50 items, divided over four areas:
- a. Islamic Creed-related Practices: This subscales included 13 items focusing on measuring one's behaviors and actions as they relate to issues of Islamic creed, such as actions that negate faith, actions that describe one's relationships with, Allah, the *Unseen World*, Prophets, Angels, and the *Holy Scriptures*.

- b. Islamic Worship Practices: This subscale consisted of 13 items. There were 5 items about prayers, 3 items about fasting Ramadan, 2 items about Zakat-ul-Maal, 2 items about Hajj, and 1 item about the means of worship in Islam.
- c. Islamic Appearance Practices: This subscale consisted of 13 items. There were 5 items related to complying with the Islamic dress code. There were 3 items concerning practices related to rulings about hair and facial hair. There was 1 item each about jewelry and making permanent physical change to one's body. This item addressed the issue of having a tattoo.
- d. Islamic Jurisprudence-compliance Practices: This subscale consisted of 14 items. They covered six subjects. Four items addressed food-related issues. Three items addressed male-female relationships. Two items were concerning leisure time and entertainment activities. Two items covered rulings regarding familial matters. One item presented greetings practices. Finally, two items addressed financial issues.

The full CBMII is included in Appendix D.

Acculturation Rating Scale for American Muslims (ARSAM):

Padilla's multidimensional model of acculturation was used as the theoretical framework for constructing a new measure, called Acculturation Rating Scale for American Muslims, ARSAM. Items on the new measure were written for Muslims and largely patterned two scales. The first scale is

Acculturation Rating Scale for Mexican Americans (Cuellar et. al., 1980). The second scale is the Suinn-Lew Asian Self-Identity Scale (SL-ASIA), which was developed by Suinn et al. (1987).

Items on ARSAM assess four content areas:

1. Language familiarity, usage, and preference
2. Self-identification
3. Cultural behaviors
4. Cultural interactions

The ARSAM consists of 21 items that assess cognitive, behavioral, and attitudinal areas in a multiple-choice format. It is a self-rating measure; therefore, it approximates Muslims' degree of acculturation on a continuum from minimally acculturated to highly acculturated. Each item presents five choices. A respondent circles the one choice that best describes him for that item. The acculturation score for each item ranges from a low of 1.00 to a high of 5.00. The total acculturation score for the scale is obtained by summing across the answers for the 21 items, and then dividing this total value by 21; i.e., by obtaining the mean score for the items. Thus, a respondent's total acculturation score as measured by ARSAM can range from 1.00, which reflects low acculturation to American society, to 5.00, which reflects high acculturation to American society. The median point; i.e., 3.00 is designated to reflect biculturalized respondents. That is, they identify themselves equally with Muslims and American cultures. In summary, ARSAM scores of 5.00, 3.00, and 1.00 would describe Muslims who are, respectively, highly assimilated, bicultural, and highly Islamically identified.

Here is an example item of the ARSAM (item 3) that measures self-identification:

How do you identify yourself?

- ☐ Only Muslim
- ☐ Mostly Muslim
- ☐ American Muslim
- ☐ Mostly American
- ☐ Only American

To see the complete ARSAM, refer to Appendix C.

Self-Report of Personality–Adolescents (SRP-A):

To measure adjustment, the SRP-A was used. It contains Adaptive Scales. SRP-A is part of the Behavioral Assessment System for Children, BASC, by Reynolds and Kamphaus (1998). Though only the Personal Adjustment Composite score will be used in this study, the entire SRP-A was administered. Administering the entire SRP-A was important to obtain validity and response set indices scores; e.g., “faking good” index.

The Adaptive Scales measure positive adjustment and provide with scores on one’s interpersonal relations, relations with parents, self-esteem and self-reliance. Interpersonal Relations scale measures the person’s reports of success at relating to others and the degree of enjoyment derived from this interaction. The Relations with Parents scale examines an individual’s perception of being important in the family, the status of one’s relationship with parents, and one’s perception of the degree of parental trusts and concern. The Self-Esteem scale assesses the child’s self-satisfaction, with reference both to physical and to more global characteristics. The Self-Reliance scale assesses self-confidence and

assurance in one's ability to make decisions. All these scales produce the Personal Adjustment Composite score. This is a T-score that is categorized in the following ranges:

1. Very High: This range includes T-scores of 70 and above. It indicates a very positive level of adjustment.
2. High: This range includes T-scores of 60 to 69. It indicates a positive level of adjustment.
3. Average: This range includes T-scores of 41 to 59. It indicates an average level of adjustment.
4. At-risk: This range includes T-scores of 31 to 40. It "may signify potential or developing problems that need to be monitored carefully."
(Reynolds & Kamphaus, 1998, p.12)
5. Clinically Significant: This range includes T-scores of 30 and below. It refers to a high level of maladaptive behavior.

The SRP-A consists of 186 items that evaluate the personality and self-perception of children. These items are in a true-false format. Two response letters follow each item: T for True and F for False. A respondent circles the letter that best describes him for that item.

Though the full SRP-A was administered to the participants in this study, only items of the four Adaptive Scales are listed in Appendix E. These are only 39 items of the full SRP-A of 186 items. Items in Appendix E retained their item number in the SRP-A.

PROCEDURES:

Conducting this research followed the guidelines for the protection of human subjects. Upon the approval of a school in which to administer this study's survey, the Informed Consent Form was sent to the parents of prospective participants; i.e., students of the 10th, 11th, and 12th grades. After collecting the Consent Forms, the Islamic Identity Survey was administered to the participants. The survey administration took place in three different Islamic schools. Students spent about 90 minutes completing the survey. After administering the survey, scales were scored, data were entered in SPSS and checked for data entry errors, and hypotheses were tested.

Settings:

The Islamic Identity Survey was group-administered in three Islamic schools. The survey administration in the first school took place during an exam week. The principal suggested that his students complete the survey after an exam and during self-study hours, when students stay in the school and prepare for the exam in the following day. In this school, it was not possible to gather all participants in one hall; therefore, each class remained in its classroom. Teachers from the school monitored the students while they completed the survey. The researcher visited the various classrooms to answer questions about the survey as they arise. The survey was administered to 81 students in this school but only 67 of them completed it correctly, which were included in this study. The incorrectly completed surveys included mistakes that rendered a scale or more unscorable. Therefore, those surveys were excluded from the sample.

In the second school, participants stayed in their classrooms. Administering the survey in this school happened in the beginning of the spring semester. The assistant principal rearranged class schedule for the high school grades. Teacher assisted the researcher by monitoring the students in their classrooms. The researcher visited all classrooms to answer students' questions, if any. The survey was administered to 67 students but one did not complete it correctly, so only 66 were included in the study.

For the third school, the survey was also administered during the exam week. The assistant principal gathered the participants in one class during the last two class periods. The researcher proctored the completion of the survey. It was administered to 35 students. One student did not complete the survey completely, so only 34 were included in the study.

When the survey was administered in these three schools, the researcher was introduced, the research project was explained, and then the researcher read general introductory instructions for the survey (See Appendix G).

Data Collection Strategies:

The survey was group-administered. Upon completing the survey, the researcher made an initial check for errors in answering the survey. The second step was scoring the scales of the survey. In the MEIM-Muslims, some items needed to be reversed. For ARSAM, item 12 concerning one's generation level was a challenge to a lot of students; therefore, responses to this item were checked and corrected based on the information provided in the background section. The CBMII was scored using a template, where the correct choices were circled.

Correct responses resulted in one point each and the incorrect ones deserved a zero point, regardless of comments written next to some responses. Finally, the SRP-A was scored using the BASC Enhanced ASSIST software.

HYPOTHESIS AND PLAN OF ANALYSES:

The Statistical Package for the Social Science (SPSS) was used for analyzing data in this investigation. Data were edited upon entering to an SPSS data file. The frequency distribution and the descriptive statistics scores (i.e., means, and standard deviations) of all relevant variables were described. A correlation matrix of the study variables was examined. To provide a profile of the demographic characteristics of the sample, descriptive statistics were computed. The research questions guided data analysis.

Hypothesis 1:

As measured by MEIM-Muslims, Islamic identity will correlate positively with Non-Muslims Orientation.

Plan of Analyses:

To test this hypothesis, Pearson Product-Moment Correlation will be employed. The following formula will be used:

$$r = \frac{\sum XY - \frac{(\sum X)(\sum Y)}{N}}{\sqrt{\sum X^2 - \frac{(\sum X)^2}{N}} \sqrt{\sum Y^2 - \frac{(\sum Y)^2}{N}}} \quad (\text{Equation 3.1})$$

where: X is the Islamic identity score, Y is the Non-Muslims Orientation score.

Hypothesis 2:

Islamic knowledge will correlate positively with Islamic Identity.

Plan of Analyses:

To test this hypothesis, Pearson Product-Moment Correlation will be employed. Equation 3.1 will be used.

Hypothesis 3:

Islamic practice will correlate positively with Islamic Identity.

Plan of Analyses:

To test this hypothesis, Pearson Product-Moment Correlation will be employed. Equation 3.1 will be used.

Hypothesis 4:

The factors underlying the MEIM-Muslims and the CBMII will include factors representing Islamic identity, Islamic knowledge, and Islamic practice.

Plan of Analyses:

In factor analysis, interval data are commonly assumed. The scores of CBMII subscales, which are parts of factor analysis variables, are interval data, so they fit the common assumption of factor analysis. The scores of MEIM-Muslims subscales, which are the remaining parts of factor analysis variables, are ordinal data. This is in violation of the common assumption of factor analysis. However,

Kim and Mueller (1978) noted that ordinal data may be used if it is thought that the assignment of ordinal categories to the data does not seriously distort the underlying metric scaling. Therefore, the subscales of MEIM-Muslims were included in the factor analysis despite the violation. It should be noted that by using ordinal data the factors might be harder to interpret.

The principal axis factoring (PAF), as an extraction method of factor analysis, was used for two reasons. First, PAF is generally used when the research purpose is to identify latent variables, which is the case in this hypothesis. The latent variables in this procedure contribute to the common variance of the set of measured variables, excluding variable-specific (unique) variance. The second reason for using PAF, in testing this hypothesis, is that it seeks the least number of factors, which can account for the common variance, i.e., correlation, of a set of variables.

The results of factor analysis are reported in five steps. In the first step, the suitability of the data for structure detection was explored using the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) and the Bartlett's Test of Sphericity. The KMO is a statistic that indicates the proportion of variance in the used variables that might be caused by the underlying factors. The Bartlett's Test of Sphericity tests the hypothesis that the correlation matrix is an identity matrix, which would indicate that the variables are unrelated and therefore unsuitable for structure detection. Small values (less than 0.05) of the significance level indicate that a factor analysis may be useful.

In the second step, the communalities were reported. Communality is the squared multiple correlation for the variable using the factors as predictors. In PAF, the diagonal elements in the correlation matrix are iteratively derived estimates of the communalities. The communality measures the percent of variance in a given variable explained by all the factors jointly and may be interpreted as the reliability of the indicator. Both the initial and the extraction communalities were reported. The initial communalities are the proportion of variance accounted for in each variable by the rest of the variables. The extraction communalities are estimates of the variance in each variable accounted for by the factors in the factor solution. Small values of the extraction communalities indicate variables that do not fit well the factor solution. Such variables should, possibly, be dropped from the analysis.

The third step reported the variances explained by the initial eigenvalues solution and by the extracted factors' solution, before and after rotation. Then, in the fourth step, the Scree plot was presented. It provides a graphic illustration of the underlying factors.

The final step presented the factor matrices before and after rotation. The extraction criterion was set to a solution of 3 factors, as specified in this hypothesis. Once extraction is done, the loading values were rotated. Rotation serves to make the output more understandable and is usually necessary to facilitate the interpretation of factors. Varimax rotation method was used because it is an orthogonal method, where factor correlation matrix is not produced, as the correlation of any factor with another is zero. Varimax rotation minimizes the

number of variables, which have high loadings on any one given factor. Each factor will, presumably, tend to have either large or small loadings of particular variables on it. A varimax solution yields results that make it as easy as possible to identify each variable with a single factor. This is the most common rotation option.

Hypothesis 5:

Islamic identity will correlate negatively with Acculturation

Plan of Analysis:

To test this hypothesis, Pearson Product-Moment Correlation will be employed. Equation 3.1 will be used.

Hypothesis 6:

Islamic identity will correlate positively with Adjustment

Plan of Analysis:

To test this hypothesis, Pearson Product-Moment Correlation will be employed. Equation 3.1 will be used.

Hypothesis 7:

Acculturation and adjustment will correlate negatively.

Plan of Analysis:

To test this hypothesis, Pearson Product-Moment Correlation will be employed. Equation 3.1 will be used.

Hypothesis 8:

Do girls and boys score significantly differently on the following scales: Islamic Identity, Islamic Knowledge, Islamic Practice, CBMII, Acculturation, and Personal Adjustment?

Plan of Analyses:

The One-Way ANOVA procedure was used to test the hypothesis that the means of girls and boys on each of the above-mentioned scales were not significantly different. There are two assumptions for the One-Way ANOVA procedure. The sample sizes and variances are assumed to be equal. For each hypothesized comparison, the analysis first established the validity of assumptions that compared variances are equal. The Levene statistics was used to test whether variances are different or not. The Levene test table is provided in table 3.2.

Levene Statistics	<i>df1</i>	<i>df2</i>	<i>Sig.</i>

Table 3.2: Levene Test Table.

When groups' variances are found equal, the standard *F* statistic was carried to test the hypothesis. The following is the standard ANOVA summary table:

Source	SS	df	MS	F	Sig.
Between group (Combined)					
Within groups					
Total					

Table 3.3: Standard ANOVA Table.

Where:

$$F = \frac{SS(\hat{\psi}_g)}{MSE_{Error}}$$

$$SS(\hat{\psi}_g) = \frac{\hat{\psi}_g^2}{w_g}$$

$$\hat{\psi}_g = \sum_j c_{jg} \bar{y}_j$$

$$w_g = \sum_j \frac{c_{jg}^2}{n_j}$$

The standard F statistic is robust to violations of assumptions. It is robust to unequal variances when sample sizes are about equal. However, when both the variances and the sample sizes differ, the standard F statistic lacks power and is prone to give incorrect results. In such cases, the Welch statistic, as an analysis of variance method in the One-Way ANOVA procedure, provides a more powerful alternative to carry the comparison. The Welch test table looks like the following:

	Statistics	df1	df2	Sig.
Welch				

Table 3.4: Welch Test Table.

The independent variable is gender and the dependent variables are the scores of the administered measures: Islamic Identity score (II), Islamic

Knowledge (IK), Islamic Practice (IP), Cognitive-Behavioral Measure of Islamic Identity (BMII), Acculturation (ARSAM), and Personal Adjustment (SRP-A).

Chapter 4: The Results

The results of this research will be reported as follows. First, the sample will be described by analyzing participants' responses to some items of the first section, titled "Your Background," of the administered survey. Second, technical information of the scales in this research will be provided. In particular, the reliability scores will be discussed and evaluated. Third, statistical descriptive measures of key scales and subscales will be calculated and illustrated. Fourth, the hypotheses of this study will be tested and analyzed. Fifth, other important findings will also be discussed.

DEMOGRAPHIC CHARACTERISTICS:

This sample included 167 participants, who were males and females, and attended 10th, 11th, and the 12th grade levels in Islamic schools. Some items of the first section of this survey, titled "Your Background," were examined below. Such examination was made possible by running frequency tests and some descriptive statistics. The "Your Background" section included questions about one's gender, age, grade level, school type, number of years attended in public schools and Islamic schools, weekend school attendance and number of years attended, family income, and family origin. Additionally, in describing the sample of this study, one's generation rank was also examined by statistically analyzing participants' responses to item 12 of ARSAM. The following is a

sequence of frequency tables and descriptive statistics tables. The illustrative graphs, bar charts and histograms, of these tables are provided in Appendix E.

Gender:

Both males and females participated in this study. The total size of this sample was 167 participants. There were 58 male participants and 108 female participants. There was one participant who did not answer the item that inquired about respondent's gender; therefore, it was considered as missing data (See table 4.1).

<u>Gender</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	58	34.7	34.9	34.9
	Female	108	64.7	65.1	100.0
	Total	166	99.4	100.0	
Missing	System	1	.6		
Total		167	100.0		

Table 4.1 Representation of the Sample by Gender.

The above table shows that male participants in this study counted for 34.7% of the sample. The female participants counted for 64.7% of the sample. These percentages are illustrated in figure F1.

Age of Participants:

The average age of the 167 participants in this study was 16.16 years, with a standard deviation of 0.99. No missing data was reported on this item; i.e., all participants reported their age. The minimum age was 14 and the maximum age was 18 (See table 4.2).

<u>Age</u>		
N	Valid	167
	Missing	0
Mean		16.16
Std. Deviation		.988
Minimum		14
Maximum		18

Table 4.2: Age Descriptive Statistics.

The participants were not evenly distributed over age. The frequencies of each age level are provided in table 4.3. As shown below, 1.2% of the sample was of age 14, 26.9% was of age 15, 38.3% was of age 16, 22.2% was of age 17, and 11.4 was of age 18.

<u>Age</u>	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 14	2	1.2	1.2	1.2
15	45	26.9	26.9	28.1
16	64	38.3	38.3	66.5
17	37	22.2	22.2	88.6
18	19	11.4	11.4	100.0
Total	167	100.0	100.0	

Table 4.3: Age Frequencies.

These percentages are illustrated in figure F3 and an illustrative normal curve of participants' age is provided in figure F2.

Grade Level:

The goal of this research project was to administer its survey to the 10th, 11th, and 12th grade level Muslim students. All participants in this study reported

their grade level and no missing data were detected. The sample consisted of 41.3% in the 10th grade, 31.7% in the 11th grade, and 26.9% in the 12th grade (See table 4.4).

Grade Level in School		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	10th	69	41.3	41.3	41.3
	11th	53	31.7	31.7	73.1
	12th	45	26.9	26.9	100.0
	Total	167	100.0	100.0	

Table 4.4: Grade Level in School Frequencies.

These frequencies are illustrated in figure F4.

School Setting:

The survey of this study was administered in private Islamic schools; so all participants in this study were attending private Islamic schools. Many reasons hindered the administration of the survey in public schools.

Public School Attendance:

Participants in this study are currently attending private Islamic schools; however, some of them had previously attended public schools. Participants in this study were asked to report how many years they have attended public schools. Only four participants did not answer this question. The average number of years of public school attendance was 4.5 years, with a standard deviation of 3.4. While the minimum number of years of public school attendance was 0 years, the maximum number of years was 12 years, indicating that some of these participants have just joined their private Islamic schools (See

table 4.5). A histogram illustrating this descriptive information is provided in figure F5.

<u>Number of Years in Public Schools</u>		
N	Valid	163
	Missing	4
Mean		4.50
Std. Deviation		3.352
Minimum		0
Maximum		12

Table 4.5: Number of Years in Public Schools Descriptive Statistics.

<u>Number of Years in Public Schools</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	30	18.0	18.4	18.4
	1	13	7.8	8.0	26.4
	2	13	7.8	8.0	34.4
	3	14	8.4	8.6	42.9
	4	12	7.2	7.4	50.3
	5	14	8.4	8.6	58.9
	6	10	6.0	6.1	65.0
	7	20	12.0	12.3	77.3
	8	10	6.0	6.1	83.4
	9	19	11.4	11.7	95.1
	10	6	3.6	3.7	98.8
	11	1	.6	.6	99.4
	12	1	.6	.6	100.0
	Total	163	97.6	100.0	
Missing	System	4	2.4		
Total		167	100.0		

Table 4.6: Number of Years in Public Schools Frequencies.

In order to provide more information about participants' past attendance in public schools, the following frequency table is examined (See table 4.6). From the 'Valid Percent' column, in table 4.7, about 18% of the respondents to this item reported that they have never attended public schools, about 12% of the respondents reported that they have attended 7 years in public schools, and about 11% of the respondents have reported that they attended 9 years in public schools.

The 'Cumulative Percent' column in table 4.7 indicates that about 50% of the respondents attended up to 4 years in public schools and about 77% of the respondents attended up to 7 years in Public schools. The above frequencies are graphically illustrated in figure F6.

Islamic School Attendance:

Participants in this study, who are currently attending private Islamic schools, have been attending Islamic schools for different number of years. The average number of years in Islamic schools of the 167 respondents was 6.9 years, with a 3.4 standard deviation.

Number of Years in Islamic Schools		
N	Valid	167
	Missing	0
Mean		6.87
Std. Deviation		3.354
Minimum		1
Maximum		14

Table 4.7: Number of Years in Islamic Schools Descriptive Statistics.

Table 4.7 also indicates that the reported minimum number of Islamic school attendance was one year, indicating that these respondents have just joined Islamic schools. The maximum number of Islamic schools attendance was 14 years, as shown in table 4.7. That is, some respondents have been attending Islamic schools for 14 years; i.e., they have been attending Islamic schools from pre-kindergarten grade till 12th grade (See table 4.7). Information in table 4.7 is illustrated on a normal curve in figure F7.

Examining the frequency table of the number of years the participants, in this study, have been attending Islamic schools indicated the following: (See table 4.8).

1. About 2% of the participants in this study have just started attending Islamic schools.
2. About 17% of the participants have been attending Islamic schools for 4 years.
3. About 14% of the participants have been attending Islamic schools for 6 years.
4. About 5% of the participants have been attending Islamic schools for 12 years.
5. About 50% of the participants have been attending Islamic schools for up to 6 years. Most likely, these have started attending Islamic schools starting the middle school grades.
6. About 75% of the participants have been attending Islamic schools for up to 9 years.

<u>Number of Years in Islamic Schools</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	1.8	1.8	1.8
	2	11	6.6	6.6	8.4
	3	13	7.8	7.8	16.2
	4	28	16.8	16.8	32.9
	5	11	6.6	6.6	39.5
	6	23	13.8	13.8	53.3
	7	7	4.2	4.2	57.5
	8	13	7.8	7.8	65.3
	9	14	8.4	8.4	73.7
	10	13	7.8	7.8	81.4
	11	14	8.4	8.4	89.8
	12	8	4.8	4.8	94.6
	13	7	4.2	4.2	98.8
	14	2	1.2	1.2	100.0
	Total	167	100.0	100.0	

Table 4.8: Number of Years in Islamic Schools Frequencies.

The above table of frequencies is supplemented with a bar chart in figure F8.

Weekend Islamic School Attendance:

Weekend Islamic schools, WIS, aim at providing its students with Islamic knowledge and Arabic language. Most WIS' students have either just recently joined fulltime Islamic schools or still attend public schools.

The sample of this study consists of Muslim students from Islamic schools only; therefore, it is expected that the majority of the participants do not attend WIS. Participants of this study were asked to report whether they attend WIS or not. Table 4.9 indicates that one participant did not answer this question, about 20% of the respondents currently attend WIS, and about 80% of the respondents

do not currently attend WIS (See table 4.9). A graph illustrating these findings is provided in figure F9.

<u>Attendance in Weekend Islamic School</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	33	19.8	19.9	19.9
	No	133	79.6	80.1	100.0
	Total	166	99.4	100.0	
Missing	System	1	.6		
Total		167	100.0		

Table 4.9: Weekend Islamic School Attendance Frequencies.

Participants were also asked to report how many years they have attended WIS. Information about how long the participants have attended or have been attending WIS is provided in Table 4.10. This table shows that the missing data are 40, indicating that 40 participants did not answer the item of the survey inquiring about the number of years of WIS attendance. For the remaining 127 participants, the average number of years of WIS attendance was found to be 1.61 year, with a standard deviation of 2.4.

<u>Number of years in Weekend Islamic School</u>		
N	Valid	127
	Missing	40
Mean		1.61
Std. Deviation		2.408
Minimum		0
Maximum		11

Table 4.10: Number of years in Weekend Islamic School Descriptive Statistics.

Such a mean and a standard deviation indicate that a large number of the participants did not attend WIS. The normal curve illustrating these findings is provided in figure F10.

The frequency table of the number of years the participants attended WIS provided further information. It indicates that only 127 participants reported how many years they attended WIS. About 56% of them reported that they have never attended WIS. Such a large percentage caused the average in table 4.10 to be as low as 1.6 years of attendance in WIS. The below frequency table (4.11) also indicates that about 12% attended 2 years in WIS and about 10% attended 3 years in WIS. From the 'Cumulative Percent' column in table 4.11, it is found that 74% of the respondents, to this item, attended up to 3 years in WIS (See table 4.11). These findings are also provided in a bar chart in figure F11.

<u>Number of Years in Weekend Islamic School</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	71	42.5	55.9	55.9
	1	8	4.8	6.3	62.2
	2	15	9.0	11.8	74.0
	3	13	7.8	10.2	84.3
	4	4	2.4	3.1	87.4
	5	3	1.8	2.4	89.8
	6	4	2.4	3.1	92.9
	7	4	2.4	3.1	96.1
	8	3	1.8	2.4	98.4
	9	1	.6	.8	99.2
	11	1	.6	.8	100.0
	Total	127	76.0	100.0	
Missing	System	40	24.0		
Total		167	100.0		

Table 4.11: Number of Years in Weekend Islamic School Frequencies.

Family Annual Income:

Participants in this study were asked to choose the category within which their family annual income falls. This item was included in the survey to determine the spectrum of the participants SES. The Family Annual Income Frequency Table indicates that about 19% of the participants in this study did not report the category of their family annual income (See table 4.12).

<u>Family Annual Income</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	< 24k	10	6.0	7.4	7.4
	24k - 48k	40	24.0	29.6	37.0
	48k - 72k	37	22.2	27.4	64.4
	72k <	48	28.7	35.6	100.0
	Total	135	80.8	100.0	
Missing	System	32	19.2		
Total		167	100.0		

Table 4.12: Family Annual Income Frequencies.

The above table also shows that 7.4% of the respondents to this item have reported a family annual income of less than \$24,000, about 30% have reported a range of \$24,000-\$48,000, about 28% have reported \$48,000-\$72,000, and about 36% have reported a family annual income of more than \$72,000. The illustrative graph of the above frequencies is provided in Figure F12.

Family Origin:

The participants in this study were asked to specify their fathers and mothers place of birth. The father place of birth is used to determine ones family origin. Reported countries were grouped in four categories: Arabs, South and

East Asians, Africans and African Americans, and Others. The following Family Origin Category Table reports no missing data, indicating that all participants recorded their father's place of birth. The sample consists of 39.5% Arabs, 56.3% South and East Asians, and 4.2% other family origins. The sample did not include participants from African or African American origins for reasons that will be discussed in chapter five (See table 4.13). An illustrative graph is provided in figure F13.

<u>Family Origin Category</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Arabs	66	39.5	39.5	39.5
	South and East Asians	94	56.3	56.3	95.8
	Others	7	4.2	4.2	100.0
	Total	167	100.0	100.0	

Table 4.13: Family Origin Category Frequencies.

U.S. Born:

Participants in this research project were asked to report whether they were born in the USA or not.

<u>Born in USA?</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	116	69.5	69.9	69.9
	No	50	29.9	30.1	100.0
	Total	166	99.4	100.0	
Missing	System	1	.6		
Total		167	100.0		

Table 4.14: U.S. Born Frequencies.

The U.S. Born Frequency Table (table 4.14) indicates that one participant did not answer this question. It is also found that about 70% of the respondents to this question were born in the U.S., while about 30% were born outside of U.S (See table 4.14). An illustrative graph is provided in figure F14.

Generation:

Participants in this research study were asked to report the order of their generation in the U.S.A. The first generation implies that one is born outside the U.S. The second generation implies that one was born in the U.S. and either parent was born outside U.S.A. The third generation implies that one and both parents were born in U.S.A., but all grandparents were born outside U.S.A. The fourth generation implies that one, both parents, and at least one grandparent were born in the U.S.A. The fifth generation means that one, both parents, and all grandparents were born in the U.S.A.

<u>Generation</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	First Generation	51	30.5	30.7	30.7
	Second Generation	113	67.7	68.1	98.8
	Fifth Generation	2	1.2	1.2	100.0
	Total	166	99.4	100.0	
Missing	System	1	.6		
Total		167	100.0		

Table 4.15: Generation Frequencies.

Examining the responses of the participants to question 12 of the Acculturation Rating Scale of American Muslims yielded table 4.15. It shows that one participant did not answer the question, so it was not possible to

determine his/her generation order. The table reveals that about 31% of the respondents to this question are first generation, about 68% are second generation, and only 1.2% is fifth generation. None of the respondents reported belonging to the third or fourth generation (See table 4.15). The illustrative graph for this table is provided in figure F15.

SCALES TECHNICAL INFORMATION:

This study involved using four measures: MEIM-Muslims, ARSAM, CBMII, and SRP-A. The latter, SRP-A, as a form of the Behavioral Assessment System for Children, was used without any changes. Both the MEIM-Muslims and ARSAM modeled existing measures. The CBMII is a new measure that was constructed for the purpose of this research project. Therefore, the psychometric measures of MEIM-Muslims, ARSAM, and CBMII are not known. The following section provides information about the reliability scores of these scales.

The reliability coefficient, based on the classical true score model, is the correlation between two strictly parallel tests. For the lack of providing and administering two perfectly parallel tests for each scale of this study, the reliability coefficient was estimated from the single administration of each used scale in this study. It was estimated using methods based on item covariances. That is, the reliability coefficient in such cases is a measure of internal consistency.

The procedure used in SPSS to estimate the internal consistency of test scores from a single sample of examinees on one occasion is Cronbach's alpha. It

is computed by the following formula, which was referenced in Crocker & Alginda (1986, p. 138).

$$\hat{\alpha} = \frac{k}{k-1} \left(1 - \frac{\sum \sigma_i^2}{\sigma_x^2} \right) \quad (\text{Equation 4.1})$$

where k is the number of items on the test, σ_i^2 is the variance of item i , and σ_x^2 is the total test variance.

Reliability Scores of the MEIM-Muslims:

The MEIM-Muslims, which measures one's Islamic identity, was administered to the 167 participants in this study. The coefficient alpha; i.e., Cronbach's alpha, was calculated first for the whole scale and then to each sub-scale. The results were as follows:

1. The full MEIM-Muslim coefficient alpha was 0.78. This score was based on scores of 163 participants on this 20-item scale.
2. The Islamic Identity Achievement sub-scale is based on 7 items of the MEIM-Muslims. Its coefficient alpha was 0.64 based on the scores of 164 cases.
3. The Islamic Affirmation and Belonging sub-scale is based on 5 items and its coefficient alpha was 0.81. The number of cases in this calculation was 165.
4. The Islamic Behavior sub-scale consists of only 2 items. Its coefficient alpha was 0.26, which was based on the scores of 167 cases.

5. The Islamic Identity sub-scale combines the previous three sub-scales: Islamic Identity Achievement, Islamic Affirmation and Belonging, and Islamic Behavior. Therefore, it is made up of 14 items. The coefficient alpha of the Islamic Identity sub-scale is 0.82. It is based on the scores of 163 cases on these 14 items. It was also found that when the Islamic Behavior sub-scale was excluded from Islamic Identity sub-scale, its coefficient alpha did not change as it was 0.81.
6. The Non-Muslim Orientation sub-scale is made up of the remaining 6 items of MEIM-Muslims. Its coefficient alpha was 0.71. It was based on the scores of 167 cases.

The above reported coefficient alpha suggest fairly reliable measurement, in this sample, except in the case of the coefficient alpha of the Islamic Behavior sub-scale. Its alpha was rather low. However, when its items were used as parts of the Islamic Identity sub-scale, the alpha was at its highest, 0.82.

Reliability Scores of ARSAM:

ARSAM, which is a measure of Acculturation for American Muslims, was administered to the 167 participants in this study. The coefficient alpha was calculated as an estimate of this scale reliability. The alpha score was calculated for the full scale, which consists of 21 items. Its coefficient alpha was 0.71, based on the scores of 153 cases. Such an alpha score is considered adequate, indicating that ARSAM is a reliable scale in this sample.

Some items of ARSAM assess language familiarity, usage and preference. These items are 1, 2, 17, and 18. The targeted participants in this study are

members of a religious group, Muslims. The language of Islam is Arabic. Therefore, the previous four items that assess language familiarity, usage, and preference were phrased about Arabic language. However, Arabic is not the native language for all members of this group. It was believed that these four items might affect the reliability of the scale; therefore, the coefficient alpha was calculated for ARSAM after excluding items number 1, 2, 17, and 18. The coefficient alpha for the remaining 17 items was 0.72, based on the scores of 155 cases. It seems that these language-focused items did not affect the reliability of the scale.

Reliability Scores of CBMII:

The coefficient alpha for the Cognitive-Behavioral Measure of Islamic Identity, CBMII, was calculated along with its two sub-scales: Islamic Knowledge Scale and Islamic Practice Scale. The CBMII was administered to the 167 participants in this study and the coefficient alpha was found to be 0.93, based on the scores of 167 cases on the 100-item scale. The CBMII consists of two sub-scales: Islamic Knowledge Scale with an alpha score of 0.85, and Islamic Practice Scale with an alpha score of 0.87. These reported coefficient alpha indicates that this measure and its subscales are very reliable.

Reliability Score of SRP-A:

The coefficient alpha for the Personal Adjustment Score as measured by SRP-A was reported in the BASC manual as 0.89 (Reynolds and Kamphaus, 1998, p. 156), which is a good internal consistency score indicating that the items of the Personal Adjustment scales measure the same domain of behavior.

SCALES DESCRIPTIVE STATISTICS:

In this section, descriptive statistics measures are reported. This includes frequencies, percentages, means, and standard deviations scores of some scales, sub-scales, or key items. Such scores help in the following aspects:

1. **Verification Role:** Some of those scores help in detecting data entry errors or a malfunctioning of the statistical package used in the analysis. For instance, a reported maximum variable value of 5 for a range of values of 1 to 4 indicates erroneous data entry. An example of a malfunctioning in the statistical package is when the SPSS provides a mean score outside the range of the scale scores.
2. **Sample Performance:** Descriptive statistics scores of means and standard deviations provide valuable information about the performance of the sample on the administered scales and their sub-scales. Some of these scores are used in testing the hypotheses of this study.

MEIM-Muslims:

Analyses of participants' responses will, firstly, endorse items that inquire about one's religious self-identification, one's religion, father's religion, and mother's religion. Secondly, participants' scores on the MEIM-Muslims sub-scales will be reported.

This measure starts with a fill-in-the-blank statement, asking participants to report a religious self-identification. The statement reads as: "In terms of religious group, I consider myself to be ____." After scoring the MEIM-

Muslims, it was found that 7 participants did not report any religious identification. While most of these 7 participants did not fill in the blank, some of them ranked themselves by completing the statement as “very good,” or “the best.” All the remaining 160 participants reported a religious self-identification of being a “Muslim.” (See table 4.16).

<u>Religious Self-Identification</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Muslim	160	95.8	100.0	100.0
Missing	System	7	4.2		
Total		167	100.0		

Table 4.16: Religious Self-Identification Frequencies.

Towards the end of the MEIM-Muslims, participants were asked to report their religion and each of their parent’s religion by choosing from a list of the main three monotheistic religions and were given an option to specify if other. The results indicate that all participants reported their religion as “Islam.” All participants reported their fathers’ religion as “Islam.” Only one participant reported the mother’s religion as “Christianity,” but the rest reported their mothers’ religion as “Islam.”

As presented in chapter 3, the MEIM-Muslims yields a total score of Islamic identity and four subscales: Islamic Identity Achievement, Islamic Affirmation and Belonging, Islamic Behavior, and non-Muslims Orientation. Scores are derived by reversing negative items (indicated by “R”), summing across items, and obtaining the mean. Therefore, scores range between 1 and 4 and categorized the same way as each scale’s item is, where 1 through 4 indicates

“Strongly Disagree”, “Somewhat Disagree”, “Somewhat Agree”, “Strongly Agree”, consequently.

The mean and standard deviation scores of MEIM-Muslims scales are provided in table 4.17. These scores are calculated based on the responses of all participants; i.e., no missing data were detected.

	N	Mean	Std. Deviation
Islamic Identity Achievement	167	3.4249	.42730
Islamic Affiliation and Belonging	167	3.7548	.43907
Islamic Behavior	167	3.3952	.59575
Islamic Identity	167	3.5386	.38765
Non-Muslims Orientation	167	2.8014	.60948
Valid N (listwise)	167		

Table 4.17: MEIM-Muslims Means and Standard Deviations Scores.

Reporting these results will take the following steps. First, the mean and the standard deviation of each scale will be reported. Secondly, a histogram illustrating these scores is provided. Thirdly, participants’ scores are categorized as follows:

1. Strongly Disagree: This category was for scores up to 1.
2. Somewhat Disagree: This category was for scores range of 1.01 to 2.
3. Somewhat Agree: This category was for scores range of 2.01 to 3.
4. Strongly Agree: This category was for scores range of 3.01 to 4.

Fourthly, a frequency table and a bar chart figure will be presented to illustrate such categories. A concluding comment will state the summary of results about each of these scales.

The three subscales that make up the Islamic Identity scale will be presented first in this sequence: Islamic Identity Achievement, Islamic Affirmation and Belonging, and Islamic Behavior. Then, the Islamic Identity scale will be presented. At the end comes the non-Muslims Orientation scale.

The sample mean score on Islamic Identity Achievement scale was 3.4, indicating that most responses were “Somewhat Agree,” and “Strongly Agree.” This is also evident from the standard deviation score of 0.43, which indicates that the (-1) SD score is at 3, meaning that about 84% of the participants scored between 3 and 4 on this scale. For an illustration of the mean and the standard deviation scores of this scale, see the histogram in figure 4.1.

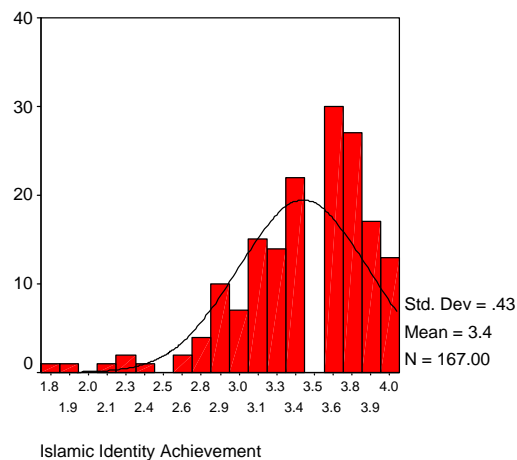


Figure 4.1: Islamic Identity Achievement Histogram.

The participants’ scores on Islamic Identity Achievement scale were found to fall in the following categories: only two participants fell in the “Somewhat

Disagree” category, about 16% of the participants fell in this category, and about 83% of the participants fell in this category. (See table 4.18 and figure 4.2)

<u>Islamic Identity Achievement Categories</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat Disagree	2	1.2	1.2	1.2
	Somewhat Agree	27	16.2	16.2	17.4
	Strongly Agree	138	82.6	82.6	100.0
	Total	167	100.0	100.0	

Table 4.18: Islamic Identity Achievement Categories Frequencies.

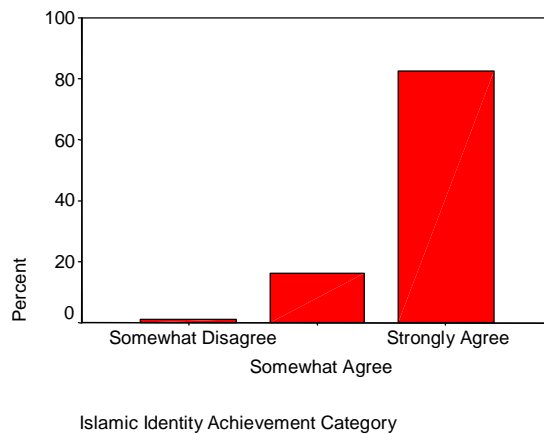


Figure 4.2: Islamic Identity Achievement Categories Bar Chart.

In conclusion, the vast majority of the participants in this study endorsed favorably the items of this scale, which entertain Islamic Identity Achievement status.

With regard to the Islamic Affirmation and Belonging scale, participants' scores were very similar to the ones in the previous scale. The sample mean score

was 3.8, and the standard deviation score was 0.44. For an illustration of the mean and the standard deviation scores of this scale, see the histogram in figure 4.3.

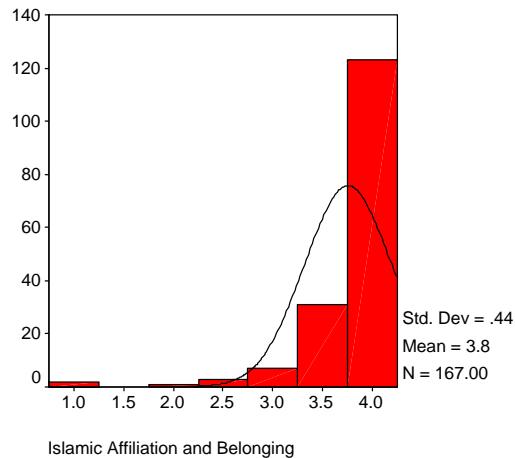


Figure 4.3: Islamic Affiliation and Belonging Histogram.

The participants' scores on Islamic Affiliation and Belonging scale were found to fall in the following categories. :

Islamic Affiliation and Belonging Categories		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.6	.6	.6
	Somewhat Disagree	1	.6	.6	1.2
	Somewhat Agree	8	4.8	4.8	6.0
	Strongly Agree	157	94.0	94.0	100.0
Total		167	100.0	100.0	

Table 4.19: Islamic Affiliation and Belonging Categories Frequencies.

Only one participant fell in the “Strongly Disagree” category, one participant fell in the “Somewhat Disagree” category, about 5% of the participants

fell in the “Somewhat Agree” category, and about 94% of the participants fell in the “Strongly Agree” category (See table 4.19 and figure 4.4).

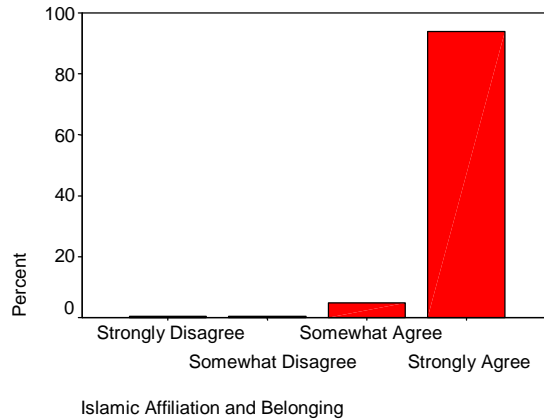


Figure 4.4: Islamic Affiliation and Belonging Categories Bar Chart.

In conclusion, almost all of the participants in this study fell in the “Strongly Agree” category, indicating that they strongly affiliate themselves with Islam and belong to Muslims.

In the case of Islamic Behavior scale, the sample mean score was 3.4, and the standard deviation score was 0.60. For an illustration of the mean and the standard deviation scores of this scale, see the histogram in figure 4.5.

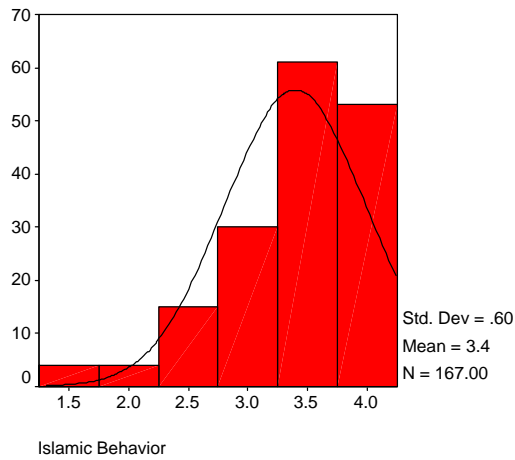


Figure 4.5: Islamic Behavior Histogram.

The participants' scores on Islamic Behavior scale were found to fall in the following categories: 4.8% fell in the "Somewhat Disagree" category, 26.9% fell in the "Somewhat Agree" category, and 68.3% of the participants fell in the "Strongly Agree" category. (See table 4.20 and figure 4.6)

Islamic Behavior Categories		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat Disagree	8	4.8	4.8	4.8
	Somewhat Agree	45	26.9	26.9	31.7
	Strongly Agree	114	68.3	68.3	100.0
	Total	167	100.0	100.0	

Table 4.20: Islamic Behavior Categories Frequencies.

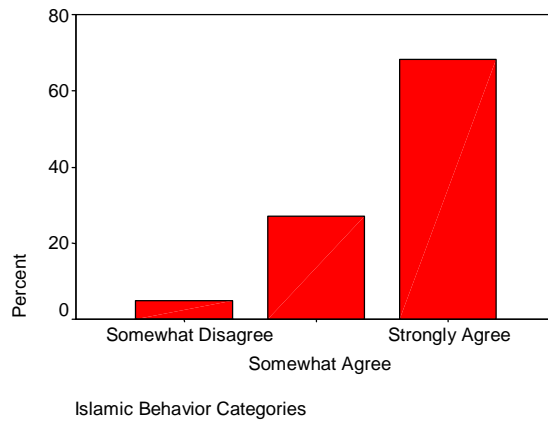


Figure 4.6: Islamic Behavior Categories Bar Chart.

In conclusion, most participants, still, fall in the “Strongly Agree” category. This is a trend that matches the status of the subscales of Islamic Identity.

The Islamic Identity scale is considered an identity total score that consists of the previous three sub-scales. Therefore, Islamic Identity scores reflect those that are already reported. The sample mean score on Islamic Identity scale was 3.5, indicating that most responses were “Somewhat Agree,” and “Strongly Agree.” This is also evident from the standard deviation score of 0.39, which indicates that the (-1) SD score reflects a score slightly above 3, meaning that about 84% of the participants fall in the “Strongly Agree” category. For an illustration of the mean and the standard deviation scores of this scale, see the histogram in figure 4.7.

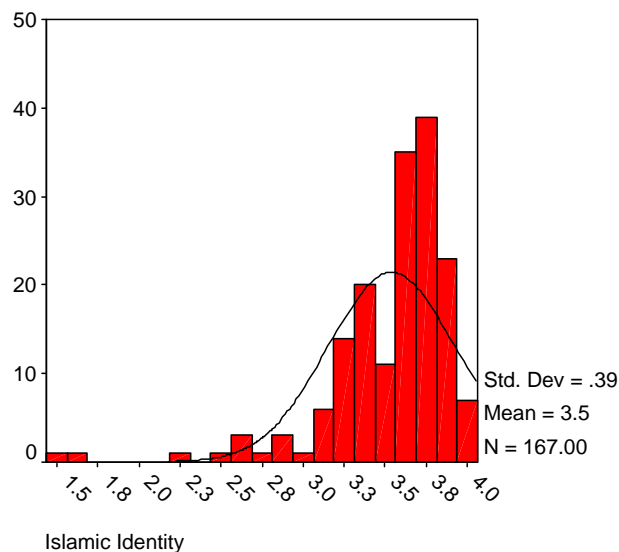


Figure 4.7: Islamic Identity Histogram.

The participants' scores on Islamic Identity scale were found to fall in the following categories: only two participants fell in the "Somewhat Disagree" category reflecting a 1.2% of the sample, 6% of the participants fell in the "Somewhat Agree" category, and 92.8% of the participants fell in the "Strongly Agree" category. (See table 4.21 and figure 4.8)

Islamic Identity Categories		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat Disagree	2	1.2	1.2	1.2
	Somewhat Agree	10	6.0	6.0	7.2
	Strongly Agree	155	92.8	92.8	100.0
	Total	167	100.0	100.0	

Table 4.21: Islamic Identity Categories Frequencies.

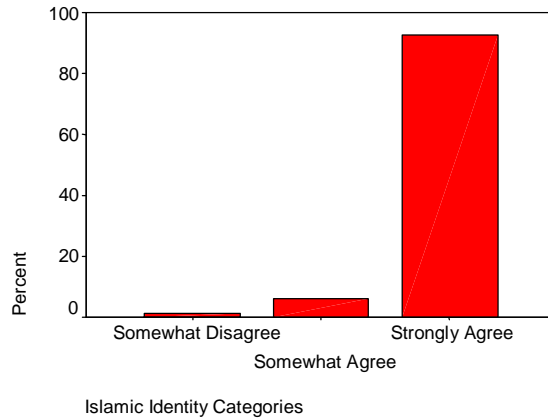


Figure 4.8: Islamic Identity Categories Bar Chart.

In conclusion, the vast majority of the participants in this study endorsed favorably the items of this scale, which entertains Islamic Identity status.

The last subscale of MEIM-Muslims is the non-Muslims Orientation scale. It is not a component of Islamic identity scale, but was included as it mirrored the Out-Group Orientation scale in the original MEIM. This subscale aims at gathering information about one's opinion of and attitude about people of other religious groups.

The sample mean score of the non-Muslims Orientation was 2.8, and the standard deviation score was 0.61. For an illustration of the mean and the standard deviation scores of this scale, see the histogram in figure 4.9. The data presented in figure 4.9 have two modes; the 2.5 and the 3.5 mean scores, which are both indicative of positive orientation to non-Muslims. The latter is with more positive orientation to non-Muslims.

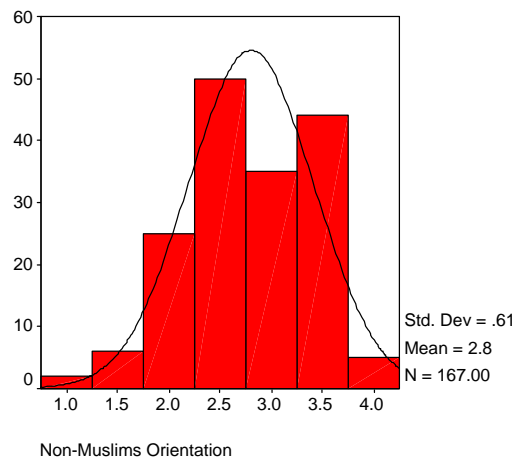


Figure 4.9: Non-Muslims Orientation Histogram.

The participants' scores on NMO scale were found to fall in the following categories: the "Strongly Disagree" and the "Somewhat Disagree" categories counted for 12% of the participants, 53.9% of the participants fell in the "Somewhat Agree" category, and 34.1% of the participants fell in the "Strongly Agree" category (See table 4.22 and figure 4.10).

Non-Muslims Orientation Categories		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.6	.6	.6
	Somewhat Disagree	19	11.4	11.4	12.0
	Somewhat Agree	90	53.9	53.9	65.9
	Strongly Agree	57	34.1	34.1	100.0
	Total	167	100.0	100.0	

Table 4.22: Non-Muslims Orientation Categories Frequencies.

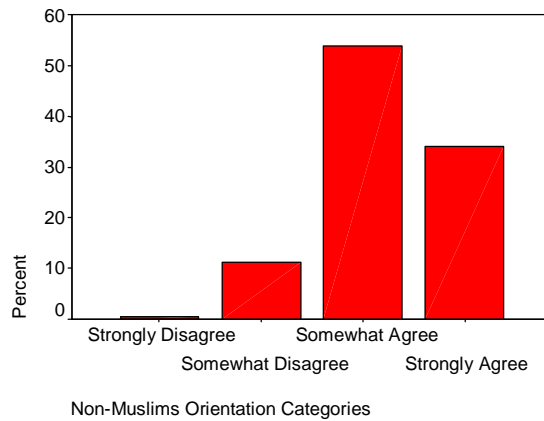


Figure 4.10: Non-Muslims Orientation Categories Bar Chart.

The most common categories are somewhat and strongly agree—suggesting that participants in this study have positive views of non-Muslims.

ARSAM:

This is a scale of acculturation. It is based on Padilla's (1980) multidimensional model of acculturation, where cultural awareness and group loyalty are primary elements. ARSAM has 21 items, which cover language familiarity, usage, and preference, self-identification, cultural behaviors, and cultural interactions. A respondent circle one choice of five choices that best describe them on that item. The acculturation score for each item range from a low of 1; i.e., deep culture-identified, to a high of 5; i.e., main culture-identified or acculturated. A score of 3 reflects a bicultural status. One's acculturation score on this scale is derived by summing across items and obtaining the mean. Therefore, scores range between 1 and 5 and categorized the same way, as each scale's item is, where 1 through 5 indicates "Strongly Islamically Identified",

“Somewhat Islamically Identified”, “Bicultural”, “Somewhat Assimilated”, and “Strongly Assimilated”, consequently.

The mean and standard deviation scores of ARSAM are provided in table 4.23. These scores are calculated based on the responses of all participants; i.e., no missing data were detected.

	N	Mean	Std. Deviation
Acculturation Score	167	2.6611	.33889
Valid N (listwise)	167		

Table 4.23: Acculturation Mean and Standard Deviation Scores.

Reporting these results will take the following steps. First, the mean and the standard deviation of the scale will be provided. Secondly, a histogram illustrating these scores is provided. Thirdly, participants’ scores are categorized as follows:

1. Strongly Islamically Identified: This category was for scores up to 1.
2. Somewhat Islamically Identified: This category was for scores range of 1.01 to 2.
3. Bicultural: This category was for scores of 2.01 to 3.
4. Somewhat Assimilated: This category was for scores range of 3.01 to 4.
5. Strongly Assimilated: This category was for scores range of 4.01 to 5.

Fourthly, a frequency table and a bar chart figure will be presented to illustrate such categories. A concluding comment will state the summary of results about each of these scales.

The sample mean score on ARSAM was 2.7, with a standard deviation score of 0.34. These scores indicate that the participants in this study are generally bicultural (See table 4.23). An illustrative histogram of these scores is provided in figure 4.11.

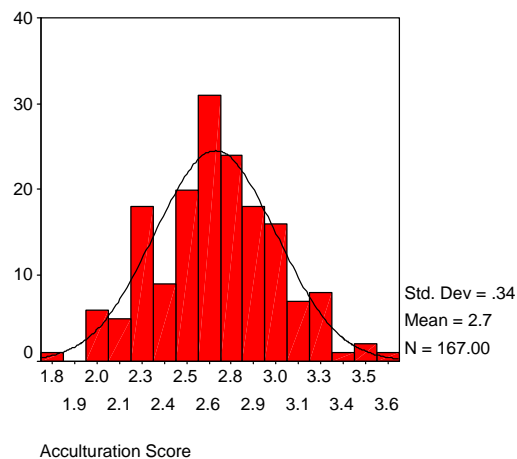


Figure 4.11: Acculturation Histogram.

The participants' scores on ARSAM were found to fall in the following categories: 2.4% fell in "Somewhat Islamically Identified" category, 83.8% fell in "Bicultural" category, and 13.8% fell in "Somewhat Assimilated" category.

<u>Acculturation Categories</u>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat Islamically-Identified	4	2.4	2.4	2.4
	Bicultural	140	83.8	83.8	86.2
	Somewhat Assimilated	23	13.8	13.8	100.0
	Total	167	100.0	100.0	

Table 4.24: Acculturation Categories Frequencies.

The frequencies of these categories are presented in table 4.24, and they are illustrated in figure 4.12.

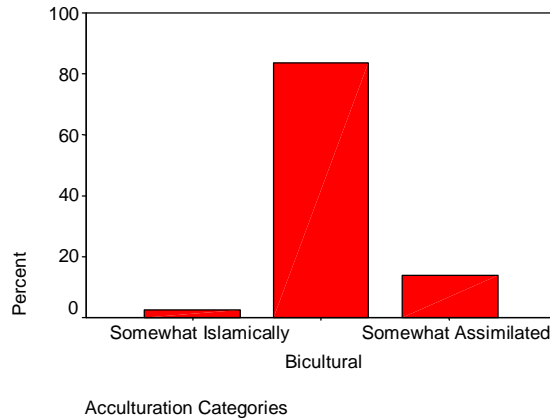


Figure 4.12: Acculturation Categories Bar Chart.

In conclusion, the vast majority of the participants in this study are bicultural. That is, their cultural awareness and group loyalty are equally divided between their Islamic culture and the mainstream culture. It is also noted that there are more people in the “Somewhat Assimilated” category than in the “Somewhat Islamically Identified” category.

CBMII:

This measure was administered to the sample to assess the participants’ Islamic knowledge and Islamic practice. It is considered a cognitive-behavioral measure since it assesses one’s knowledge and practice of the subject matter. It was important to create and administer this measure to complement the findings from MEIM-Muslims, which provides a measurement of Islamic identity from an

attitudinal perspective. The CBMII consists of 100 multiple-choice items and cover main areas of Islamic knowledge and practices. These areas include: Islamic Creed, Islamic Worship, Islamic Religious Rulings, Appearance, and History of Islam and Muslims. Items are scored dichotomously, where a correct choice is granted a score of “1” and an erroneous choice is granted a score of “0”. A total score on the CBMII is the sum of items scores. There are also two subscales: Islamic Knowledge Score with a maximum score of 50, and Islamic Practice Score with a maximum score of 50.

The sample mean total score was 74.4, with a standard deviation score of 13.81. The sample mean score on the Islamic Knowledge Score was 36.1, with a standard deviation of 7.28. Finally, the sample mean score on the Islamic Practice Score was 38.3, with a standard deviation of 7.45 (See table 4.25).

	N	Mean	Std. Deviation
Islamic Knowledge and Practice Score	167	74.42	13.807
Islamic Knowledge Score	167	36.08	7.275
Islamic Practice Score	167	38.34	7.452
Valid N (listwise)	167		

Table 4.25: CBMII Means and Standard Deviations.

The following histograms are illustrations of scores in the above table. Figure 4.13 provides a normal curve of the CBMII full-scale scores. Figure 4.14 is a presentation of the Islamic Knowledge scale. Finally, figure 4.15 is a normal curve distribution of the Islamic Practice scale.

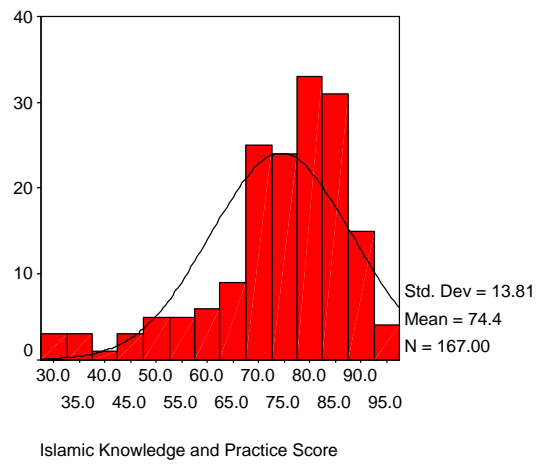


Figure 4.13: CBMII full-scale Histogram.

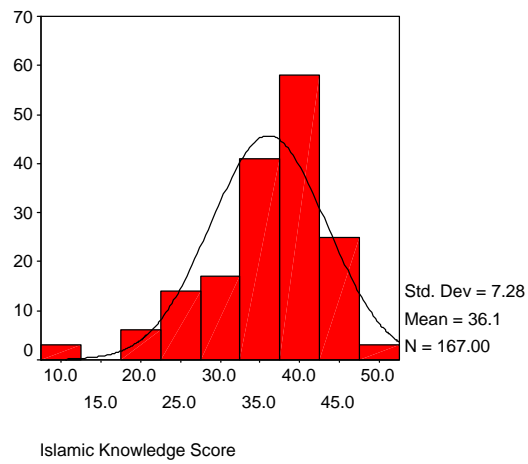


Figure 4.14: Islamic Knowledge Histogram.

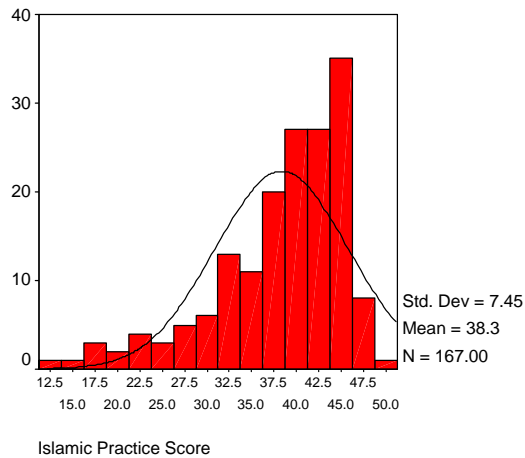


Figure 4.15: Islamic Practice Histogram.

SRP-A:

The Self-Report of Personality, SRP, is a component of the Behavior Assessment System for Children, BASC. The form that was used in this research is the adolescent one, SRP-A. For the purpose of this study, only the Personal Adjustment Composite Score will be used. It is a measure that includes four scales: Relations with Parents, Interpersonal Relations, Self-Esteem, and Self-Reliance. For more information about SRP-A, refer to the instruments section in chapter three. The Personal Adjustment Composite score is a T-score, which falls in the following ranges:

- Very High: for scores of 70 and above.
- High: for scores 60 – 69.
- Average: for scores 41 – 59.
- At-risk: for scores 31 – 40.
- Clinically Significant: for scores of 30 and below.

The sample mean of the Personal Adjustment Composite score was 49.73, with a standard deviation score of 9.14 (See table 4.26 and figure 4.16). These scores indicate that sample mean fall in the average range.

	N	Mean	Std. Deviation
Relations with Parents	166	49.78	9.094
Interpersonal Relations	166	50.67	9.013
Self-Esteem	166	50.48	8.827
Self-Reliance	166	48.13	10.772
Personal Adjustment Composite Score	166	49.73	9.141
Valid N (listwise)	166		

Table 4.26: Personal Adjustment Composite Score, Mean and Standard Deviation Scores.

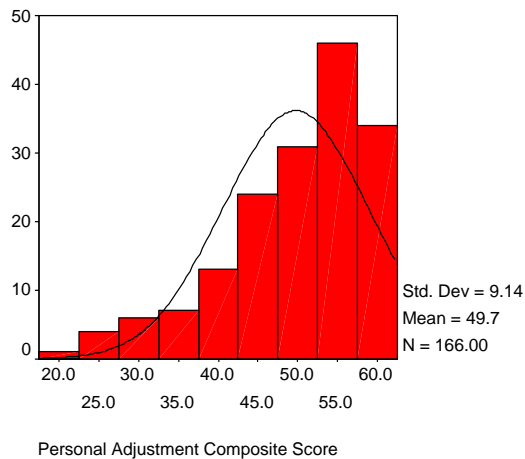


Figure 4.16: Personal Adjustment Composite Score Histogram.

It is noted that the above scores are based on scores of only 166 participants. The SRP-A of the remaining one participant, in the sample of 167,

yielded an unscorable Self-Esteem scale “because 3 or more items were omitted,” the report stated. In this case, the composite score is also unscorable.

HYPOTHESES TESTING AND ANALYSIS:

Correlation:

In this study, each of the correlation hypotheses considers two variables at a time; therefore, the Bivariate Correlations procedure was used. The Pearson's correlation coefficient was chosen because it measures the linear association between two scale variables. It works best when the variables are approximately normally distributed and have no outliers. Two variables can be perfectly related, but if the relationship is not linear, Pearson's correlation coefficient is not an appropriate statistic for measuring their association.

In such a case, the Spearman's rho statistics was used. It works regardless of the distributions of the variables. This is because rho is based on rank orders, which are unchanged by log transformation. Moreover, outliers have less of an effect on Spearman's rho.

The measures of rank order are handy for discovering whether there is any kind of association between two variables, but when they find an association it's a good idea to find a transformation that makes the relationship linear. This is because there are more predictive models available for linear relationships, and the linear models are generally easier to implement and interpret.

For the Test of Significance, the one-tailed probability was selected since the direction of association is specified in advance in the hypotheses. Correlation

coefficients, significant at the 0.05 level, are identified with a single asterisk, and those significant at the 0.01 level are identified with two asterisks.

Correlation coefficients range in value from -1 (a perfect negative relationship) and +1 (a perfect positive relationship). A value of 0 indicates no linear relationship. Results interpretation will not draw any cause-and-effect conclusions due to a significant correlation.

Testing Hypothesis One:

This hypothesis stated that Islamic Identity total score, as measured by MEIM-Muslims, would correlate positively with Non-Muslims Orientation score. The Pearson's correlation coefficient was found equal to 0.12. Such a coefficient indicates that both variables are positively related, i.e., when one increases, the other increases, as well, and vice versa. However, it was not found to be statistically significant (See table 4.27).

		Islamic Identity	Non-Muslims Orientation
Islamic Identity	Pearson Correlation	1	.121
	Sig. (2-tailed)	.	.121
	N	167	167
Non-Muslims Orientation	Pearson Correlation	.121	1
	Sig. (2-tailed)	.121	.
	N	167	167

Table 4.27: Correlation Table of Islamic Identity and Non-Muslims Orientation.

It is possible that this hypothesis' variables do not fulfill the assumptions of Pearson's correlations coefficient; therefore, the hypothesis was tested again

using the Spearman's correlation coefficient since it is not affected by variables distributions or outliers. The correlation coefficient was reported in table 4.28, then, to be 0.12 (rounded up from 0.118). Therefore, the correlation coefficient did not change. As a result, it is still not significant statistically.

			Islamic Identity	Non-Muslims Orientation
Spearman's rho	Islamic Identity	Correlation Coefficient	1.000	.118
		Sig. (2-tailed)	.	.130
		N	167	167
	Non-Muslims Orientation	Correlation Coefficient	.118	1.000
		Sig. (2-tailed)	.130	.
		N	167	167

Table 4.28: Pearson's rho Correlation for Islamic Identity and Non-Muslims Orientation.

Testing Hypothesis Two:

This hypothesis stated that Islamic Identity total score (from MEIM-Muslims) would correlate positively with Islamic Knowledge score (of CBMII).

		Islamic Identity	Islamic Knowledge Score
Islamic Identity	Pearson Correlation	1	.433(**)
	Sig. (2-tailed)	.	.000
	N	167	167
Islamic Knowledge Score	Pearson Correlation	.433(**)	1
	Sig. (2-tailed)	.000	.
	N	167	167

** Correlation is significant at the 0.01 level (2-tailed).

Table 4.29: Correlation Table of Islamic Identity and Islamic Knowledge.

The Pearson's correlation coefficient was found equal to 0.43. Such a coefficient indicates that both variables are strongly positively related. Furthermore, the correlation is statistically significant at the 0.01 level (See table 4.29).

Testing Hypothesis Three:

This hypothesis states that Islamic Identity total score (from MEIM-Muslims) would correlate positively with Islamic Practice score (from CBMII). The Pearson's correlation coefficient was found equal to 0.61. Such a coefficient indicates that both variables are positively related. It is also statistically significant at the 0.01 level (See table 4.30).

		Islamic Identity	Islamic Practice Score
Islamic Identity	Pearson Correlation	1	.613(**)
	Sig. (2-tailed)	.	.000
	N	167	167
Islamic Practice Score	Pearson Correlation	.613(**)	1
	Sig. (2-tailed)	.000	.
	N	167	167

** Correlation is significant at the 0.01 level (2-tailed).

Table 4.30: Correlation Table of Islamic Identity and Islamic Practice.

Testing Hypothesis Four:

In order to determine if there are three underlying factors within the MEIM-Muslims and CBMII, factor analysis for structure detection was used and the analysis variables were 12 subscales, three of which are from MEIM-Muslims

(the first three subscales below) and the remaining nine are from CBMII. These subscales are:

1. Islamic Identity Achievement (IIA)
2. Islamic Affirmation and Belonging (IAB)
3. Islamic Behavior (IB)
4. Knowledge of Islamic Creed
5. Practice of Islamic Creed
6. Knowledge of Islamic Worship
7. Practice of Islamic Worship
8. Knowledge of Islamic Appearance
9. Practice of Islamic Appearance
10. Knowledge of Islamic Jurisprudence
11. Practice of Islamic Jurisprudence
12. Knowledge of Islamic History

The Suitability of the Data for Structure Detection:

The first step of reporting the results of factor analysis is to discuss the suitability of the data for structure detection. Such suitability was explored using, first, the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) and, second, the Bartlett's Test of Sphericity. The KMO was 0.890, indicating that factor analysis may be useful with these data. For the Bartlett's Test of Sphericity, the significance level was smaller than 0.05; therefore, a factor analysis may be useful with these variables (see table 4.31).

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.890
Bartlett's Test of Sphericity	Approx. Chi-Square df Sig.	1004.240 66 .000

Table 4.31: KMO and Bartlett's Test of 12 Variables.

Communalities:

For correlation analysis, the initial communalities and extraction communalities are reported below in table (4.32).

	Initial	Extraction
Islamic Identity Achievement	.545	.625
Islamic Affiliation and Belonging	.540	.690
Islamic Behavior	.329	.393
Islamic Creed - Knowledge	.405	.409
Islamic Creed - Practice	.741	.791
Islamic Worship - Knowledge	.492	.530
Islamic Worship - Practice	.569	.587
Islamic Appearance - Knowledge	.520	.551
Islamic Appearance - Practice	.422	.516
Islamic Jurisprudence - Knowledge	.557	.637
Islamic Jurisprudence - Practice	.609	.622
Islamic History - Knowledge	.498	.476

Extraction Method: Principal Axis Factoring.

Table 4.32: Communalities for the 3-Factors Solution.

The initial communalities are the proportion of variance accounted for in each variable by the rest of the variables. The extraction communalities are estimates of the variance in each variable accounted for by the factors in the factor solution. Small values of the extraction communalities indicate variables that do

not fit well the factor solution. Such variables should, possibly, be dropped from the analysis. In the case of this 3-factors solution, there was only one variable with a small value. The Islamic Behavior variable, a subscale from MEIM-Muslims, has a value smaller than 0.4, indicating that it does not fit well this factor solution. In conclusion, the extraction communalities for the 3-factors solution are acceptable; although the lower value of Islamic Behavior variable shows that it does not fit as well as the other variables.

Total Variance Explained:

The variances explained by the initial eigenvalues solution and by the extracted factors' solution, before and after rotation, are reported in table (4.33).

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative	Total	% of Variance	Cumulative	Total	% of Variance	Cumulative
1	5.85	48.75	48.75	5.44	45.32	45.32	3.310	27.59	27.59
2	1.39	11.56	60.31	.97	8.10	53.42	1.990	16.56	44.17
3	.89	7.38	67.69	.42	3.47	56.89	1.526	12.72	56.89
4	.70	5.77	73.46						
5	.58	4.87	78.53						
6	.54	4.47	83.00						
7	.46	3.85	86.85						
8	.44	3.60	90.45						
9	.38	3.15	93.60						
10	.31	2.50	96.10						
11	.30	2.40	98.50						
12	.18	1.50	100.0						

Extraction Method: Principal Axis Factoring.

Table 4.33: Total Variance Explained for 3-Factors Solutions.

The variance explained by the initial solution shows that three factors account for almost 68% of the variability in the original variables. This suggests that three latent influences are associated with Islamic identity, but there remains room for a lot of unexplained variation. The cumulative variability explained by these three factors in the extracted solution is about 57%. Thus, about 11% of the variation explained by the initial solution was lost due to latent factors unique to the original variables and variability that simply cannot be explained by the factor model.

The rotated factor model made some adjustments to all three factors. These adjustments are apparent through examining the changes on the percentage of variance explained by each factor before and after rotation in the extracted solution. These adjustments also appear as changes between the unrotated and rotated factor matrices. The changes show how the rotation affected the interpretation of all three factors.

The Scree Plot:

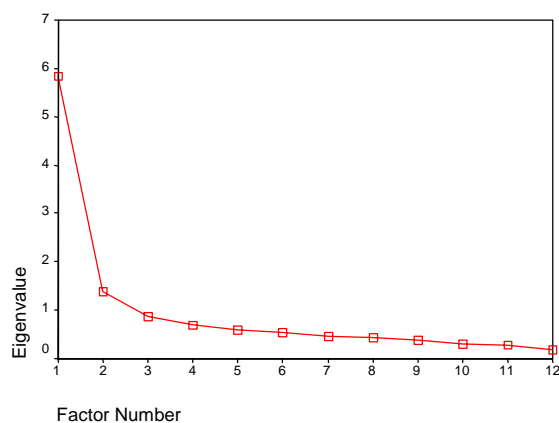


Figure 4.17: Scree Plot of MEIM-Muslims and CBMII Subscales (12 Variables).

The Scree Plot, in figure 4.17, indicates that 2 factors have eigenvalues greater than 1; however, the third factor has an eigenvalue of about 0.9; that is nearly 1. This indicates that a 3-factors solution is substantiated.

The Factor Matrices:

In this section, the factor matrices before and after rotation are reported in table (4.34). The factor matrix before rotation indicates that the first factor is associated with most of the variables (in bold). The second and the third factors do not correspond, strongly, to any of the variables.

	<u>Factor Matrix</u>			<u>Rotated Factor Matrix</u>		
	Factor			Factor		
	1	2	3			
Islamic Identity Achievement	.618	.477	.130	.195	.727	.243
Islamic Affiliation and Belonging	.608	.565	.020	.101	.748	.347
Islamic Behavior	.485	.295	.265	.249	.574	.038
Islamic Creed - Knowledge	.597	-.231	-.008	.576	.115	.253
Islamic Creed - Practice	.872	-.020	-.173	.599	.350	.556
Islamic Worship - Knowledge	.647	-.329	.057	.692	.089	.206
Islamic Worship - Practice	.729	-.115	.204	.663	.353	.147
Islamic Appearance - Knowledge	.709	-.216	-.042	.639	.169	.338
Islamic Appearance - Practice	.596	.103	-.388	.259	.223	.632
Islamic Jurisprudence - Knowledge	.714	-.278	.224	.758	.228	.098
Islamic Jurisprudence - Practice	.752	.079	-.224	.436	.347	.558
Islamic History - Knowledge	.674	-.147	.028	.591	.232	.270

Table 4.34: Factor Matrix before and after Rotation for the 3-Factors Solution.

Moreover, while some of the ‘first factor’ variables are negatively associated with the second or third factor, some are correlated positively. Additionally, there are a lot of variables that have correlations greater than 0.2

with multiple factors. As a result, the unrotated factor matrix does not present interpretable associations between the 12 variables and the 3 factors.

The rotated factor matrix helped making the association between the variables and factors easier to interpret. The first rotated factor was most highly correlated with the five Islamic Knowledge subscales of Creed, Worship, Appearance, Jurisprudence, and History. In addition to these knowledge variables, the Islamic Practice of Worship subscale was also strongly associated with the first factor. This suggests that practicing Islamic worship is highly correlated with Islamic knowledge. All in all, it is appropriate to call this first factor ‘General Islamic Knowledge.’ The second rotated factor correlated highly with Islamic Identity Achievement and Affirmation and Belonging subscales, and correlated moderately with the Islamic Behavior subscale. However, the Islamic Behavior subscale was suggested to be dropped from the analysis per previous discussion of the extracted communalities (see table 4.32). It was found that it does not fit well this 3-factors design. This second factor could be called ‘Attitudes toward Islamic Identity.’ The third rotated factor correlated most highly with the Islamic Practice of Appearance; therefore, it is appropriate to call the third factor after this subscale.

Given these factors, it was possible to make the following observation about the remaining variables that did not correlate highly with only one of the factors. Because of their moderate correlations with the first and the third factors, Islamic Practice of Creed and Islamic Practice of Jurisprudence variables bridge these two factors together. This suggests that Muslim students who attain high

level of 'General Islamic Knowledge' may be more compliant with Islamic Practices of Creed or Jurisprudence than compliant with Islamic Practice of Appearance.

In conclusion, the 3-factors solution provided interpretable correlations with the investigated 12 variables. There are three major latent influences of Islamic identity, as defined by the variables that are most highly correlated with the three factors. These three factors were, then, called:

1. General Islamic Knowledge
2. Attitudes towards Islamic Identity
3. Islamic Practice of Appearance

The proposed three factors were largely substantiated with the exception of the third factor. While the hypothesis proposed a factor of General Islamic Practice, the results indicate that only the Islamic Practice of Appearance represent the third factor. The remaining two variables, Islamic practice of Jurisprudence and Creed, loaded about equally on the first and the third factor; therefore, they may be used to bridge these two factors, rather than including them with only one factor. The coefficient alpha for each of these factors was calculated. The results confirmed that each of these factors forms an independent subscale of Islamic identity. The alpha score for 'General Islamic Knowledge' scale was 0.86. The alpha score for 'Attitudes towards Islamic Identity' scale was 0.75. Finally, the alpha score for 'Islamic Practice of Appearance' scale was 0.70.

Testing Hypothesis Five:

This hypothesis states that Islamic Identity total score (from MEIM-Muslims) would correlate negatively with Acculturation score (from ARSAM). The Pearson's correlation coefficient was found equal to -0.34. Such a coefficient indicates that both variables are negatively related, i.e., when one increases, the other decreases, and vice versa. The reported correlation coefficient was statistically significant at the 0.01 level (See table 4.35).

		Islamic Identity	Acculturation Score
Islamic Identity	Pearson Correlation	1	-.340(**)
	Sig. (2-tailed)	.	.000
	N	167	167
Acculturation Score	Pearson Correlation	-.340(**)	1
	Sig. (2-tailed)	.000	.
	N	167	167

** Correlation is significant at the 0.01 level (2-tailed).

Table 4.35: Correlation of Islamic Identity and Acculturation.

Testing Hypothesis Six:

This hypothesis states that Islamic Identity total score (from MEIM-Muslims) would correlate positively with Personal Adjustment score (from SRP-A). The Pearson's correlation coefficient was found equal to 0.18. Such a coefficient indicates that both variables are positively related. Though the correlation coefficient was not very strong in this hypothesis, it was found to be statistically significant at the 0.05 level (See table 4.36).

		Islamic Identity	Personal Adjustment Composite Score
Islamic Identity	Pearson Correlation	1	.182(*)
	Sig. (2-tailed)	.	.019
	N	167	166
Personal Adjustment Composite Score	Pearson Correlation	.182(*)	1
	Sig. (2-tailed)	.019	.
	N	166	166

* Correlation is significant at the 0.05 level (2-tailed).

Table 4.36: Correlation of Islamic Identity and Personal Adjustment.

Testing Hypothesis Seven:

This hypothesis states that Personal Adjustment score (from SRP-A) would correlate negatively with Acculturation score (from ARSAM). The Pearson's correlation coefficient was found equal to 0.04. Such a coefficient indicates that both variables are positively related; however, it was not found to be statistically significant (See table 4.37).

		Acculturation Score	Personal Adjustment Composite Score
Acculturation Score	Pearson Correlation	1	.041
	Sig. (2-tailed)	.	.603
	N	167	166
Personal Adjustment Composite Score	Pearson Correlation	.041	1
	Sig. (2-tailed)	.603	.
	N	166	166

Table 4.37: Correlation Table for Acculturation and Personal Adjustment.

The correlation coefficient was calculated again using the Spearman's rho. It was found to be 0.06 (rounded up from 0.057). Though the correlation coefficient slightly increased when the Spearman's rho was used, it is still not significant statistically (See table 4.38).

Spearman's rho		Personal Adjustment Composite Score	Acculturation Score
Personal Adjustment Composite Score	Correlation Coefficient	1.000	.057
	Sig. (2-tailed)	.	.466
	N	166	166
Acculturation Score	Correlation Coefficient	.057	1.000
	Sig. (2-tailed)	.466	.
	N	166	167

Table 4.38: Spearman's rho Correlation Coefficient for Acculturation and Personal Adjustment.

Testing Hypothesis Eight:

The sample performances on the administered scales were compared across gender. This hypothesis investigated whether boys and girls would score differently on the following scales: Islamic Identity, Islamic Knowledge, Islamic Practice, Cognitive-Behavioral Measure of Islamic Identity, Acculturation, and Personal Adjustment.

Comparing Islamic Identity Scores Across Gender:

Before running the analysis, the equality of group variances was tested. Levene's statistic, which is a test of homogeneity of variances, suggests that the

null hypothesis that the group variances are equal should not be rejected (See table 4.39).

Islamic Identity

Levene Statistic	df1	df2	Sig.
2.669	1	164	.104

Table 4.39: Test of Homogeneity of Variances for Islamic Identity across Gender.

This meets ANOVA assumption; therefore, the standard F statistic was used. Means of Islamic Identity scores for males and females were compared. The F score was calculated and found to be 1.413, which has a significance level of 0.236 that is bigger than 0.05 (see table 4.40).

Islamic Identity * Gender	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.213	1	.213	1.413	.236
Within Groups	24.731	164	.151		
Total	24.944	165			

Table 4.40: Summary Table for the Mean Comparison of Islamic Identity across Gender.

As a result, boys and girls have comparable levels of Islamic identity.

Comparing Islamic Knowledge Scores Across Gender:

Before running the analysis, the equality of group variances was tested. Levene statistic was statistically significant; therefore, the group variances are not equal (See table 4.41).

Islamic Knowledge Score

Levene Statistic	df1	df2	Sig.
19.588	1	164	.000

Table 4.41: Test of Homogeneity of Variances for Islamic Knowledge across Gender.

As a result, ANOVA assumptions are violated, so the standard F statistic lacks power and is prone to give incorrect results. The p value associated with the standard ANOVA F statistic is smaller than .05, indicating that groups' means are different (See table 4.42). However, because the variances and the group sizes are unequal, this result can't be trusted.

Islamic Knowledge Score * Gender	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	424.676	1	424.676	8.339	.004
Within Groups	8351.782	164	50.925		
Total	8776.458	165			

Table 4.42: Summary Table for the Mean Comparison of Islamic Knowledge across Gender.

Therefore, the Welch statistic was used since it is more powerful than the standard F when sample sizes and variances are not equal.

Islamic Knowledge Score.

	Statistic(a)	df1	df2	Sig.
Welch	6.255	1	79.577	.014

a Asymptotically F distributed.

Table 4.43: Welch Test of Equality of Means of Islamic Knowledge across Gender.

The p value associated with the Welch statistic still well below 0.05 (See table 4.43). Therefore, the null hypothesis is rejected. In conclusion, boys and girls scored differently on Islamic Knowledge scale. Girls have scored higher than boys on Islamic Knowledge scores (see table I2, in appendix I).

Comparing Islamic Practice Score Across Gender:

Before running the analysis, the equality of group variances was tested. Levene statistic, which is a test of homogeneity of variances, rejects the null hypothesis; therefore, the group variances are not equal (See table 4.44).

Islamic Practice Score

Levene Statistic	df1	df2	Sig.
32.134	1	164	.000

Table 4.44: Test of Homogeneity of Variances for Islamic Practice across Gender.

As a result, ANOVA assumptions are violated, so the standard F statistic lacks power and is prone to give incorrect results. The p value associated with the standard ANOVA F statistic is .05 (See table 4.45); however, because the variances and the group sizes are unequal, this result can't be trusted.

Islamic Practice Score

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	214.253	1	214.253	3.902	.050
Within Groups	9005.175	164	54.910		
Total	9219.428	165			

Table 4.45: Summary Table for the Mean Comparison of Islamic Practice across Gender.

Therefore, the Welch statistic was used since it is more powerful than the standard F when sample sizes and variances are not equal. The p value associated with the Welch statistic is 0.097, which is greater than the specified significance level (See table 4.46). Therefore, the null hypothesis is accepted.

Islamic Practice Score

	Statistic(a)	df1	df2	Sig.
Welch	2.816	1	76.105	.097

a. Asymptotically F distributed.

Table 4.46: Welch Test of Equality of Means of Islamic Practice across Gender.

In conclusion, boys and girls have comparable Islamic Practice scores.

Comparing CBMII Scores across Gender:

Levene statistic, which is a test of homogeneity of variances, rejects the null hypothesis; therefore, the group variances are not equal (See table 4.47).

Islamic Knowledge and Practice Score

Levene Statistic	df1	df2	Sig.
32.924	1	164	.000

Table 4.47: Test of homogeneity of Variances for CMBII across Gender.

As a result, ANOVA assumptions are violated, so the standard F statistic lacks power and is prone to give incorrect results. The p value associated with the standard ANOVA F statistic is smaller than .05 (See table 4.48). However, because the variances and the group sizes are unequal, this result can't be trusted.

Islamic Knowledge and Practice Score

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1242.214	1	1242.214	6.703	.010
Within Groups	30392.684	164	185.321		
Total	31634.898	165			

Table 4.48: Summary Table for the Means Comparison of CBMII across Gender.

The Welch statistic was used since it is more powerful than the standard F when sample sizes and variances are not equal. The p value associated with the Welch statistic still smaller than 0.05 (See table 4.49). Therefore, the null hypothesis is rejected.

Islamic Knowledge and Practice Score

	Statistic(a)	df1	df2	Sig.
Welch	4.703	1	73.740	.033

a Asymptotically F distributed.

Table 4.49: Welch Test of Equality of Means of CBMII across Gender.

In conclusion, boys and girls have scored differently on the Cognitive-Behavioral Measure of Islamic Identity, where girls scored higher than boys on CBMII (see table I2, in appendix I).

Comparing Acculturation Scores across Gender:

Before running the analysis, the equality of group variances was tested. Levene statistic, which is a test of homogeneity of variances, accepts the null hypothesis that the group variances are equal (See table 4.50).

Acculturation Score

Levene Statistic	df1	df2	Sig.
.204	1	164	.652

Table 4.50: Test of Homogeneity of Variances for Acculturation across Gender.

This meets ANOVA assumption; therefore, the standard F -test was used. Means of Acculturation scores for males and females were compared. The F -score was calculated and found to be 0.305, which has a significance level of 0.582 that is bigger than 0.05 (see table 4.51). That is, boys and girls have comparable levels of Acculturation.

Acculturation Score

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.035	1	.035	.305	.582
Within Groups	19.011	164	.116		
Total	19.046	165			

Table 4.51: Summary Table for the Mean Comparison of Acculturation across Gender.

Comparing Personal Adjustment Scores across Gender:

Personal Adjustment Composite Score

Levene Statistic	df1	df2	Sig.
.457	1	163	.500

Table 4.52: Test of Homogeneity of Variances for Personal Adjustment across Gender.

Before running the analysis, the equality of group variances was tested. Levene statistic, which is a test of homogeneity of variances, accepts the null hypothesis that the group variances are equal (See table 4.52). This meets ANOVA assumption; therefore, the standard *F*-test was used. Means of Personal Adjustment scores for males and females were compared. The *F*-score was calculated and found to be 1.562, which has a significance level of 0.213 that is bigger than 0.05 (see table 4.53). That is, boys and girls have comparable levels of Personal Adjustment.

Personal Adjustment Composite Score

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	130.751	1	130.751	1.562	.213
Within Groups	13645.285	163	83.713		
Total	13776.036	164			

Table 4.53: Summary Table for the Mean Comparison of Personal Adjustment across Gender.

OTHER FINDINGS:

Comparing Means of Students from Different Family Origins:

The equality of group variances was tested before running the analysis. Levene statistic, which is a test of homogeneity of variances, accepted the null hypothesis that the group variances are equal for the following scales: Islamic Knowledge, Islamic Practice, CBMII, and Acculturation. On the other hand, Levene statistic for both Islamic Identity Scale and Personal Adjustment

Composite rejected the null hypothesis; therefore, group variances are not equal (See table 4.54).

	Levene Statistic	df1	df2	Sig.
Islamic Identity	3.414	2	164	.035
Islamic Knowledge Score	.709	2	164	.494
Islamic Practice Score	.586	2	164	.558
CBMII Score	.329	2	164	.720
Acculturation Score	.473	2	164	.624
Personal Adjustment Composite Score	4.185	2	163	.017

Table 4.54: Test of Homogeneity of Variances for Scales across Family Origin Categories.

For the scales where group variances were equal, it was safe to use *F* statistic to run the analysis. The *F*-scores were calculated for these scales (see table 4.55). The Islamic Knowledge Scale yielded an *F*-score equal to .085 which has a significance level of 0.919 that is bigger than 0.05. That is, students from ‘Arabs’, ‘South and East Asians’, and ‘Others’ family origin categories have comparable levels of Islamic knowledge. The *F*-score for Islamic Practice Scale was .086 with a significance level of .918, which is larger than .05, indicating that students from different family origins do not have significantly different levels of Islamic practice. Both Islamic Knowledge and Islamic Scale, combined, make up CBMII. It yielded an *F*-score of .063 and .939 significance level that is bigger than .05, indicating that students from different family origins have comparable scores on CBMII. Finally, the *F*-score for Acculturation Scale was 3.747 with a

significance level at .026, which is smaller than .05, indicating that students from different family origins scored differently on the Acculturation Scale. Further analysis is provided later to investigate this difference.

	Sum of Squares	df	Mean Square	F	Sig.
Islamic Knowledge					
Between Groups	9.070	2	4.535	.085	.919
Within Groups	8776.918	164	53.518		
Total	8785.988	166			
Islamic Practice					
Between Groups	9.641	2	4.821	.086	.918
Within Groups	9209.903	164	56.158		
Total	9219.545	166			
CBMII Score					
Between Groups	24.319	2	12.159	.063	.939
Within Groups	31622.340	164	192.819		
Total	31646.659	166			
Acculturation					
Between Groups	.833	2	.417	3.747	.026
Within Groups	18.232	164	.111		
Total	19.065	166			

Table 4.55: Summary Table for the Mean Comparison of Islamic Knowledge, Islamic Practice, CBMII, and Acculturation across Family Origins.

As for the scales where group variances were not equal, Welch statistic was used as a test of equality of means.

	Statistic(a)	df1	df2	Sig.
Islamic Identity	.320	2	15.507	.731
Personal Adjustment Composite Score	3.678	2	16.756	.047

a Asymptotically F distributed.

Table 4.56: Welch Test of Equality of Means for Islamic Identity and Personal Adjustment across Family Origins.

Welch statistic was used because it is more powerful than the standard F when sample sizes and variances are not equal. The p value associated with the Welch statistic for Islamic Identity Scale was .731 that is bigger than .05, indicating that students from different family origins have comparable scores on Islamic Identity Scale. With regard to Personal Adjustment Composite Score, its p value was .047 and it indicates that students from different family origins have scored differently on this scale (See table 4.56). Further analysis is provided later about this difference.

Thus far, the previous analyses indicate that students from different family origins have comparable scores on Islamic Identity Scale, Islamic Knowledge Scale, Islamic Practice Scale, and the Cognitive-Behavioral Measure of Islamic Identity. However, they scored differently on Acculturation Scale and Personal Adjustment Scale. To learn more about the structure of these differences, a plot of group means for these scales are examined next.

On Acculturation scale, participants from 'Arabs' and 'South and East Asians' family origins have roughly equal mean scores, where both fall between 2.6 and 2.7; however, participants from 'Others' family origin category have larger mean score, which was found to be 3 (see figure 4.17). While the F statistic established that there is a difference between group means on this scale; the means plots suggest that this difference may lie between 'Others' group and the remaining two groups.

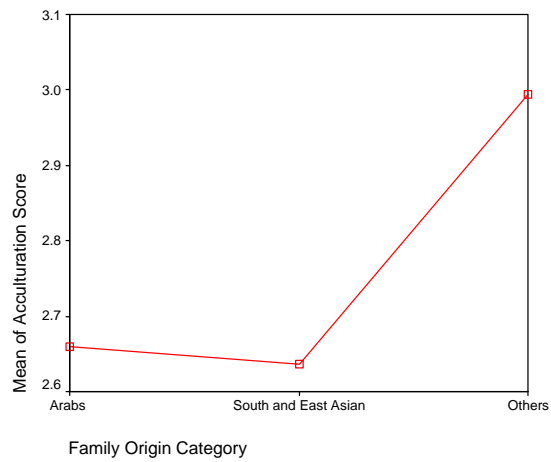


Figure 4.18: A Plot of Family Origin Categories Means on Acculturation Scale.

The One-Way ANOVA procedure was used and the above-expected difference was specified and tested. To check that the proper weights were given to the groups, the contrast coefficients are included in table 4.57.

Contrast	Family Origin Category		
	Arabs	South and East Asians	Others
1	.5	.5	-1

Table 4.57: Contrast Coefficient Table (Acculturation * Family Origin Category)

By specifying (.5) for ‘Arabs’ group, (.5) for ‘South and East Asians’ group, and (-1) for ‘Others’ group as the contrast coefficients, this contrast tests whether the observed means for the first two groups is statistically different from the third group’s mean. The results of the contrast test are displayed, in table 4.58, in two panels: the first assumes that the variances of the groups are equal, and the second assumes that they are unequal.

Acculturation Score	Contrast	Value of Contrast	Std. Error	t	df	Sig. (2-tailed)
Assume equal variances	1	-.3461	.12883	-2.686	164	.008
Does not assume equal variances	1	-.3461	.18101	-1.912	6.260	.102

Table 4.58: Contrast Test Table (Acculturation * Family Origin Category).

The test of homogeneity of variances for Acculturation Scale across family origin categories (table 4.54) indicates that the variances are equal; therefore, we focus on the first panel of table 4.58. The significance value for the contrast test in the first panel is .008. Since it is smaller than 0.10, it indicates that the compared means in this contrast are statistically different. In other words, members of the ‘Others’ family origin category are more acculturated to the American society than members of the ‘Arabs’ and ‘South and East Asians’ family origin categories.

An earlier description of the Acculturation Scale, ARSAM, reported what its scores reflect. A score of 3 on ARSAM, which is the mean score of the ‘Others’ family origin category, reflects being biculturated; i.e., equally acculturated to the Muslim community and the American society. Since the mean score for ‘Arabs’ and ‘South and East Asians’ are statistically smaller than the ‘Others’ mean, they are less acculturated to the American society and more acculturated to the Muslim community.

On Personal Adjustment scale, participants from ‘Arabs’ family origin have a mean score of 51.7, participants from ‘South and East Asians’ family origin have a mean score of 48.1, and participants from ‘Others’ family origins

have a mean score of 52.3 (See figure 4.18). The Welch statistic, in table 4.56, established that there is a difference between these means. A plot of means in figure 4.18 presents a structure of these differences.

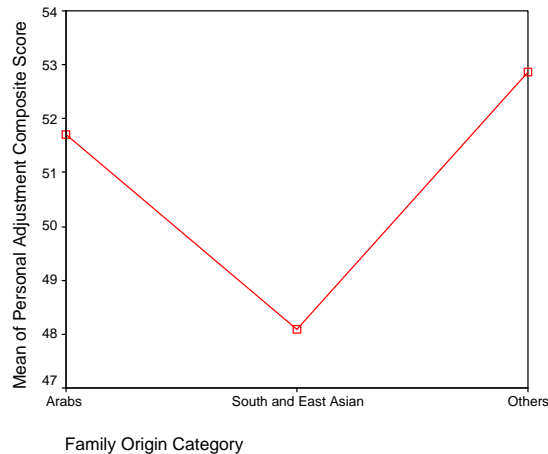


Figure 4.19: A Plot of Family Origin Categories Means on Personal Adjustment.

To compare every group mean against every other, the One-Way ANOVA procedure was used and employed a method known as pairwise multiple comparisons. Since the Levene test, in table 4.54, has already established that the variances across family origin categories are significantly different, the Post Hoc analysis employed Tamhane's T2 test. From table 4.59, only the comparison between 'Arabs' and 'South and East Asians' family origins was found significant. That is, participants from 'Arabs' family origin scored significantly higher than participants from 'South and East Asians' family origin on Personal Adjustment Scale.

Dependent Variable: Personal Adjustment Composite Score
Tamhane

(I) Family Origin Category	(J) Family Origin Category	Mean Difference (I-J)	Std. Error	Sig.
Arabs	South and East Asians	3.63(*)	1.374	.027
	Others	-1.15	3.266	.982
South and East Asians	Arabs	-3.63(*)	1.374	.027
	Others	-4.77	3.313	.470
Others	Arabs	1.15	3.266	.982
	South and East Asians	4.77	3.313	.470

* The mean difference is significant at the .05 level.

Table 4.59: Post Hoc Test Table for (Personal Adjustment * Family Origin).

Additionally, it was noticed that the mean difference of 4.77 between ‘Others’ and ‘South and East Asians’ is not significant though it is bigger than 3.63, the mean difference between ‘Arabs’ and ‘South and East Asians’. This is likely due to a larger standard error ($3.13 > 1.37$).

In conclusion, students from different family origins have comparable scores on Islamic Identity Scale, Islamic Knowledge Scale, Islamic Practice Scale, and the Cognitive-Behavioral Measure of Islamic Identity. However, they scored differently on Acculturation Scale and Personal Adjustment Scale. On the Acculturation Scale, the mean differences indicated that members of the ‘Others’ family origin category were more acculturated to the American society than members of the ‘Arabs’ and ‘South and East Asians’ family origin categories. Actual scores on ARSAM indicate that participants from ‘Arabs’ and ‘South and East Asians’ family origin categories are more acculturated to the Muslim community than to the American society, while participants from ‘Others’ family origins are equally acculturated to the Muslim community and to the American

society. On Personal Adjustment Scale, the mean differences indicated that the only significant difference is between participants from 'Arabs' family origin and 'South and East Asians' family origins. Actual Personal Adjustment Composite Scores suggest that participants from 'Arabs' family origin are more personally adjusted than participants from 'South and East Asians' family origins.

Comparing Means of Students with Different Number of Years in Public School:

In this section, the structure and strength of the relationship between groups, of number of years attended in public schools, and their means are examined. Participants in this study were grouped based on the number of years they have attended public schools. For each group, the mean scores on Islamic Identity Scale, Islamic Knowledge Scale, Islamic Practice Scale, CBMI, Acculturation Scale, and Personal Adjustment Scale were calculated and compared. Using the descriptive features of the Mean procedure, groups' mean and standard deviation scores were calculated for each scale. Then, the hypothesis testing features of the Mean procedure were used to test for differences between group means using the One-Way ANOVA. It provided linearity tests and association measures, which helped in understanding the structure and strength of the relationship between the groups and their means. It is important to note that groups consisted of only one participant, (see table 4.6), were excluded since it was unfeasible to calculate a variance score when weighted to run the Mean procedure. This affected the 11 and 12 years in public school groups.

Comparing Islamic Identity Scores across Number of Years in Public Schools:

The Means Plots in figure 4.20 indicate an overall slight decrease in Islamic Identity score when the number of years in public schools increased.

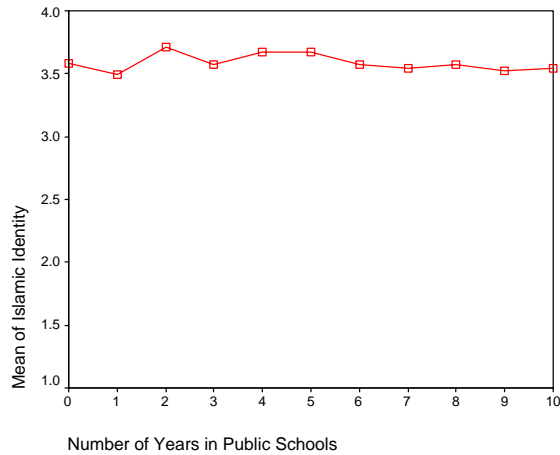


Figure 4.20: Means Plots of Islamic Identity by Number of Years in Public Schools.

The Mean procedure was used to explore the relationship between the number of years attended in public schools and Islamic Identity score. The test for linearity, in the ANOVA table (see table 4.60), has a significance value bigger than 0.05, indicating that there is not a linear relationship between Islamic Identity score and the number of years attended in public schools. The test for deviation from linearity has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables. As a result, the association between these two variables is not statistically significant.

Islamic Identity * Number of Years in Public Schools		Sum of Squares	df	Mean Square	F	Sig.
Between Groups	(Combined)	2.146	10	.215	2.183	.017
	Linearity	.158	1	.158	1.606	.206
	Deviation from Linearity	1.988	9	.221	2.247	.018
Within Groups		55.147	561	.098		
Total		57.293	571			

Table 4.60: ANOVA and Test of Linearity Table for Islamic Identity by Number of Years in Public Schools.

Additionally, the squared association measures are both near 0. That is, the amount of variation in Islamic Identity score that is explained by the number of years attended in public schools is relatively small (see table 4.61).

	R	R Squared	Eta	Eta Squared
Islamic Identity * Number of Years in Public Schools	-.052	.003	.194	.037

Table 4.61: Measures of Association between Islamic Identity and Number of Years in Public Schools.

In conclusion, using the Mean procedure, it was found that the association between one's Islamic Identity score and the number of years attended in public schools is not statistically significant. Moreover, the association was not strong.

Comparing Islamic Knowledge Scores across Number of Years in Public Schools:

The Means Plots in figure 4.21 indicate an overall slight decrease in Islamic Knowledge score when the number of years in public schools increased.

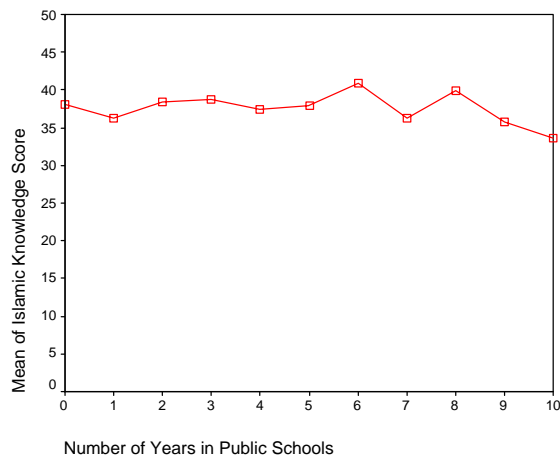


Figure 4.21: Means Plots of Islamic Knowledge by Number of Years in Public Schools.

The Mean procedure was used to explore the relationship between the number of years attended in public schools and Islamic Knowledge score. The test for linearity, in the ANOVA table (see table 4.62), has a significance value smaller than 0.05, indicating that there is a linear relationship between Islamic Knowledge score and the number of years attended in public schools. The test for deviation from linearity also has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables in addition to the linear component. These results coincide with what was observed in the Means Plots figure, where Islamic Knowledge score tended to decrease with increased number of years in public schools attendance. However, the rate at which Islamic Knowledge score decreased was highly inconsistent across number of years in public schools.

Islamic Knowledge Score * Number of Years in Public Schools	Sum of Squares	df	Mean Square	F	Sig.
Between Groups (Combined)	14919.367	10	1491.937	39.608	.000
Linearity	1186.759	1	1186.759	31.506	.000
Deviation from Linearity	13732.608	9	1525.845	40.508	.000
Within Groups	218999.932	5814	37.668		
Total	233919.299	5824			

Table 4.62: ANOVA and Test of Linearity Table for Islamic Knowledge by Number of Years in Public Schools.

Additionally, the squared association measures are both near 0. That is, the amount of variation in Islamic Knowledge score that is explained by the number of years attended in public schools is relatively small (see table 4.63).

	R	R Squared	Eta	Eta Squared
Islamic Knowledge Score * Number of Years in Public Schools	-.071	.005	.253	.064

Table 4.63: Measures of Association between Islamic Knowledge and Number of Years in Public Schools.

In conclusion, using the Mean procedure, it was found that the association between one's Islamic Knowledge score and the number of years attended in public schools is statistically significant. However, the association was not very strong so one should carefully consider whether this result is of practical significance.

Comparing Islamic Practice Scores across Number of Years in Public Schools:

The Means Plots in figure 4.22 indicate an overall slight increase in Islamic Practice score when the number of years in public schools increased.

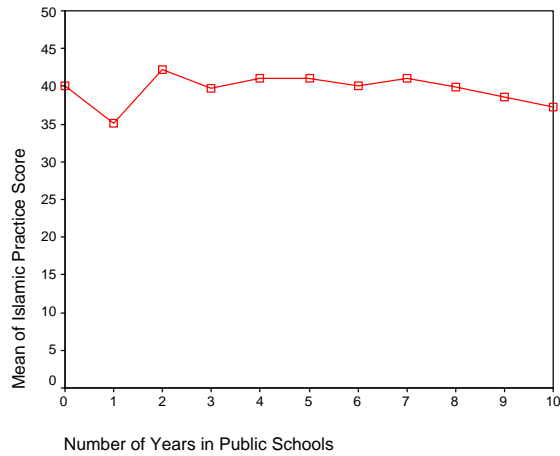


Figure 4.22: Means Plots of Islamic Practice by Number of Years in Public Schools.

The Mean procedure was used to explore the relationship between the number of years attended in public schools and Islamic Practice score. The test for linearity, in the ANOVA table (see table 4.64), has a significance value bigger than 0.05, indicating that there is not a linear relationship between Islamic Practice score and the number of years attended in public schools.

Islamic Practice Score * Number of Years in Public Schools		Sum of Squares	df	Mean Square	F	Sig.
Between Groups	(Combined)	17992.350	10	1799.235	49.514	.000
	Linearity	34.932	1	34.932	.961	.327
	Deviation from Linearity	17957.418	9	1995.269	54.909	.000
Within Groups		224858.069	6188	36.338		
Total		242850.419	6198			

Table 4.64: ANOVA and Test of Linearity Table for Islamic Practice by Number of Years in Public Schools.

The test for deviation from linearity has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables. As a result, the association between these two variables is not statistically significant.

Additionally, the squared association measures are both near 0. That is, the amount of variation in Islamic Practice score that is explained by the number of years attended in public schools is small (see table 4.65).

	R	R Squared	Eta	Eta Squared
Islamic Practice Score * Number of Years in Public Schools	-.012	.000	.272	.074

Table 4.65: Measures of Association between Islamic Practice and Number of Years in Public Schools.

In conclusion, using the Mean procedure, it was found that the association between one's Islamic Practice score and the number of years attended in public schools is not statistically significant. Moreover, the association was not strong.

Comparing CBMII Scores across Number of Years in Public Schools:

The Means Plots in figure 4.23 indicate an overall decrease in Islamic Knowledge and Practice score (CBMII score) when the number of years in public schools increased.

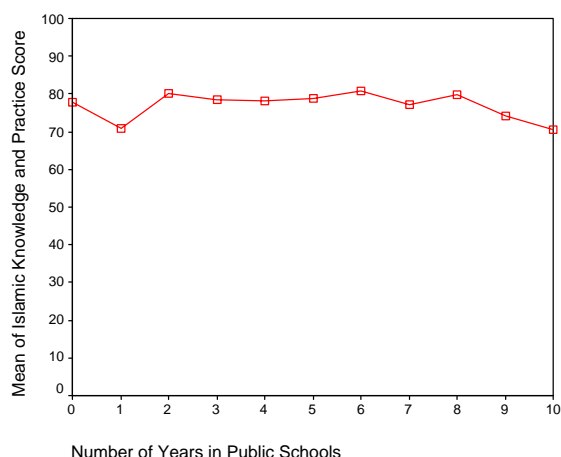


Figure 4.23: Means Plots of CBMII Scores by Number of Years in Public Schools.

The Mean procedure was used to explore the relationship between the number of years attended in public schools and CBMII score. The test for linearity, in the ANOVA table (see table 4.66), has a significance value smaller than 0.05, indicating that there is a linear relationship between CBMII score and number of years attended in public schools.

Islamic Knowledge and Practice Score * Number of Years in Public Schools	Sum of Squares	df	Mean Square	F	Sig.
Between Groups (Combined)	93959.0	10	9395.9	71.924	.000
Linearity	2667.1	1	2667.1	20.417	.000
Deviation from Linearity	91291.9	9	10143.5	77.648	.000
Within Groups	1569326.4	12013	130.6		
Total	1663285.4	12023			

Table 4.66: ANOVA and Test of Linearity Table for CBMII Scores by Number of Years in Public Schools.

The test for deviation from linearity also has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables in addition to the linear component. These results coincide with what was observed in the Means Plots figure, where CBMII score tended to decrease with increased number of years in public schools attendance. However, the rate at which it decreased was highly inconsistent across number of years in public schools.

Additionally, the squared association measures are both near 0. That is, the amount of variation in CBMII score that is explained by the number of years attended in public schools is relatively small (see table 4.67)

	R	R Squared	Eta	Eta Squared
Islamic Knowledge and Practice Score * Number of Years in Public Schools	-.040	.002	.238	.056

Table 4.67: Measures of Association between CBMII Scores and Number of Years in Public Schools.

In conclusion, using the Mean procedure, it was found that the association between one's score on CBMII and the number of years attended in public schools is statistically significant. However, the association was not very strong so one should carefully consider whether this result is of practical significance.

Comparing Acculturation Scores across Number of Years in Public Schools:

The Means Plots in figure 4.24 indicate an overall increase in Acculturation score when the number of years in public schools increased.

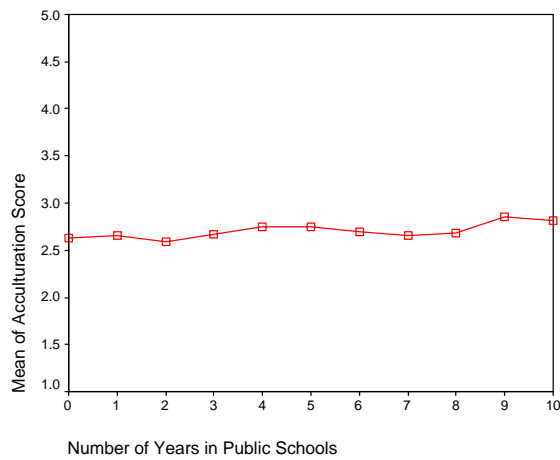


Figure 4.24: Means Plots of Acculturation Score by Number of Years in Public Schools.

The Mean procedure was used to explore the relationship between the number of years attended in public schools and Acculturation score. The test for linearity, in the ANOVA table (see table 4.68), has a significance value smaller than 0.05, indicating that there is a linear relationship between Acculturation score and number of years attended in public schools.

Acculturation Score * Number of Years in Public Schools		Sum of Squares	df	Mean Square	F	Sig.
Between Groups	(Combined)	2.652	10	.265	2.485	.007
	Linearity	1.372	1	1.372	12.859	.000
	Deviation from Linearity	1.280	9	.142	1.332	.218
Within Groups		44.402	416	.107		
Total		47.054	426			

Table 4.68: ANOVA and Test of Linearity Table for Acculturation Score by Number of Years in Public Schools.

The test for deviation from linearity has a significance value bigger than 0.05, which means that there is not a nonlinear relationship between both variables. As a result, the association between these two variables is statistically significant.

Additionally, the squared association measures are both near 0. That is, the amount of variation in Acculturation score that is explained by the number of years attended in public schools is relatively small (see table 4.69).

	R	R Squared	Eta	Eta Squared
Acculturation Score * Number of Years in Public Schools	.171	.029	.237	.056

Table 4.69: Measures of Association between Acculturation Score and Number of Years in Public Schools.

In conclusion, using the Mean procedure, it was found that the association between Acculturation score and the number of years attended in public schools is statistically significant. However, the association was not very strong so one should carefully consider whether this result is of practical significance.

Comparing Personal Adjustment Scores across Number of Years in Public Schools:

The Means Plots in figure 4.25 indicate an overall increase in Personal Adjustment score when the number of years in public schools increased.

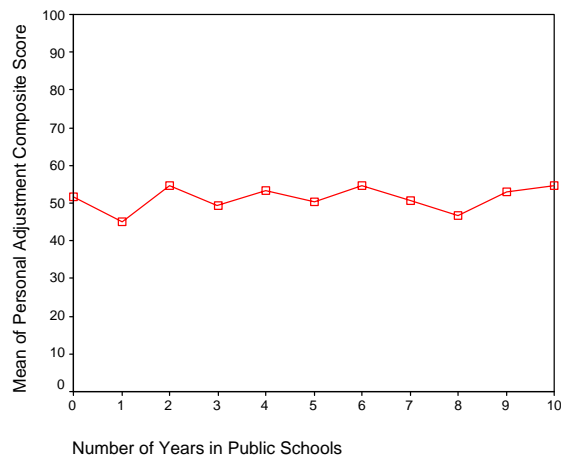


Figure 4.25: Means Plots of Personal Adjustment by Number of Years in Public Schools.

The Mean procedure was used to explore the relationship between the number of years attended in public schools and Personal Adjustment score. The test for linearity, in the ANOVA table (see table 4.70), has a significance value smaller than 0.05, indicating that there is a linear relationship between Personal Adjustment score and the number of years attended in public schools.

Personal Adjustment Composite Score * Number of Years in Public Schools	Sum of Squares	df	Mean Square	F	Sig.
Between Groups (Combined)	58661.6	10	5866.161	99.103	.000
Linearity	1928.5	1	1928.459	32.579	.000
Deviation from Linearity	56733.1	9	6303.683	106.494	.000
Within Groups	472358.1	7980	59.193		
Total	531019.8	7990			

Table 4.70: ANOVA and Test of Linearity Table for Personal Adjustment by Number of Years in Public Schools.

The test for deviation from linearity also has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables in addition to the linear component. These results coincide with what was observed in the Means Plots figure, where Personal Adjustment score tended to increase with increased number of years in public schools attendance. However, the rate at which Personal Adjustment score increased was highly inconsistent across number of years in public schools.

Additionally, the squared association measures are near 0 or relatively small. That is, the amount of variation in Personal Adjustment score that is explained by the number of years attended in public schools is relatively small (see table 4.71).

	R	R Squared	Eta	Eta Squared
Personal Adjustment Composite Score * Number of Years in Public Schools	.060	.004	.332	.110

Table 4.71: Measures of Association between Personal Adjustment and Number of Years in Public Schools.

In conclusion, using the Mean procedure, it was found that the association between one's Personal Adjustment score and the number of years attended in public schools is statistically significant. However, the association was not very strong so one should carefully consider whether this result is of practical significance.

Comparing Means of Students with Different Number of Years in Islamic School:

Comparing Islamic Identity Scores across Number of Years in Islamic Schools:

The Means Plots in figure 4.26 indicate an overall slight increase in Islamic Identity score when the number of years in Islamic schools increased.

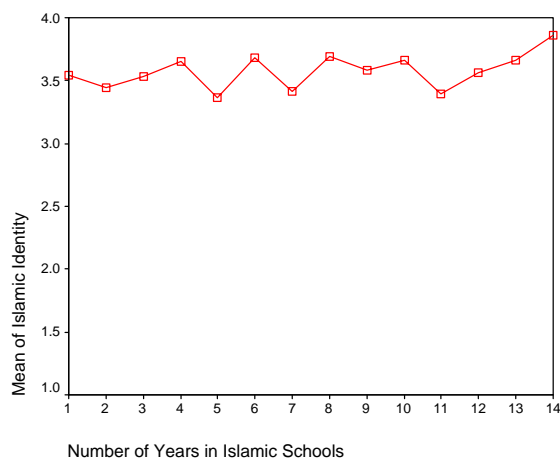


Figure 4.26: Means Plots of Islamic Identity by Number of Years in Islamic Schools.

The Mean procedure was used to explore the relationship between the number of years attended in Islamic schools and Islamic Identity score. The test for linearity, in the ANOVA table (see table 4.72), has a significance value bigger than 0.05, indicating that there is not a linear relationship between Islamic identity and number of years attended in Islamic schools. The test for deviation from linearity has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables. As a result, the association between these two variables is not statistically significant.

Islamic Identity * Number of Years in Islamic Schools	Sum of Squares	df	Mean Square	F	Sig.
Between Groups (Combined)	7.998	13	.615	6.253	.000
Linearity	.156	1	.156	1.590	.208
Deviation from Linearity	7.842	12	.653	6.642	.000
Within Groups	56.870	578	.098		
Total	64.868	591			

Table 4.72: ANOVA and Test of Linearity Table for Islamic Identity by Number of Years in Islamic Schools.

Additionally, the squared association measures are either near 0 or relatively small. That is, the amount of variation in Islamic Identity score that is explained by the number of years attended in Islamic schools is relatively small (see table 4.73).

	R	R Squared	Eta	Eta Squared
Islamic Identity * Number of Years in Islamic Schools	.049	.002	.351	.123

Table 4.73: Measures of Association between Islamic Identity and Number of Years in Islamic Schools.

In conclusion, using the Mean procedure, it was found that the association between one's Islamic Identity score and the number of years attended in Islamic schools is not statistically significant. Moreover, the association was not strong.

Comparing Islamic Knowledge Scores across Number of Years in Islamic Schools:

The Means Plots in figure 4.27 indicate an overall increase in Islamic Knowledge score when the number of years in Islamic schools increased.

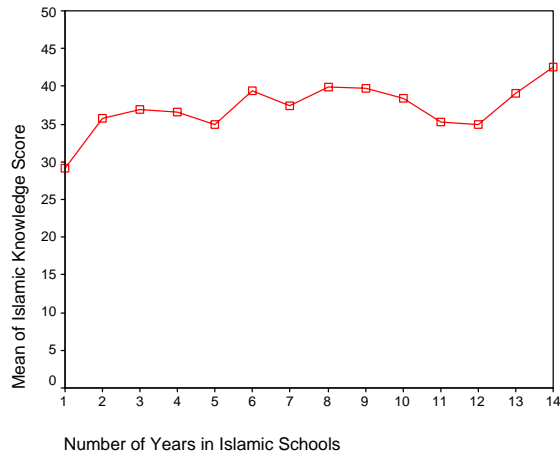


Figure 4.27: Means Plots of Islamic Knowledge by Number of Years in Islamic Schools.

The Mean procedure was used to explore the relationship between the number of years attended in Islamic schools and Islamic Knowledge score. The test for linearity, in the ANOVA table (see table 4.74), has a significance value smaller than 0.05, indicating that there is a linear relationship between Islamic Knowledge score and the number of years attended in Islamic schools. The test for deviation from linearity also has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables in addition to the linear component. These results coincide with what was observed in the Means Plots figure, where Islamic Knowledge score tended to increase with increased number of years in Islamic schools attendance. However, the rate at which Islamic Knowledge score increased was highly inconsistent across number of years in Islamic schools.

Islamic Knowledge Score * Number of Years in Islamic Schools	Sum of Squares	df	Mean Square	F	Sig.
Between Groups (Combined)	26932.477	13	2071.729	58.870	.000
Linearity	3098.845	1	3098.845	88.057	.000
Deviation from Linearity	23833.632	12	1986.136	56.438	.000
Within Groups	211535.922	6011	35.191		
Total	238468.398	6024			

Table 4.74: ANOVA and Test of Linearity Table for Islamic Knowledge by Number of Years in Islamic Schools.

Additionally, the squared association measures are both near 0. That is, the amount of variation in Islamic Knowledge score that is explained by the number of years attended in Islamic schools is relatively small (see table 4.75).

	R	R Squared	Eta	Eta Squared
Islamic Knowledge Score * Number of Years in Islamic Schools	.114	.013	.336	.113

Table 4.75: Measures of Association between Islamic Knowledge and Number of Years in Islamic Schools.

In conclusion, using the Mean procedure, it was found that the association between one's Islamic Knowledge score and the number of years attended in Islamic schools is statistically significant. However, the association was not very strong so one should carefully consider whether this result is of practical significance.

Comparing Islamic Practice Scores across Number of Years in Islamic Schools:

The Means Plots in figure 4.28 indicate an overall slight increase in Islamic Practice score when the number of years in Islamic schools increased.

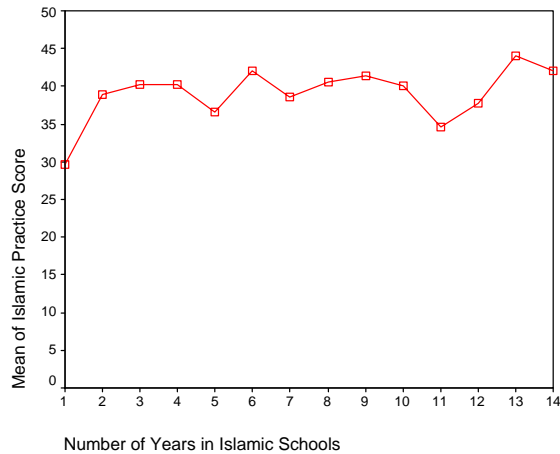


Figure 4.28: Means Plots of Islamic Practice by Number of Years in Islamic Schools.

The Mean procedure was used to explore the relationship between the number of years attended in Islamic schools and Islamic Practice score. The test for linearity, in the ANOVA table (see table 4.76), has a significance value smaller than 0.05, indicating that there is a linear relationship between Islamic Practice score and the number of years attended in Islamic schools. The test for deviation from linearity also has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables in addition to the linear component. These results coincide with what was observed in the Means Plots figure, where Islamic Practice score tended to increase with increased number of years in Islamic schools attendance. However, the rate at which Islamic Practice score increased was highly inconsistent across number of years in Islamic schools.

Islamic Practice Score * Number of Years in Islamic Schools	Sum of Squares	df	Mean Square	F	Sig.
Between Groups (Combined)	39696.363	13	3053.566	90.624	.000
Linearity	342.324	1	342.324	10.160	.001
Deviation from Linearity	39354.039	12	3279.503	97.330	.000
Within Groups	215276.093	6389	33.695		
Total	254972.456	6402			

Table 4.76: ANOVA and Test of Linearity Table for Islamic Practice by Number of Years in Islamic Schools.

Additionally, the squared association measures are either near 0 or relatively small. That is, the amount of variation in Islamic Practice score that is explained by the number of years attended in Islamic schools is relatively small (see table 4.77).

	R	R Squared	Eta	Eta Squared
Islamic Practice Score * Number of Years in Islamic Schools	.037	.001	.395	.156

Table 4.77: Measures of Association between Islamic Practice and Number of Years in Islamic Schools.

In conclusion, using the Mean procedure, it was found that the association between one's Islamic Practice score and the number of years attended in Islamic schools is statistically significant. However, the association was not very strong so one should carefully consider whether this result is of practical significance.

Comparing CBMII Scores across Number of Years in Islamic Identity:

The Means Plots in figure 4.29 indicate an overall increase in Islamic Knowledge and Practice score (CBMII score) when the number of years in Islamic schools increased.

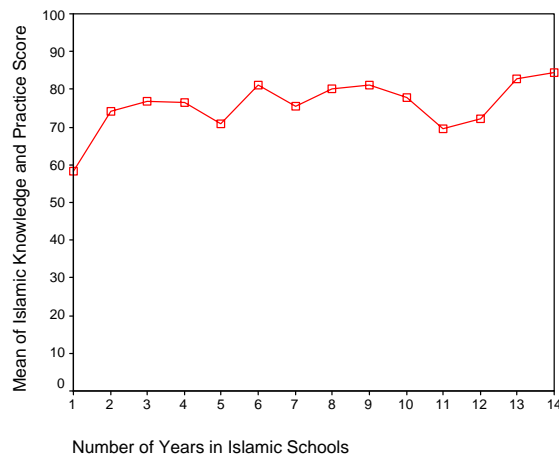


Figure 4.29: Means Plots of CBMII Scores by Number of Years in Islamic Schools.

The Mean procedure was used to explore the relationship between the number of years attended in Islamic schools and CBMII score. The test for linearity, in the ANOVA table (see table 4.78), has a significance value smaller than 0.05, indicating that there is a linear relationship between CBMII score and the number of years attended in Islamic schools. The test for deviation from linearity also has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables in addition to the linear component. These results coincide with what was observed in the Means Plots figure, where CBMII score tended to increase with increased number of years in

Islamic schools attendance. However, the rate at which it increased was highly inconsistent across number of years in Islamic schools.

Islamic Knowledge and Practice Score * Number of Years in Islamic Schools	Sum of Squares	df	Mean Square	F	Sig.
Between Groups (Combined)	250338.4	13	19256.8	162.399	.000
Linearity	10673.7	1	10673.7	90.015	.000
Deviation from Linearity	239664.7	12	19972.1	168.431	.000
Within Groups	1472014.9	12414	118.6		
Total	1722353.3	12427			

Table 4.78: ANOVA and Test of Linearity Table for CBMII Score by Number of Years in Islamic Schools.

Additionally, the squared association measures are both near 0 or relatively small. That is, the amount of variation in CBMII score that is explained by the number of years attended in Islamic schools is relatively small (see table 4.79).

	R	R Squared	Eta	Eta Squared
Islamic Knowledge and Practice Score * Number of Years in Islamic Schools	.079	.006	.381	.145

Table 4.79: Measures of Association between CBMII Score and Number of Years in Islamic Schools.

In conclusion, using the Mean procedure, it was found that the association between one's score on CBMII and the number of years attended in Islamic schools is statistically significant. However, the association was not very strong so one should carefully consider whether this result is of practical significance.

Comparing Acculturation Scores across Number of Years in Islamic Schools:

The Means Plots in figure 4.30 indicate an overall slight decrease in Acculturation score when the number of years in Islamic schools increased.

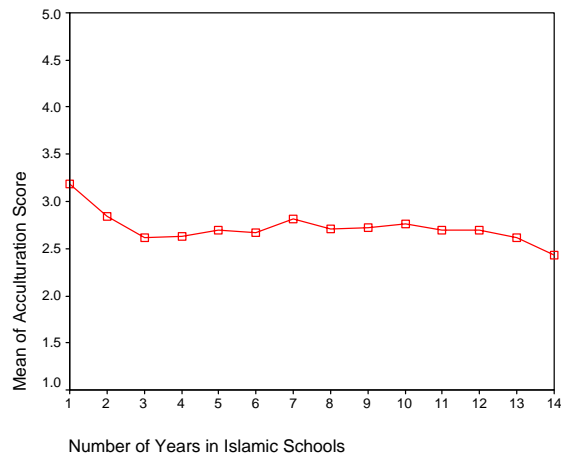


Figure 4.30: Means Plots of Acculturation by Number of Years in Islamic Schools.

The Mean procedure was used to explore the relationship between the number of years attended in Islamic schools and Acculturation score.

Acculturation Score * Number of Years in Islamic Schools		Sum of Squares	df	Mean Square	F	Sig.
Between Groups	(Combined)	4.346	13	.334	3.119	.000
	Linearity	.210	1	.210	1.957	.163
	Deviation from Linearity	4.136	12	.345	3.216	.000
Within Groups		45.980	429	.107		
Total		50.326	442			

Table 4.80: ANOVA and Test of Linearity Table for Acculturation by Number of Years in Islamic Schools.

The test for linearity, in the ANOVA table (see table 4.80), has a significance value bigger than 0.05, indicating that there is not a linear relationship between Acculturation score and the number of years attended in Islamic schools. The test for deviation from linearity has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables. As a result, the association between these two variables is not statistically significant.

Additionally, the squared association measures are both near 0. That is, the amount of variation in Acculturation score that is explained by the number of years attended in Islamic schools is relatively small (see table 4.81).

	R	R Squared	Eta	Eta Squared
Acculturation Score * Number of Years in Islamic Schools	-.065	.004	.294	.086

Table 4.81: Measures of Association between Acculturation Score and Number of Years in Islamic Schools.

In conclusion, using the Mean procedure, it was found that the association between one's Acculturation score and the number of years attended in Islamic schools is not statistically significant. Moreover, the association was not strong.

Comparing Personal Adjustment Scores across Number of Years in Islamic Schools:

The Means Plots in figure 4.31 indicate an overall slight decrease in Personal Adjustment score when the number of years in Islamic schools increased.

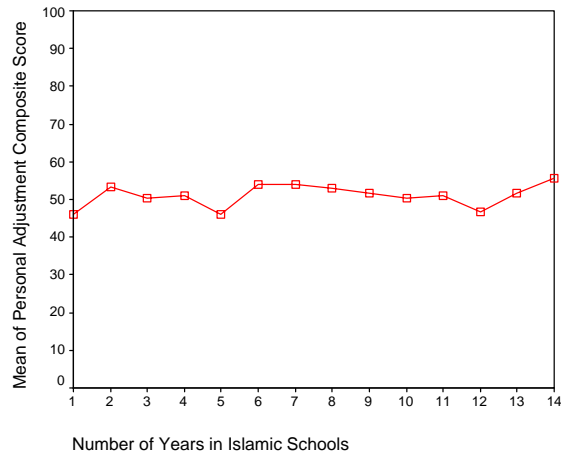


Figure 4.31: Means Plots of Personal Adjustment by Number of Years in Islamic Schools.

The Mean procedure was used to explore the relationship between the number of years attended in Islamic schools and Personal Adjustment score. The test for linearity, in the ANOVA table (see table 4.82), has a significance value bigger than 0.05, indicating that there is not a linear relationship between Personal Adjustment score and the number of years attended in Islamic schools.

Personal Adjustment Composite Score * Number of Years in Islamic Schools		Sum of Squares	df	Mean Square	F	Sig.
Between Groups	(Combined)	44788.809	13	3445.293	57.658	.000
	Linearity	1.954	1	1.954	.033	.856
	Deviation from Linearity	44786.854	12	3732.238	62.460	.000
Within Groups		495304.121	8289	59.754		
Total		540092.930	8302			

Table 4.82: ANOVA and Test of Linearity Table for Personal Adjustment by Number of Years in Islamic Schools.

The test for deviation from linearity has a significance value smaller than 0.05, which means that there is a nonlinear relationship between both variables. As a result, the association between these two variables is not statistically significant.

Additionally, the squared association measures are both near 0. That is, the amount of variation in Personal Adjustment score that is explained by the number of years attended in Islamic schools is relatively small (see table 4.83).

	R	R Squared	Eta	Eta Squared
Personal Adjustment Composite Score * Number of Years in Islamic Schools	-.002	.000	.288	.083

Table 4.83: Measures of Association between Personal Adjustment Score and Number of Years in Islamic Schools.

In conclusion, using the Mean procedure, it was found that the association between one's Personal Adjustment score and the number of years attended in Islamic schools is not statistically significant. Moreover, the association was not strong.

Chapter 5: Discussion

A DISCUSSION OF RESEARCH FINDINGS:

Islamic Identity Correlations with Other Factors in this Study:

The results of this study demonstrate that religious ideology is an important domain of identity for Muslims. Consistent with Bochner (1976), this study found that Muslim subjects associated themselves with their religion unlike other groups and furthermore, was positively related to their mental health. In this section, a discussion of the relationships between Islamic identity and each of Islamic knowledge, Islamic practice, non-Muslims orientation, acculturation and adjustment will be provided. The results of, and further discussion about, the correlations between the attitudinal measurement of Islamic Identity with most scales and subscales of this study follow. These results will be discussed in terms of the theory of Identity development in adolescents and the relationship between Islamic identity and mental health.

Islamic Identity and Islamic Knowledge and Practice:

The correlations between Islamic Identity and Islamic Knowledge and Islamic Practice are discussed here. From the literature, by using Marcia's identity statuses terminology, it was discussed that a Muslim student with an achieved Islamic identity is one who, first, explored what Islamic identity means for him. That is, an individual needs an appropriate level of Islamic knowledge in

order to make a decision to identify himself as a Muslim. Secondly, he made a commitment to fulfill the criteria of Islamic standards. That is, his day-to-day behaviors are in accordance with Islamic principles, reflecting his acquired Islamic knowledge. Moreover, since Islamic practices are mostly performed congregationally, it was argued that the more one practices Islam, the more he associates himself with Islam and Muslims. In general, the literature suggested that the extent of an individual's Islamic knowledge and practice would be correlated with the degree of his or her Islamic identity.

Guided by the above discussion, it was proposed that the attitudinal measurement of Islamic identity, which mainly reflects issues of exploration and belonging, would correlate positively with Islamic knowledge and Islamic practice. The results of this study confirmed these hypotheses. Islamic Identity, as measured by MEIM-Muslims, correlated positively with Islamic Knowledge, as measured by CBMII. This positive correlation was also found statistically significant (see table 4.29). Therefore, it is concluded that acquiring Islamic knowledge is instrumental to Islamic identity achievement. Consequently, it is expected that those who lack Islamic knowledge, their achievement of Islamic identity would be jeopardized.

Likewise, the results of this study confirmed that Islamic Identity correlated positively with Islamic Practice. The correlation was found statistically significant (see table 4.30). Therefore, it is concluded that practicing the acquired Islamic knowledge is related to the achievement of Islamic identity. As a result, these findings substantiated the previously discussed notion of Islam's

inclusiveness, as Mr. Yakun stated, “Commitment to Islam requires proper creed, worship, and observance of the Islamic guidelines for family life and personal self-discipline” (1993, p. 47).

In conclusion, the proposed hypotheses about the correlations between Islamic identity and each of Islamic knowledge and Islamic practice, being positive, were supported. These findings provide important feedback to the Muslim community. Since the Muslim community in the U.S. is invested in Islamic identity retention and achievement, it is important to know that it is related to acquiring Islamic knowledge and committing to the practice of Islamic way of life.

Islamic Identity and non-Muslims Orientation:

The correlation between Islamic Identity and non-Muslims Orientation is discussed here. Earlier discussion indicated that Islam teaches Muslims to maintain positive relationships with non-Muslims. Consequently, a practicing Muslim, with good Islamic knowledge and practices, has positive attitudes towards non-Muslims and relates positively with them. Although a Muslim should neither imitate non-Muslims’ practices nor give allegiance to disbelievers, a Muslim should treat non-Muslims kindly and deal with them fairly, especially the *people of the book*, Christians and Jews. Muslims, by definition, care for the welfare of all human beings, as the Quran in many instances addresses mankind in general, since it is a message from God, Allah, to all. It was also argued, and later supported, that Islamic knowledge and practice are reflections of Islamic identity.

So, the literature suggested that the achievement of Islamic identity would correlate positively with non-Muslims orientation.

Although the results of this study confirmed the expectation of a positive correlation between Islamic identity and non-Muslims orientation, the correlation was not statistically significant (see table 4.27). Other researchers have found ethnic identity to be positively correlated with out-group orientation in college students but not high school students (Phinney, 1992).

Islamic Identity and Acculturation:

The correlation between Islamic Identity and Acculturation is discussed here. The literature review indicated that cultural awareness and group loyalty are primary elements of acculturation (Padilla, 1980). So, cultural preferences are indicative of one's acculturation dimension. Many factors were considered in the discussion of cultural preferences, including language familiarity and usage, values, history, art, foods, and the like.

In the discussion about Islam and Muslims, we learned that Muslims, like other religious minorities, usually have to face, and continue to face, the challenge of Westernizing influences. Beyond the first generation, Muslims may well be virtually westernized by influence and often in practice. The result of these influences for change is that Faith is rarely static and a great variety of interpretations of practice are to be found exercised. Consequently, as Muslims become more acculturated to the dominant culture, they depart from an achieved Islamic identity status, by virtue of lacking Islamic knowledge and the absence of the commitment to fulfill Islamic cultural preferences. Additionally, for those

who do not practice Islam, the issue of belongingness becomes questionable and one is no longer sure of his relation to cultural norms. To sum, the literature suggested that when Muslim students identify themselves with Muslims and Islam, they are less likely to become culturally identified with the American dominant culture.

Guided by the above discussion, it was proposed that Islamic identity correlates negatively with acculturation. The results of this study confirmed this hypothesis. Islamic Identity, as measured by MEIM-Muslims correlated negatively with acculturation, as measured by ARSAM. This correlation was found statistically significant (see table 4.35). It is then concluded that Muslims with achieved Islamic identity tend to have Islamic cultural preferences, whereas most of the mainstream cultural preferences are in violation of Islamic teachings and codes of conducts. They are also loyal to Islam and Muslims. As a result, a Muslim who achieved his Islamic identity is less acculturated to the dominant culture than those who did not achieve Islamic identity.

Islamic Identity and Adjustment:

The correlation between Islamic Identity and Adjustment is discussed here. The literature review indicated that internal cognitive and affective processes guide children's social behavior (Tesson et al, 1987). For example, the issue of identity guides one's interpersonal relationships, especially relations with parents. Another study, Verkuyten (1994), concluded that minority youth were not affected negatively, with regard to self-esteem, by society's views of the

minority group. One of the implications of Verkuyten's study is that self-esteem is related to one's identity.

Since the achievement of Islamic identity entails practicing Islamic behavioral codes, then it is expected that a Muslim who achieves Islamic identity would have positive self-esteem and self-reliance; in addition to, positive relations with parents who are happy that their child is identified with their cultural group. Moreover, one's interrelations with others are expected to be positive when Islamic identity is achieved because they are guided by Islam's values and principles.

Guided by the above discussion, it was proposed that Islamic identity, as measured by MEIM-Muslims, would correlate positively with personal adjustment, as measured by BASC's SRP-A. The results of this study confirmed this hypothesis. The correlation was found statistically significant (see table 4.36). Therefore, it is concluded that Muslims with a status of Islamic identity achievement, knowledgeable of and practicing Islam, tend to have healthy interpersonal relationships, positive relations with parents, and positive self-esteem and self-reliance. The reason is that Islam not only teaches Muslims to be kind, cooperate with, and help others, but it also reinforces and fosters such practices, especially with parents. Consequently, a practicing Muslim feels good about himself for maintaining such positive relationships with others and for being a source of help and guidance to others.

Personal Adjustment and Acculturation:

Two previous hypotheses led to the expectation that Personal Adjustment would correlate negatively with Acculturation. For instance, when Muslim students are highly acculturated to the mainstream culture, they are likely to encounter problems in their relationships with their parents. It becomes more obvious when the mainstream American culture practice is in violation of the cultural principles of the parents. The first hypothesis leading to this assumption was that acculturation would correlate negatively with Islamic identity. The second hypothesis was that personal adjustment would correlate positively with Islamic identity. Therefore, the literature supporting these two hypotheses suggested that acculturation would correlate negatively with personal adjustment.

The results of this study indicated that acculturation and personal adjustment are not related. The correlation was about zero (see table 4.37). This finding did not support the proposed relationship between acculturation and adjustment, as a function of Islamic identity.

The Underlying Factors of Islamic Identity:

The literature of identity development and ethnic identity revealed that the existing measures of identity are affective measures. That is, they mainly ask questions about feelings and attitudes. Though identity statuses are dependent on the variations of exploration (knowledge) and commitment (practice), these scales do not actually measure, against a criteria, the extension of knowledge and involvement in cultural practices, rather these aspects are left to the individual to

judge and evaluate. One of those measures was modeled to provide an attitudinal measurement of Islamic identity. The adjusted measure is MEIM-Muslims (see appendix B). To compliment MEIM-Muslims, a new measure was constructed to provide a cognitive and behavioral measurement of Islamic knowledge and practices. This measure was called the Cognitive-Behavioral Measure of Islamic Identity, CBMII (see Appendix D). Both measures were found to correlate positively, then both, are measuring the same thing.

Supported by the literature, it was proposed that the factors underlying the MEIM-Muslims and the CBMII would include the following three factors representing: Islamic identity, Islamic knowledge, and Islamic practices. The factor analysis for structure detection was used to confirm this 3-factors solution.

The results of factor analysis indicated that these 12 subscales were suitable for structure detection. The three factors accounted for considerable amount of the variability in the original variables, indicating that these three latent influences are associated with Islamic identity, but there remains room for a lot of unexplained variation.

The rotated factor matrix helped making the association between the variables and factors easier to interpret. The first rotated factor was most highly correlated with the five Islamic Knowledge subscales of Creed, Worship, Appearance, Jurisprudence, and History. In addition to these knowledge variables, the Islamic Practice of Worship subscale was also strongly associated with the first factor. This suggests that practicing Islamic worship is highly correlated with Islamic knowledge. The second rotated factor correlated highly

with Islamic Identity Achievement and Affirmation and Belonging subscales, and correlated moderately with the Islamic Behavior subscale. The third rotated factor correlated most highly with the Islamic Practice of Appearance.

Given these factors, it was possible to make the following observation about the remaining variables that did not correlate highly with only one of the factors. Because of their moderate correlations with the first and the third factors, Islamic Practice of Creed and Islamic Practice of Jurisprudence variables bridge these two factors together. This suggests that Muslim students who attain high level of 'General Islamic Knowledge', which is the first factor, may be more compliant with Islamic Practices of Creed or Jurisprudence than compliant with Islamic Practice of Appearance.

In conclusion, the 3-factors solution provided interpretable correlations with the investigated 12 variables. There are three major latent influences of Islamic identity, as defined by the variables that are most highly correlated with the three factors. These three factors were, then, called:

4. General Islamic Knowledge
5. Attitudes towards Islamic Identity
6. Islamic Practice of Appearance

The proposed three factors were largely substantiated with the exception of the third factor. While the hypothesis proposed a factor of General Islamic Practice, the results indicate that only the Islamic Practice of Appearance represent the third factor.

Group Comparisons:

Gender Differences:

This study investigated whether Islamic identity, acculturation, and adjustment vary as a function of gender. In most Islamic schools, more girls than boys attend high school grades. In general, the Muslim communities in the U.S. are more protective of girls. It is far more important for the Muslim communities to send girls to Islamic schools than to send boys. This is evident in the ratio of girls and boys attendees in Islamic schools. Islamic schools are expected to provide Islamic knowledge and facilitate Islamic practices, which would render Muslim students to be more Islamicly identified and less assimilated; i.e., less acculturated. As a result, the conventional expectation in the Muslim community is that girls would score higher on Islamic identity measures and would be less assimilated. Consequently, girls would score higher on personal adjustment measure.

The sample performances on the administered scales were compared across gender. The mean scores are reported in (table I2). With regard to Islamic identity, the results of this study indicated that boys and girls have comparable levels of Islamic identity. Participants in this study, both boys and girls, were attendees of Islamic schools, so this comparison of means did not indicate a difference between the two groups at large. Though it is thought that the Muslim community is more conservative with girls, such treatment did not result in a significant difference of Islamic identity between boys and girls. With respect to Islamic knowledge, boys and girls scored differently on Islamic Knowledge scale,

where girls scored higher than boys. This may indicate that girls are better students of Islamic knowledge than boys, reflecting a more positive attitude towards gaining Islamic knowledge. However, such significant difference did not result in a variation in Islamic identity status. On Islamic practice scale, boys and girls scored similarly. Though their scores of Islamic knowledge differed, such a difference did not transfer to a significant difference in Islamic practice.

On Acculturation scale, the results of this study indicated that boys and girls have comparable levels of Acculturation. Both boys and girls mean scores on ARSAM fell in the Islamically identified category of acculturation. It could be argued that their comparable scores of acculturation reflected their comparable scores on Islamic identity.

Finally, boys and girls, in this study, have comparable levels of Personal Adjustment. This result also confirms their comparable scores of Islamic identity.

In conclusion, boys and girls scored about equally on the attitudinal measurement of Islamic identity. Consequently, the conventional expected difference between boys and girls on acculturation and adjustment was not substantiated.

Family Origin Differences:

Participants in this study descend from three categories of family origin: “Arabs,” “South and East Asians,” and “Others.” These categories mean scores on the various scales of this study are reported in (table I4). The results indicated that students from different family origins have comparable scores on Islamic Identity, Islamic Knowledge and Islamic Practice Scales. That is, these different

family origins do not do anything differently to influence their progeny's Islamic identity status or Islamic knowledge and practice level.

On Acculturation scale, the results of this study indicated that students from different family origins scored differently on the Acculturation Scale (see table 4.55). Students from 'Others' family origin were found to be bicultural, that is, they associate themselves about equally to the American culture and the Islamic culture. However, it is important to note that the 'Others' family origin category was represented by a very small number of participants; therefore, they do not appropriately represent this category. Moreover, members from 'Others' category come from a background where their ethnic identity differ from their Islamic identity, while members of the other two categories come from a community where ethnic identity is perceived the same as Islamic identity. Therefore, it is reasonable to find that non-Arabs and non-East and South Asians are equally acculturated to American and Islamic cultures. Whereas students from 'Arabs' and 'East and South Asians' were found to be more identified with the Islamic culture than the American culture.

On Personal Adjustment Scale, the results of this study indicated that students from different family origins have scored differently on the Composite Adjustment scale (See table 4.56). The comparison between 'Arabs' and 'South and East Asians' family origins was found significant. Students from 'Arabs' origin have scored significantly higher than students from 'South and East Asians' family origins on Personal Adjustment Composite score. There is no obvious reason for this difference. It would be important to investigate the matter

further before making final conclusions about the difference between students from Arab families and students from South and East Asian families.

School Attendance Differences:

The discussion about Islamic schools revealed that their most important goal is to foster the achievement of Islamic identity for the younger Muslim generations in the U.S. Islamic schools provide Muslim children with an environment in which they can learn and live Islam. As a result, Islamic schools develop a strong sense of belonging to the Muslim community. Therefore, Islamic schools are, theoretically, instrumental for the achievement of Islamic identity. Additionally, the homogeneity of their culture and values creates social and emotional stability, which facilitates and accelerates their learning in general areas of education and contribute to their overall improved adjustment.

Islamic schools are the only place where Muslim children learn and understand what it means to be a Muslim, especially in matters of worship and costumes. It is believed that the only children who remain Muslims are those who had very strong Islamic tendencies in their family or those who went through Islamic schools.

The previous perspective of Islamic schools lead to conventional expectations that Muslim children, who attend Islamic schools, would identify themselves as Muslims more than those who attend public schools who are expected to be more acculturated; i.e., Americanized. Furthermore, Muslim children in Islamic schools are expected to be more adjusted, psychologically and socially, since they meet the standards of their parent by conforming to their

conventional traditions by ways of being practicing Muslims. These proposed associations were expected to reverse in the case of increased public schools attendance.

The above conventional expectations were investigated in this study. The participants in this study were grouped according to the number of years they attended in public schools or Islamic schools. These groups mean scores on the various scales of this study are reported in table I1 and I3, in appendix I, respectively. Here, as the number of years in public school increased, the number of years in Islamic school decreased.

The results of this study indicated that Islamic identity scores, as expected, seemed to overall slightly decrease when the number of years in public schools increased, while they seemed to overall slightly increase when the number of years in Islamic schools increased. However, these associations were neither statistically significant nor strong. That is, the amount of variation in Islamic Identity score that is explained by the number of years attended in public schools or Islamic schools is relatively small. Then, the expectations, in this regard, were not strongly substantiated. However, these comparisons were between students who are, all, currently enrolled in Islamic schools. So, the results could be different if the comparison is carried between students who are currently enrolled in public schools and those who are currently enrolled in Islamic schools.

The results in this study about the association between Islamic Knowledge scores and number of years in Islamic or public schools attendance supported, somehow, the conventional expectations. Islamic knowledge scores seemed to

overall slightly decrease when the number of years in public schools increased, while they increased by the increase in the number of years attended in Islamic schools. These associations were statistically significant but not very strong. Therefore, the practical significance of these associations should be carefully considered. While Islamic knowledge scores varied as expected, Islamic practice scores did not. The Islamic Practice scores seemed to overall slightly increase as the number of years in public schools or in Islamic schools increased. However, the increase was only significant in the case of Islamic schools. Anyway, these associations were not strong; therefore, one should carefully consider whether these results are of practical significance. Since all participants are currently attending Islamic schools, those with large number of years in public schools have just joined Islamic schools. To have their Islamic practice scores increase, though not significantly, with the increase in public school attendance indicates that the later a Muslim students join Islamic schools the more conformity they express. Therefore, their level of Islamic practice is not an indication of their acquired Islamic knowledge but a sign of their willingness to conform. In conclusion, Muslim children tend to score higher on Islamic knowledge and Practice scales when they attend more years in Islamic schools. However, one could argue that this effect may be due to variations in grade levels of the participants in this study rather than to increased number of years in Islamic schools attendance.

The associations between Acculturation scores and number of years in public or Islamic schools were investigated in this study. The results, somewhat, supported the conventional expectations that more years in public schools renders

Muslim children to become more acculturated to the American mainstream culture and vice versa. However, the decrease in acculturation was not significantly associated with the increase in Islamic schools attendance. It is important to note in this discussion that these differences in acculturation are mostly variations between 'somewhat Islamicly-identified' and 'bicultural' categories. Furthermore, these associations were not very strong and they could not be practically interpreted.

Finally, the associations between personal adjustment scores and the number of years in public or Islamic schools attendance were investigated in this study. The results did not support the conventional expectations. It was found that personal adjustment scores seemed to overall significantly increase as the number of years in public schools increased, while the increase in Islamic schools attendance was associated with a decrease in personal adjustment, not significantly though. These associations were not strong so their practical significance is questionable. These results could imply that Muslim students overall satisfaction tends to decrease, the longer they stay in Islamic schools. That is, those who recently joined Islamic schools are more satisfied with the move than those who have been in Islamic schools longer. This is an important message to both Muslim parents and Islamic schools so they attend to the needs of Muslim students who have been in Islamic schools for longer times.

LIMITATIONS OF THE STUDY:

As a start, this study provided valuable insight about the Muslim community in the U.S. However, there are some limitations that are important to consider while drawing conclusions from the results of this study. The foremost limitation is the size of the sample. It is rather small to draw general conclusions about the Muslim students in the U.S., especially that the survey was administered only in Chicago suburbs, where some are ethnically diverse and some are largely populated by Muslims. In addition to this major limitation, the following are further constraints for the results of this study.

Firstly, the survey was only administered in Islamic schools; therefore, results related to public school attendance should be cautiously considered. They are relevant to number of years previously attended in public school.

Secondly, all participants, males and females, were students in Islamic schools, where the ratio of boys to girls is 1:2. The ratio in the sample approximates the estimated ratio in Islamic schools. Therefore, it is important to keep in mind that the sample consisted of more girls than boys, so while the results could be generalized to Muslim students in Islamic schools, they may not be as generalizable to Muslim children at large.

Thirdly, the African American Muslims account for over a fourth, to about a third, of the Muslim community in the U.S. (Nu'man, 1992). Big efforts and multiple attempts to include them in this study came to no success. Therefore, general results about the Muslim high school students should be interpreted cautiously.

Fourthly, the family origin categories included a category for “Others,” who are not Arab, South and East Asian, or African American descendents. This category consisted of only few participants (see table 2 in appendix I). Therefore, they are not representative of their category in the Muslim community in the U.S. Consequently, inferences from the results about this category should be further investigated.

IMPLICATIONS FOR FUTURE RESEARCH:

As research answers questions, it poses new questions. This study was no exception. It provided, on one hand, important conclusions about Muslims’ children in Islamic schools in the U.S. On the other hand, it stimulated interesting new questions that could be subjects for further research. Here is a list of some possible areas for future research:

1. Islamic identity correlated positively with adjustment and negatively with acculturation. Would these findings be repeated for other groups, such as Mexican Americans?
2. It is desirable to use exploratory factor analysis since using confirmatory factor analysis posed the following two questions:
 - a. Why did the Islamic Practice of Worship subscale load with all Islamic Knowledge subscales on one factor in the 3-factors solution?
 - b. Why did the Islamic Practice of Appearance subscale alone load exclusively on the third factor in the 3-factors solution?

3. While girls scored significantly higher than boys on Islamic Knowledge, why were they similar to boys in their Islamic Practice scores?
4. Why did students from South and East Asian family origins score significantly lower than those who are Arab descendents on the adjustment scale? Could this be a result of a cultural bias?
5. Although the investigated associations between public vs. Islamic school attendance and scales scores were not strong, why did Acculturation and Adjustment scores significantly increase with the increase of number of years attended in public schools, but decreased, though not significantly, with the increase of number of years attended in Islamic schools?
6. Is the increase in Islamic knowledge and Islamic practice scores a function of attending more years in Islamic schools or the reported increase was related to what they are learning in class in various grade levels?

All in all, as this study serves as a portal to new research areas, where educators and psychologists can begin studies about Muslim students, it opens the door to a new group of students, which has been underserved by psychologists and educators.

IMPLICATIONS FOR PRACTICE:

The results reported in this study have multiple implications on the individual level, the Muslim community level, and the national level. On the individual level, the results are relevant to questions like, “Who I am? And what I stand for?” On the Muslim community level, the results are relevant to questions

like, “What we want for our youngsters?” Finally, on the national level, the results are important to establish a connection between the national community and the Muslim community.

This study revealed that Islamic Identity achievement is positively related to the extent of Islamic Knowledge and Islamic Practice. When Muslim children achieve Islamic identity, their conduct in general, and in the classroom in particular, will be influenced. For example, mixing of sexes, sex outside marriage, and shower in the nude in the presence of others are not allowed according to Islamic rulings. Of particular relevance to this study are the issues of costumes and relationships with non-Muslims. With regard to costumes, one of the important issues is *hijab*, where girls cover the whole of their body, including the head, with loose fitting clothes. This is mandatory once they reach puberty. Muslim women are expected to dress modestly and wear *hijab* when going out. Such a dress code would have limitation to the kind of activities girls can perform and it triggers some stereotypical attitudes against these Muslim girls.

Understanding the relationships between Islamic identity, acculturation, and adjustment helps school staff and school psychologists to better understand and relate to Muslim students by shifting the attention from how acculturated to how adjusted they are. Consequently, being less acculturated becomes less of a concern as long as these students have positive adjustment with their surroundings.

The results provide constructive feedback to Islamic schools. As Islamic schools are aware of the importance of providing Islamic knowledge and

facilitating Islamic practices to achieve Islamic identity, it is important to note that the extent of Islamic knowledge and practices are associated with increased number of years attended in Islamic schools. That is, a short stay in Islamic schools is not sufficient to develop Islamic identity. Therefore, parents and school staff should be cognizant that transferring a trouble child to an Islamic school, especially in the higher grades, does not guarantee a quick amelioration.

Finally, some members of the Muslim community and the mainstream community may be concerned that when Muslim children achieve their Islamic identity, they may isolate themselves from the mainstream community and fail to adapt effectively to it. The results of this research should assure both the Muslim community and the mainstream community that Muslim children are bicultural even when they scored very high on Islamic identity.

Appendices

APPENDIX A: YOUR BACKGROUND

1. Are you a male or a female? (Circle one) Male Female
2. How old are you? -----
3. What grade are you in? (Circle one) 10th 11th 12th
4. What type of school do you attend? (Circle one) Islamic School
Public School
5. How many years did you attend Public Schools? -----
6. What grades did you attend in Public schools? -----
7. How many years did you attend Islamic schools? -----
8. What grades did you attend in Islamic Schools? -----
9. Do you attend Weekend Islamic Schools? (Circle one) Yes No
10. How many years did you attend Weekend Islamic Schools? -----
11. Were you born in the United States? (Circle one) Yes No
12. What is your father's family origin? (Write in a country) -----
13. What is your mother's family origin? (Write in a country) -----
14. What is your household annual income? (Circle one)
Below 24,000 24,001-48,000 48,001-72,000 Above 72,001
15. What language(s) do you speak in your home? -----
16. What languages(s) do you speak outside of your home? -----
17. How well do you speak English? (Circle one) Very well Well Not wel

APPENDIX B: THE MULTIGROUP ETHNIC IDENTITY MEASURE-MUSLIMS

By: Jean S. Phinney

Adjusted to measure Islamic identity, by: Mohammad Adnan Alghorani.

Instructions:

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or religious groups that people adopt. Some examples of the names of religious groups are Muslim, Christian, Jew and so fourth. Every person is born into a religious group, or sometimes two groups, but people differ on how important their religion is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your religion or your religious group and how you feel about it or react to it.

Please, fill in! In terms of religious group, I consider myself to be

_____.

Use the numbers given below to indicate how much you agree or disagree with each statement!

- 4: Strongly Agree.
- 3: Somewhat Agree.
- 2: Somewhat Disagree.
- 1: Strongly Disagree.

1. I have spent time trying to find out more about my own religious group, such as history, traditions, and customs. _____

2. I am active in organizations or social groups that include mostly members of my own religious group. _____
3. I have a clear sense of my religious background and what it means for me. _____
4. I like meeting and getting to know people from religious groups other than my own. _____
5. I think a lot about how my life will be affected by my religious group membership. _____
6. I am happy that I am a member of the religious group I belong to. _____
7. I sometimes feel it would be better if different religious groups didn't try to mix together. _____
8. I am not very clear about the role of my religion in my life.
9. I often spend time with people from religious groups other than my own. _____
10. I really have not spent much time trying to learn more about the culture and history of my religious group. _____
11. I have a strong sense of belonging to my own religious group.
12. I understand pretty well what my religious group membership means to me, in terms of how to relate to my own religious group. _____
13. In order to learn more about my religious background, I have often talked to other people about my religious group. _____
14. I have a lot of pride in my religious group and its _____

accomplishments.

15. I don't try to become friends with people from other religious _____
groups.
16. I participate in cultural practices of my own religious group, _____
such as special food or customs.
17. I am involved in activities with people from other religious _____
groups. _____
18. I feel a strong attachment towards my own religious group.
19. I enjoy being around people from religious groups other than
my own. _____
20. I feel good about my cultural or religious background. _____

Place a check mark next to the best answer to each question!

- 21- My religion is: ☐ Islam ☐ Christianity ☐ Judaism
 ☐ Other (write in) _____
- 22- My father's religion is: ☐ Islam ☐ Christianity ☐ Judaism
 ☐ Other (write in) _____
- 23- My mother's religion is: ☐ Islam ☐ Christianity ☐ Judaism
 ☐ Other (write in) _____

APPENDIX C: ACCULTURATION RATING SCALE FOR AMERICAN MUSLIMS

By: Mohammad Adnan Alghorani

Instructions:

The questions which follow are for the purpose of collecting information about your historical background as well as more recent behaviors which may be related to your cultural identity. For each item, choose the one answer which best describes you!

- 1) Which language can you speak?
 - ☐ Only Arabic (the language of Islam)
 - ☐ Mostly Arabic, some English
 - ☐ Arabic and English about equally well (i.e. bilingual)
 - ☐ Mostly English, some Arabic
 - ☐ Only English
- 2) What language do you prefer?
 - ☐ Only Arabic
 - ☐ Mostly Arabic, some English
 - ☐ Arabic and English about equally well
 - ☐ Mostly English, some Arabic
 - ☐ Only English
- 3) How do you identify yourself?
 - ☐ Only Muslim
 - ☐ Mostly Muslim
 - ☐ American Muslim
 - ☐ Mostly American
 - ☐ Only American
- 4) Which identification does (did) your mother use?
 - ☐ Only Muslim
 - ☐ Mostly Muslim
 - ☐ American Muslim
 - ☐ Mostly American
 - ☐ Only American

- 5) Which identification does (did) your father use?
- ☐ Only Muslim
 - ☐ Mostly Muslim
 - ☐ American Muslim
 - ☐ Mostly American
 - ☐ Only American
- 6) What was the religious orientation of the friends and peers you had, as a child up to age 6?
- ☐ Almost exclusively Muslims
 - ☐ Mostly Muslims
 - ☐ About equally Muslims and non-Muslims
 - ☐ Mostly non-Muslims
 - ☐ Almost exclusively non-Muslims
- 7) What was the religious orientation of the friends and peers you had, as a child from 6 to 18?
- ☐ Almost exclusively Muslims
 - ☐ Mostly Muslims
 - ☐ About equally Muslims non-Muslims
 - ☐ Mostly non-Muslims
 - ☐ Almost exclusively non-Muslims
- 8) Whom do you now associate with in the community?
- ☐ Almost exclusively Muslims
 - ☐ Mostly Muslims
 - ☐ About equally Muslims non-Muslims
 - ☐ Mostly non-Muslims
 - ☐ Almost exclusively non-Muslims
- 9) If you could pick, whom would you prefer to associate with in the community?
- ☐ Almost exclusively Muslims
 - ☐ Mostly Muslims
 - ☐ About equally Muslims non-Muslims
 - ☐ Mostly non-Muslims
 - ☐ Almost exclusively non-Muslims

10) What is your song preference?

- ☐ Only Islamic songs
- ☐ Mostly Islamic songs
- ☐ Equally Islamic and non-Islamic American songs
- ☐ Mostly non-Islamic American songs
- ☐ Only non-Islamic American songs

11) What is your movie preference?

- ☐ Only Islamic movies
- ☐ Mostly Islamic movies
- ☐ Equally Islamic and non-Islamic American movies
- ☐ Mostly non-Islamic American movies
- ☐ Only non-Islamic American movies

12) Where were you born?

Country: _____

- ☐ Where was your father born? Country: _____ [] Don't know
- ☐ Where was your mother born? Country: _____ [] Don't know
- ☐ Where was your father's father born? Country: _____ [] Don't know
- ☐ Where was your father's mother born? Country: _____ [] Don't know
- ☐ Where was your mother's father born? Country: _____ [] Don't know
- ☐ Where was your mother's mother born? Country: _____ [] Don't know

On the basis of the above answers, check the generation that best applies to you:

- ☐ First Generation = I was born outside USA
- ☐ Second Generation = I was born in USA, either parent was born outside USA
- ☐ Third Generation = I was born in USA, both parents were born in USA, and all grandparents were born outside USA
- ☐ Fourth Generation = I was born in USA, both parents were born in USA, and at least one grandparent was born outside USA and one grandparent was born in USA
- ☐ Fifth Generation = I was born in USA, and both parents and all grandparents also were born in USA
- ☐ I don't know what generation best fits since I lack some information

13) Where were you raised?

- ☐ Only in a Muslim country
- ☐ Mostly in a Muslim country, some in U.S.
- ☐ Equally in a Muslim country and U.S.
- ☐ Mostly in U.S., some in a Muslim country
- ☐ Only in U.S.

- 14) What contact have you had with the Muslim world?
- ☐ Raised one year or more in a Muslim country
 - ☐ Lived for less than one year in a Muslim country
 - ☐ Occasional visits to a Muslim country
 - ☐ Occasional communications (letters, phone calls, etc.) with people in the Muslim world
 - ☐ No exposure or communications with people in the Muslim world
- 15) What is your food preference?
- ☐ Exclusively a Muslim country food
 - ☐ Mostly a Muslim country food, some American food
 - ☐ About equally a Muslim country and American food
 - ☐ Mostly American food
 - ☐ Exclusively American food
- 16) What is your food preference in restaurants?
- ☐ Exclusively a Muslim country food
 - ☐ Mostly a Muslim country food, some American food
 - ☐ About equally a Muslim country and American food
 - ☐ Mostly American food
 - ☐ Exclusively American food
- 17) Do you
- ☐ Read only Arabic
 - ☐ Read Arabic better than English
 - ☐ Read both Arabic and English equally well
 - ☐ Read English better than Arabic
 - ☐ Read only English
- 18) Do you
- ☐ Write only Arabic
 - ☐ Write Arabic better than English
 - ☐ Write both Arabic and English equally well
 - ☐ Write English better than Arabic
 - ☐ Write only English

19) If you consider yourself a member of the Muslim community, how much pride do you have in this group?

- ☐ Extremely proud
- ☐ Moderately proud
- ☐ Little pride
- ☐ No pride but do not feel negative toward group
- ☐ No pride but do feel negative toward group

20) How would you rate yourself?

- ☐ Very Muslim
- ☐ Mostly Muslim
- ☐ Bicultural
- ☐ Mostly American
- ☐ Very American

21) Do you participate in Islamic occasions, holidays, traditions, etc.?

- ☐ Nearly all
- ☐ Most of them
- ☐ Some of them
- ☐ A few of them
- ☐ None at all

APPENDIX D: COGNITIVE BEHAVIORAL MEASURE OF ISLAMIC IDENTITY

By: Mohammad Adnan Alghorani.

Instructions:

On the following few pages are questions and statements about Islamic knowledge and practices. They are listed here to help you report the scope and depth of your Islamic knowledge and the extent of your Islamic practices. Read each statement carefully. If a statement seems to measure Islamic knowledge, choose the option that best reflects your Islamic knowledge. While each statement has four possible answers, there is only one correct response. If a statement seems to measure Islamic practice, choose what best describes you not what you think you should be doing. Please respond to each statement truthfully as it applies to you. Do not skip any statement.

- 1) Which of the following is NOT an *article of Islamic faith*?
 - ☐ Believing in *Allah*.
 - ☐ Believing in angels
 - ☐ Believing in *enjoining good and forbidding evil*.
 - ☐ Believing in the *Hereafter*.
- 2) [If you are a male] I don't wear above-the-knee shorts in public.
[If you are a female] When I go out, I put on my *Hijab*.
 - ☐ True.
 - ☐ False.
 - ☐ Sometimes.
 - ☐ Rarely.
- 3) The concept of *Tawheed*
 - ☐ Is the dividing line between *Iman* and *Kufr*.
 - ☐ Is not the basis of the religion of *Islam*.
 - ☐ Implies that Christianity and Judaism are monotheistic religions.
 - ☐ Was first introduced by a Muslim philosopher during the *Ottoman era*.

- 4) [If you are a male] I don't wear a gold ring, necklace, or earrings.
[If you are a female] When I go out, I don't put on any make up.
- ☐ False.
 - ☐ True.
 - ☐ Sometimes.
 - ☐ Often.
- 5) Maintaining the *Oneness of Allah in His Lordship* means
- ☐ *Allah* alone caused all things to exist when there was nothing.
 - ☐ *Allah* alone sustains and maintains all of creation without any need or assistance from it or anything else.
 - ☐ *Allah* is the sole Lord of the universe and its inhabitants without any real challenge to His sovereignty.
 - ☐ All of the above.
- 6) I follow the Islamic rulings regarding dress,
- ☐ When I go to the *Masjid*.
 - ☐ When I go to school.
 - ☐ All the time.
 - ☐ Never.
- 7) Maintaining the *Uniqueness of Allah in His Names and Attributes* implies
- ☐ Referring to *Allah* by giving Him new names as agreed on by all scholars.
 - ☐ Referring to *Allah* according to how He has described Himself.
 - ☐ That man could be given one of the attributes of *Allah*.
 - ☐ That *Allah* could be referred to by an attribute of one of His creation.
- 8) During Halloween,
- ☐ I prepare a special costume for the party.
 - ☐ I wear last year's costume.
 - ☐ I do not wear any costume and do not celebrate.
 - ☐ I attend Halloween parties without any costume.
- 9) In maintaining the sincere worship to *Allah* only, all of the following is true EXCEPT
- ☐ All forms of worship should be directed only to *Allah*.
 - ☐ There is no need for any form of intercessor between *Allah* and man.
 - ☐ Worship in the Islamic view includes emotions like love, trust, and fear.
 - ☐ The implementation of secular laws contradictory to *Shari'ah* may be adopted while seeking to worship *Allah*.

- 10) When I go shopping for my outfits,
- ☐ I buy what is similar to supermodel's fashions.
 - ☐ I sometimes buy transparent stuff that I put on in public.
 - ☐ I buy dresses that are dark.
 - ☐ I do not buy tight pants and/or shirts.
- 11) In the *Hereafter*,
- ☐ People will be placed in Hellfire or Paradise eternally.
 - ☐ Regardless of age, everyone will be held accountable for his/her deeds.
 - ☐ Everything will die before the resurrection except *Allah*.
 - ☐ People will be held accountable for their evil thoughts even if they didn't do them.
- 12) When I get a hair cut,
- ☐ I sometimes get a model's style.
 - ☐ I sometimes shave the sides of my head bald.
 - ☐ I sometimes shave some areas of my head bald.
 - ☐ I do not do any of the above.
- 13) Which statement is TRUE about Nuh, Ibrahim, Musa, Issa, and Muhammad?
- ☐ Each was a prophet and a messenger of *Allah*.
 - ☐ They were only prophets of *Allah*.
 - ☐ They were only messengers of *Allah*.
 - ☐ Muhammad was a messenger and a prophet while the rest were only prophets.
- 14) If needed, I would wear a wig.
- ☐ True.
 - ☐ Never. I do not like it.
 - ☐ I am not sure but I would consider it.
 - ☐ No, because it is Haram.
- 15) As a Muslim, I believe that angels
- ☐ Are made of fire.
 - ☐ Have the ability to transform to human shape.
 - ☐ Have free will.
 - ☐ Increase in numbers as mentioned in the Quran.

16) I have a tattoo.

- ☐ No, because it is Haram to have one.
- ☐ No, because it is harmful to my skin.
- ☐ No, I do not like it.
- ☐ True.

17) Which of the following statements about the Holy Scriptures is TRUE?

- ☐ The Quran was revealed to prophet Muhammad in Mecca.
- ☐ All revealed Scriptures taught the oneness of *Allah*.
- ☐ *Allah* preserved all Scriptures from alterations.
- ☐ The Quran was revealed in 30 batches.

18) I pluck some hair of my eyebrows.

- ☐ Yes.
- ☐ No.
- ☐ Sometimes.
- ☐ Rarely.

19) The belief in Qadar implies

- ☐ A belief in *Allah*'s knowledge of all things in past, present, and future.
- ☐ A belief in *Allah*'s undefeatable Will.
- ☐ A belief in *Allah*'s exclusive Power.
- ☐ A belief in all the above.

20) [If you are a male] I do not wear silk clothing.

[If you are a female] I wear a headscarf.

- ☐ No.
- ☐ Sometimes.
- ☐ Yes.
- ☐ Rarely.

21) Which of the following is REQUIRED in Islam, for an act of worship to be accepted?

- ☐ To be a Muslim.
- ☐ The intention to do it sincerely for the pleasure of *Allah*.
- ☐ It should be in accordance with the teachings and practices of prophet Muhammad.
- ☐ All of the above.

- 22) I drink beer.
- ☐ No.
 - ☐ Always.
 - ☐ Once in a while.
 - ☐ Often.
- 23) Which is TRUE regarding mandatory prayers?
- ☐ Fajr prayer is 2 Rakahs.
 - ☐ Maghrib prayer is 4 Rakahs.
 - ☐ Asr prayer is 2 Rakahs.
 - ☐ Isha prayer is 3 Rakahs.
- 24) I eat pizza with ham topping
- ☐ Once in a while.
 - ☐ Never.
 - ☐ Often.
 - ☐ Always.
- 25) Which statement is TRUE about prayers in Islam?
- ☐ All types of prayers are obligatory.
 - ☐ When praying, Muslims face the direction of Kabah or al-Aqsa Mosque.
 - ☐ Prayers become obligatory at age 18.
 - ☐ None of the above.
- 26) When it is time to get married, I will only marry
- ☐ An American.
 - ☐ An Arab.
 - ☐ A Muslim.
 - ☐ Someone I love regardless of religious affiliation or ethnicity.
- 27) Prayers are offered at different times of the day:
- ☐ Fajr prayer is offered at sunrise or after.
 - ☐ Asr prayer is offered in the afternoon.
 - ☐ Isha prayer is offered at 8 PM everyday of the year.
 - ☐ All the above is true.
- 28) I do not smoke cigarettes
- ☐ False. I actually smoke cigarettes.
 - ☐ Because I do not like it.
 - ☐ Because it is not healthy.
 - ☐ Because it is Haram.

29) Ramadan

- ☐ Is always between November 6th and December 6th.
- ☐ Is prescribed on all Muslims of age 8 and older.
- ☐ Requires abstaining from different things, such as abstaining from food and drink from sunrise to sunset.
- ☐ None of the above.

30) Do you date?

- ☐ No, but I have a girlfriend/boyfriend.
- ☐ No, but I am trying to.
- ☐ No, because it is Haram to date.
- ☐ Yes, I date.

31) Fasting in Ramadan is

- ☐ Recommended.
- ☐ Obligatory.
- ☐ Optional.
- ☐ None of the above.

32) When people say “*As-Salamu Alaykum*” to me, I reply by saying:

- ☐ Hello.
- ☐ What’s up?
- ☐ Ahlain.
- ☐ *Wa Alaykum As-Salam*.

33) Zakat-ul-Maal is paid

- ☐ Once a year according to the Georgian calendar.
- ☐ Twice a year according to the Hijri calendar.
- ☐ Once in a lunar year.
- ☐ Once a year at the end of Ramadan.

34) What do you usually watch on T.V.

- ☐ News.
- ☐ Sitcoms.
- ☐ Movies.
- ☐ All the above.

35) *Zakat-ul-Maal* in Islam is

- ☐ Obligatory and is a specific percentage.
- ☐ Optional.
- ☐ Obligatory but estimated according to the will of the individual paying it.
- ☐ Obligatory on all Muslims regardless of their income and possessions.

- 36) Which of the following is TRUE about you?
- ☐ I gamble only about sports.
 - ☐ I do not gamble because it is Haram.
 - ☐ I do not gamble because it is a bad habit.
 - ☐ I gamble only with my friends.
- 37) Hajj is performing some acts of worship and reciting some prayers while making a journey to
- ☐ *Mecca.*
 - ☐ *Al-Madina Al-Munawwara.*
 - ☐ Jerusalem.
 - ☐ Mecca and *al-Madina al-Munawwara.*
- 38) In terms of familial relationships,
- ☐ I keep in touch with members of my extended family.
 - ☐ I see some family members on holidays.
 - ☐ I exchange emails with the ones I like.
 - ☐ I do not have any contact with members of my father's and mother's families.
- 39) Hajj is obligatory
- ☐ On all Muslims.
 - ☐ Beyond the age of discretion, recognition and awareness.
 - ☐ Once in a lifetime, when financially capable.
 - ☐ All the above.
- 40) If I was invited to a company party, wedding, etc. and there was mixing of sexes, I would
- ☐ Attend but not mingle and tell them why.
 - ☐ Not attend at all.
 - ☐ Attend but not mingle and make up an excuse.
 - ☐ Attend and mingle.
- 41) One of the Islamic rulings about dress is that
- ☐ It should be transparent.
 - ☐ It should be loose.
 - ☐ It should be modern.
 - ☐ It should be dark-colored.

- 42) Do you eat non-Halal foods?
- ☐ I try to eat Halal foods when it is available.
 - ☐ I do not care if I eat non-Halal foods.
 - ☐ I only eat Halal foods.
 - ☐ I do not usually check if what I am eating is Halal or non-Halal.
- 43) The Islamic dress
- ☐ Is unified across all Muslim countries.
 - ☐ Changes according to conventional traditions.
 - ☐ Is defined by general guidelines and principles.
 - ☐ Should follow new fashions.
- 44) I have (or will have in the future) a bank account (checking or saving) that
- ☐ Pays me a specific amount of interest to increase my balance.
 - ☐ Does not pay interest.
 - ☐ Pays me a variable percentage of interest so I have a chance of making more money.
 - ☐ Pays me a fixed percentage of interest that I use for day-to-day expenses.
- 45) Putting on cologne or perfume when going out
- ☐ Is Halal for males and females.
 - ☐ Is Haram for males and females.
 - ☐ Is Halal for males but Haram for females.
 - ☐ Is Halal for females but Haram for males.
- 46) I will buy (or bought) a car and pay for it
- ☐ With cash.
 - ☐ In installments with as low interest as possible.
 - ☐ By credit card and then pay the minimum monthly payment.
 - ☐ In Installments with interest but only from a Muslim dealership.
- 47) In terms of jewelry, it is
- ☐ Permissible for a Muslim man to wear only silver.
 - ☐ Permissible for a Muslim woman to wear any jewelry except diamond.
 - ☐ Prohibited on both Muslim men and women to wear any jewelry except silver.
 - ☐ Prohibited on Muslim men to wear gold.

- 48) Though I am not married, (or before marriage)
- ☐ I have an intimate relationship with someone from the opposite sex.
 - ☐ I sometimes flirt with people of the opposite sex.
 - ☐ I sometimes seduce people of the opposite sex.
 - ☐ I do not do any of the above.
- 49) Wearing the headscarf for Muslim women
- ☐ Is recommended when she goes out.
 - ☐ Is optional when she goes to school.
 - ☐ Is allowed when she feels like it.
 - ☐ Is obligated at all times, when males (except her father, brother, son, nephew, father-in-law, and husband) are present.
- 50) I attend Jumuah prayers
- ☐ Every once in a while.
 - ☐ About twice a month.
 - ☐ I do not attend Jumuah prayers.
 - ☐ Every Friday.
- 51) When is it permissible for Muslim women to become lenient about *Hijab*?
- ☐ When she is married.
 - ☐ When she is old.
 - ☐ When she is not good looking.
 - ☐ Muslim women should never be lenient about *Hijab*.
- 52) I read horoscopes.
- ☐ No.
 - ☐ Yes, but only for fun.
 - ☐ Yes, but only once in a while.
 - ☐ Yes, but only to know about the people around me.
- 53) In Islam,
- ☐ Most scholars rule growing a beard is an obligation for men.
 - ☐ Shaving one's mustache is Haram.
 - ☐ It is Haram to shave one's head bald.
 - ☐ All the above are true.
- 54) I believe in the existence of Jinn.
- ☐ No.
 - ☐ I can't make up my mind.
 - ☐ Yes, they are created of fire.
 - ☐ Yes, they are created of light.

55) The Islamic ruling regarding dying white hair is

- ☐ Permissible.
- ☐ Obligatory.
- ☐ Discouraged.
- ☐ Haram.

56) I believe in Darwin's theory of evolution.

- ☐ Yes.
- ☐ Not sure.
- ☐ No.
- ☐ None of the above.

57) Clipping one's nails in Islam is

- ☐ Obligatory.
- ☐ Haram.
- ☐ Optional.
- ☐ None of the above.

58) When I pray, I face the direction of

- ☐ Kabah in al-Madinah.
- ☐ Kabah in Mecca.
- ☐ Kabah in Taif
- ☐ Kabah in Jerusalem.

59) *Hijab* is obligatory on

- ☐ The prophet's wives.
- ☐ All Muslim women over the age of puberty.
- ☐ The Sahabiyat.
- ☐ Older women.

60) While I am fasting,

- ☐ I do not put on perfume.
- ☐ I do not drink water.
- ☐ I do not brush my teeth.
- ☐ I do not take a bath.

61) Islamic rulings are derived from

- ☐ Quran and Sunnah mainly.
- ☐ Writings of Muslim professors.
- ☐ Opinions of the Imams of major *Masjids*.
- ☐ Policies of the ministries of religious affairs.

62) I worship *Allah*

- ☐ By performing certain acts of worship like prayers and Hajj.
- ☐ By reciting some texts.
- ☐ By my heart.
- ☐ By all the above in addition to other things.

63) The Quran consists of

- ☐ Three sections about Creation, Prophets, and Fiqh.
- ☐ Thirty Juzu'.
- ☐ Stories of previous nations.
- ☐ Commandments to prophet Muhammad.

64) I pray

- ☐ Four mandatory prayers a day.
- ☐ Five mandatory prayers a day.
- ☐ Three mandatory prayers a day.
- ☐ None of the above.

65) The Sunnah is

- ☐ The sayings of prophet Muhammad.
- ☐ The actions of prophet Muhammad.
- ☐ The approved actions by prophet Muhammad.
- ☐ All the above.

66) Before prayers,

- ☐ I perform Wudu'.
- ☐ I shower.
- ☐ I put on perfume.
- ☐ I do none of the above.

67) In Islam, women may do all the following EXCEPT

- ☐ Owning property.
- ☐ Accepting or rejecting a suitor for marriage.
- ☐ Being married to more than one man concurrently.
- ☐ Initiating a divorce.

68) When I pray,

- ☐ I read surah al-Fatiha in English.
- ☐ I sometimes read surah al-Fatiha.
- ☐ I always read surah al-Fatiha in Arabic.
- ☐ I do not read surah al-Fatiha.

69) What is NOT prohibited in Islam

- ☐ Eating pork.
- ☐ Dating.
- ☐ Drinking alcohol.
- ☐ Eating kosher.

70) In Ramadan,

- ☐ I fast everyday.
- ☐ I fast most of it.
- ☐ I fast some of it.
- ☐ I do not fast.

71) Which of the following is NOT a type of Islamic rulings?

- ☐ Halal.
- ☐ Recommended.
- ☐ Haram.
- ☐ Mustahab.

72) In Ramadan,

- ☐ I fast because it is healthy.
- ☐ I fast because it reminds me of the suffering of needy people.
- ☐ I fast because it is an obligatory act of worship.
- ☐ I abstain from eating, but I do drink some water.

73) In Islam, using drugs; i.e., controlled substances,

- ☐ Is prohibited.
- ☐ Is discouraged.
- ☐ Is recommended at times of hardship.
- ☐ None of the above.

74) I am learning about Zakat-ul-Maal

- ☐ To increase my knowledge of Islam and Muslims' life.
- ☐ So I get to know how to perform this act of worship.
- ☐ Out of curiosity.
- ☐ This question does not apply to me since this issue never seemed important to me in the past.

75) Islam allows Muslims to have sexual relationships before marriage.

- ☐ True.
- ☐ True if marriage is not feasible.
- ☐ False.
- ☐ True but never before 21 years of age.

76) Calculating Zakat-ul-Maal

- ☐ Is complicated and I have no clue of how to do it.
- ☐ Is complicated and I will never have the interest to learn it.
- ☐ Is something I am not learning how to do it.
- ☐ Is something I can do or I am willing to learn how to do.

77) Which of the following is NOT one of the four main Mathahib in Islamic *Shari'ah*.

- ☐ Shafi'i.
- ☐ Hanbali.
- ☐ Zaidi.
- ☐ Maliki.

78) I know how to perform Hajj.

- ☐ No, I have never learned anything about Hajj.
- ☐ Somewhat, but I am learning how to perform it properly.
- ☐ No, I am not learning about Hajj.
- ☐ No, I am not planning to learn about Hajj.

79) Which of the following is Halal but disliked by *Allah*?

- ☐ Eating camel's meat.
- ☐ Reciting Quran without Wudu.
- ☐ Polygamy.
- ☐ Divorce.

80) I am learning about Hajj

- ☐ To be able to educate non-Muslims about Muslims.
- ☐ To increase my knowledge of Islam.
- ☐ To be able to perform Hajj properly.
- ☐ None of the above.

81) Which of the following is NOT true?

- ☐ Prophet Ibrahim was a Muslim.
- ☐ Prophet Nuh built an ark far away offshore.
- ☐ Prophet Issa was miraculously born from a virgin.
- ☐ Prophet Musa migrated to Iraq.

82) Honestly speaking, I

- ☐ Disagree with some of the verses in the Quran.
- ☐ Love some of the Muslims more than I love prophet Muhammad.
- ☐ I give allegiance to non-Muslims over Muslims.
- ☐ Do not do any of the above.

83) What is the essence of the teachings of all prophets and messengers?

- ☐ *Tawheed*.
- ☐ Virtues.
- ☐ Discipline.
- ☐ None of the above.

84) I believe that before the day of resurrection,

- ☐ We will have a life in the grave, where we will be questioned by two angels about our Lord, religion, and prophet.
- ☐ The sun will rise from the west.
- ☐ The prophet Issa will descend from heaven, fight the Dajjaal, and rule according to Islam.
- ☐ All the above is true.

85) What is NOT true about prophet Muhammad?

- ☐ He was an orphan.
- ☐ His tribe is Quriysh.
- ☐ His first wife was 15 years older than him.
- ☐ He was an eloquent poet and a famous writer.

86) Sometimes, I

- ☐ Wear charms to avert evil and bring good fortune.
- ☐ Plan my activities based on how certain things happen that I believe to bring good or bad fortune.
- ☐ Watch psychics and/or visit fortunetellers to know what is going to happen to me in the future.
- ☐ Have not done any of the above or anything else to know or control the future.

87) The first revelation to prophet Muhammad

- ☐ Took place when he was 45 years old.
- ☐ Started with the word "Read!"
- ☐ Was inside the Kabah.
- ☐ Was during his journey to Jerusalem.

88) I have seen God

- ☐ As a painting.
- ☐ As a statue.
- ☐ As a Human that is considered to be God incarnate.
- ☐ No, I do not see God in this earthly life.

89) Migration to Madinah

- ☐ Took place 13 years after the beginning of revelation.
- ☐ Took place right after the *battle of Badr*.
- ☐ Was before *Abu Bakr* became a Muslim.
- ☐ Was a result of deporting Muslims from Mecca.

90) To make my prayers to *Allah* acceptable,

- ☐ I pray to *Allah* with sincerity while observing an utmost obedience to *Allah* and His messenger, Muhammad.
- ☐ I ask prophet Muhammad to intercede for me.
- ☐ I ask *Allah* to accept my prayers for the sake of prophet Muhammad.
- ☐ I address the angels in my prayers so they relate them to *Allah*.

91) What is NOT true about the battles that prophet Muhammad participated in?

- ☐ Muslims won all of them.
- ☐ The first was the *battle of Badr*.
- ☐ The *battle of Khandaq* took place at the border of al-Madinah.
- ☐ Muslims were always outnumbered.

92) I do my best to do good deeds because

- ☐ That makes me feel good.
- ☐ I will be held accountable in the *Hereafter* for my actions.
- ☐ I want to have a good reputation in the community.
- ☐ I want to become a friend to as many people as possible.

93) Who of the following was NOT one of *al-Khulafa al-Rashideen*?

- ☐ *Omar bnul-Khattab*.
- ☐ *Abu Bakr-es-Siddeeq*.
- ☐ *Abu Hurayrah*.
- ☐ *Ali bnu-abi-Taleb*.

94) With regard to prophet Muhammad,

- ☐ I obey, to the best of my abilities, his commands.
- ☐ I love him more than anybody else, including myself.
- ☐ I am currently learning more about his teachings.
- ☐ All of the above.

- 95) Who of the following was given the title “The 5th of *al-Khulafa al-Rashideen*”?
- ☐ *Mu’awiyah bnu-abi-Sufyaan.*
 - ☐ *Omar bnu-abdul-Aziz.*
 - ☐ *Abdul-Malik bni-Marwan.*
 - ☐ *Yazid bnu-Mu’awiyah.*
- 96) One of the great benefits of believing in angels is that
- ☐ I can ask them to do things for me.
 - ☐ I am watchful of my deeds because angels record everything that I do.
 - ☐ I seek refuge in them from evil.
 - ☐ I communicate through them when I pray to *Allah*.
- 97) Which one of these European countries was conquered and ruled by Muslims for more than 800 years?
- ☐ France.
 - ☐ England.
 - ☐ Spain.
 - ☐ Turkey.
- 98) I read the Quran
- ☐ To learn about Islam.
 - ☐ To understand the Bible.
 - ☐ This question does not apply to me since I do not read the Quran.
 - ☐ Only to get to know what happened at the time of prophet Muhammad.
- 99) The *Constantinople* was conquered during
- ☐ The *Umayyad era*.
 - ☐ The *Abbassi era*.
 - ☐ The *Ottoman era*.
 - ☐ The *Rashideen era*.
- 100) When bad things happen to me,
- ☐ I ask *Allah* about the reason He let me go through such difficulties.
 - ☐ I become discontent until my hardship is over.
 - ☐ I ask *Allah* for help.
 - ☐ I do not try to change them since they happened by the Will of *Allah*.

APPENDIX E: SELF-REPORT OF PERSONALITY—ADOLESCENT (SRP-A):

By: Reynolds and Kamphaus (1992)

Note:

The following items are not the complete SRP-A. These are only the items composing the four adaptive scales, which yields the Personal Adjustment Composite score.

Instructions:

On both sides of this form are sentences that many young people use to describe themselves. These sentences are listed to help you describe your thoughts, feeling and actions. Read each sentence carefully. If you agree with the sentence, circle **T** for **True**. If you don't agree with it, circle the **F** for **False**. Here is an example: 1. I like parties. ☒ T F

If you want to change your answer, make an X through it and circle your new answer. Here is an example: 1. I like parties. ☒ T ☐ F

Please respond to each sentence truthfully as it applies to you. There are no right or wrong answers. Do not skip any sentences.

- | | | |
|--|---|---|
| 1. I am good at making new friends. | T | F |
| 4. I like who I am. | T | F |
| 10. I am an important person in my family. | T | F |
| 16. I am a likable person. | T | F |
| 31. I am good at making decisions. | T | F |
| 32. I need help to get along with others. | T | F |
| 35. My looks bother me. | T | F |
| 41. My mother and father help me if I ask them to. | T | F |
| 47. Others have respect for me. | T | F |
| 62. I am good at showing others how to do things. | T | F |
| 63. People think I am fun to be with. | T | F |

66. I wish I were someone else.	T	F
72. My parents trust me.	T	F
78. I enjoy making new friends.	T	F
91. My classmates don't like me.	T	F
93. I am dependable.	T	F
94. I feel close to others.	T	F
97. I get upset about my looks.	T	F
103. My parents are often proud of me.	T	F
109. I am liked by others.	T	F
122. Other kids hate to be with me.	T	F
124. I like to make decisions on my own.	T	F
125. People like me because I am easy to talk to.	T	F
128. I like the way I look.	T	F
134. My parents listen to what I say.	T	F
140. I enjoy meeting others.	T	F
142. I am nice looking.	T	F
149. My mother and father like my friends.	T	F
153. Nobody likes me.	T	F
155. When I am wrong I can change things to be right again.	T	F
156. My friends are usually kind to me.	T	F
159. I wish I were different.	T	F
165. I help make decisions at home.	T	F
171. I am slow to make new friends.	T	F
173. I have nice hair.	T	F
180. I like to be close to my parents.	T	F
183. I am a dependable friend.	T	F
184. Other children don't like to be with me.	T	F
186. I am someone you can rely on.	T	F

APPENDIX F: FIGURES OF BAR CHARTS AND HISTOGRAMS:

Figure F1: Gender Bar Chart

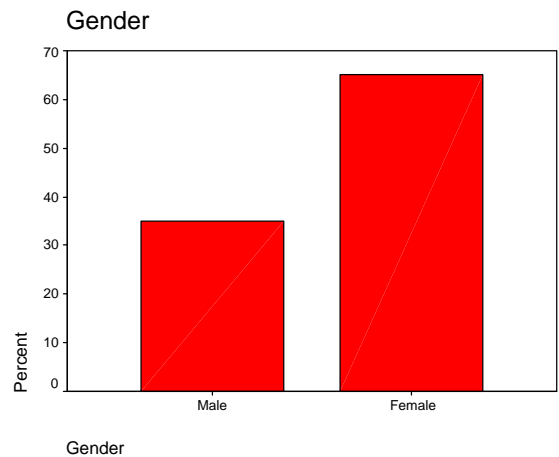


Figure F2: Normal Curve of Participants' Age.

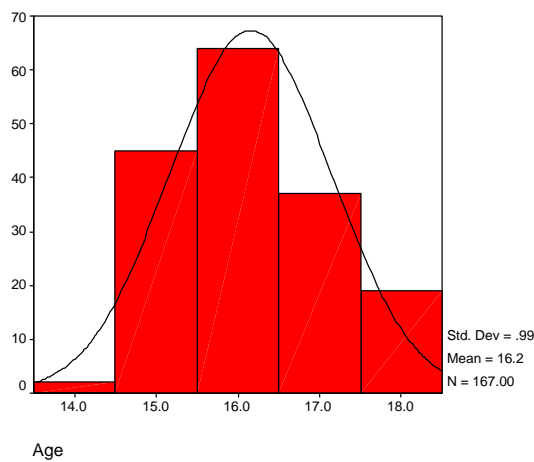


Figure F3: Age Bar Chart.

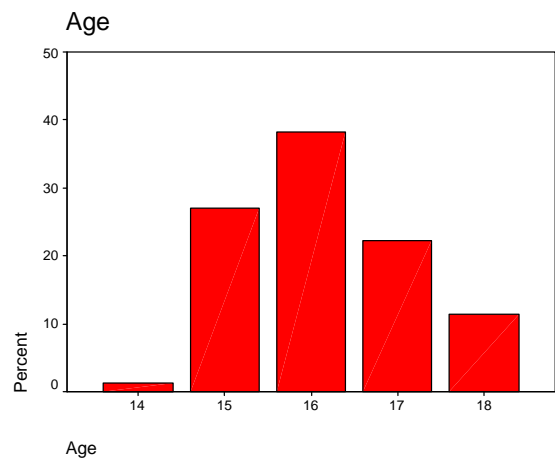


Figure F4: Grade Level Bar Chart

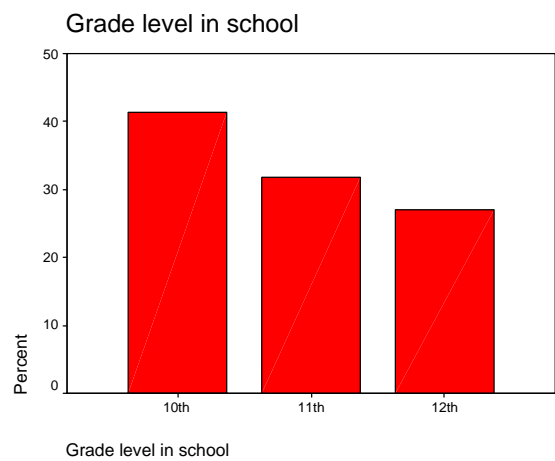


Figure F5: Normal Curve of Number of Years Attended in Public Schools.

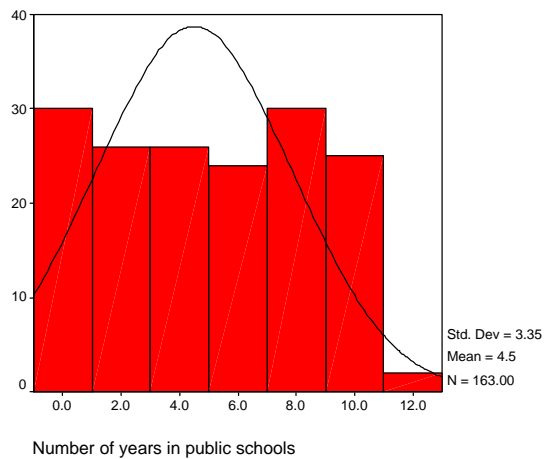


Figure F6: Bar Chart of Number of Years Attended in Public Schools.

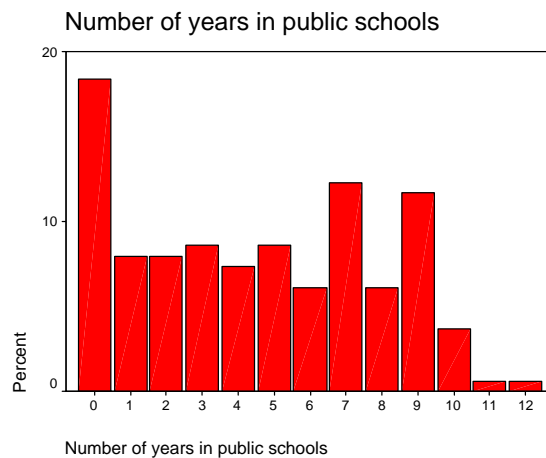


Figure F7: Normal Curve of the Number of Years Attended in Islamic Schools.

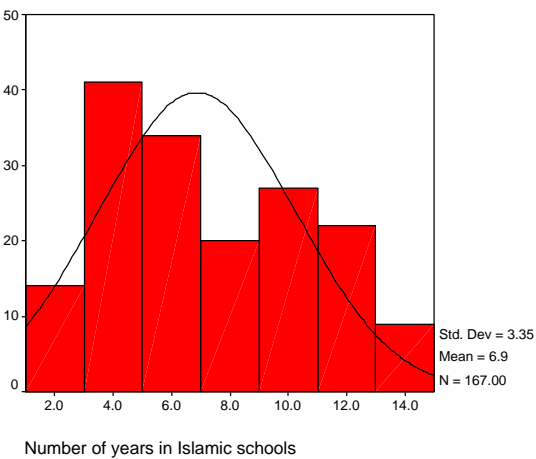


Figure F8: Bar Chart of the Number of Years Attended in Islamic Schools.

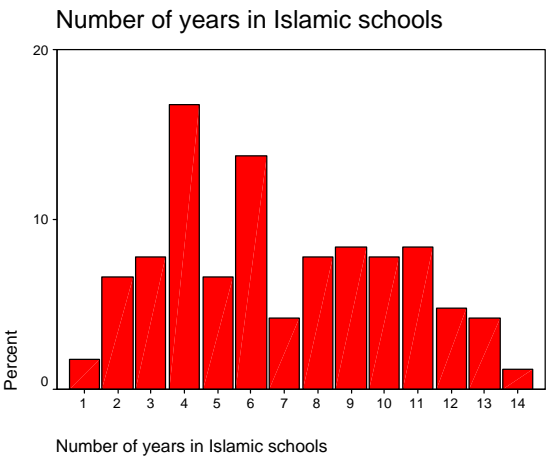


Figure F9: Bar Chart of Weekend Islamic Schools Attendance.

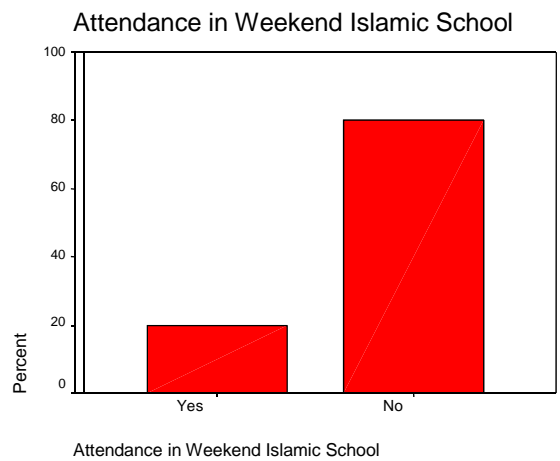


Figure F10: Normal Curve of the Number of Years Attended WIS.

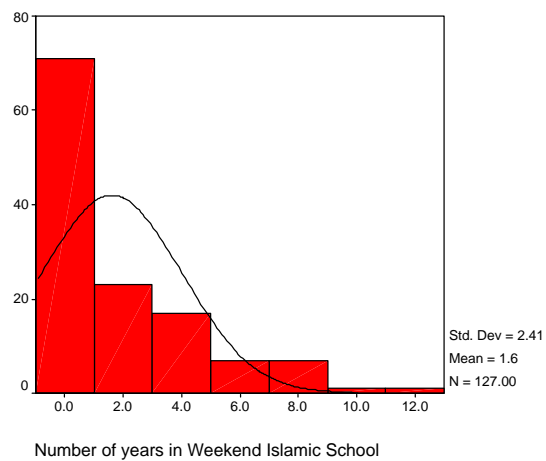


Figure F11: Bar Chart of the Number of Years Attended WIS.

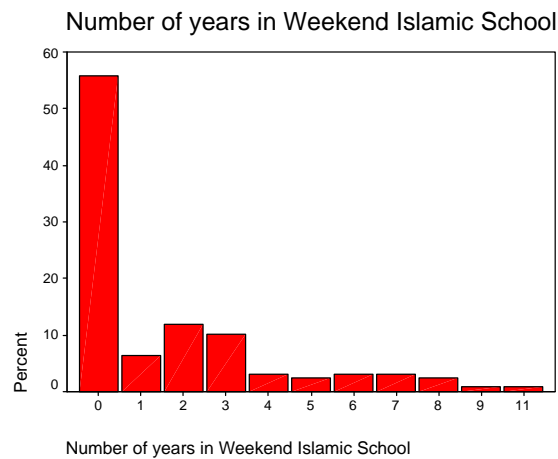


Figure F12: Bar Chart of Family Annual Income.

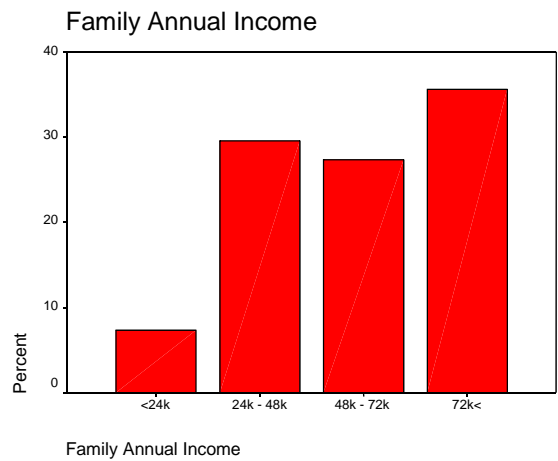


Figure F13: Bar Chart of Family Origin Category.

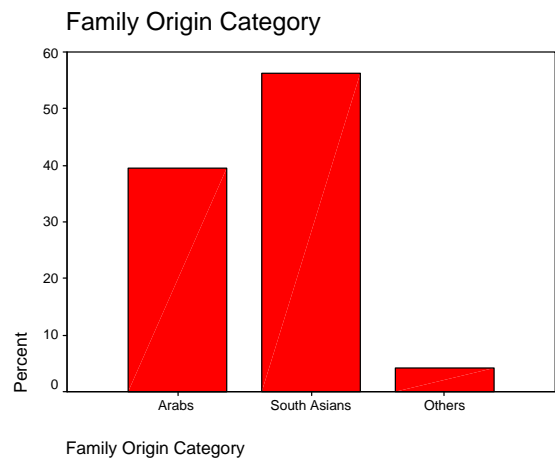


Figure F14: Bar Chart of U.S. Born.

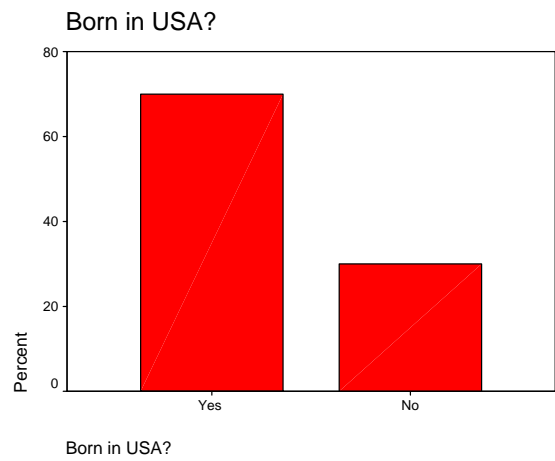
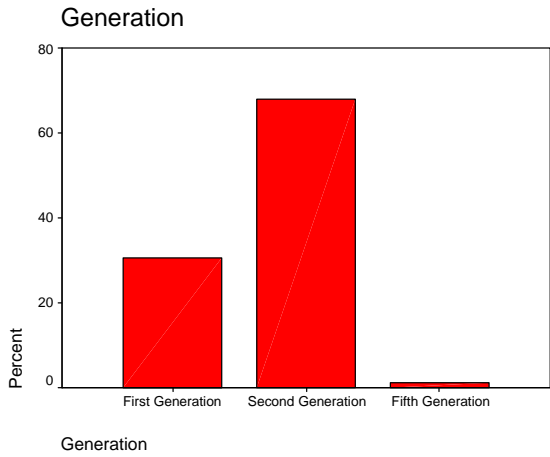


Figure F15: Bar Chart of Generation Order.



APPENDIX G: SURVEY GENERAL INTRODUCTORY INSTRUCTIONS:

This survey aims at investigating the interrelations among: Identity Achievement, Acculturation style, and Adjustment level.

Over 200 high school Muslim students from Islamic schools and public schools are participating in this research. Most items on this survey do not involve right-wrong answers, so this is not a test. Moreover, you are NOT to write any identifying information in this survey. Therefore, you have all reasons to relax while completing the survey.

Remember, your participation is voluntarily; therefore, it is expected that you take this survey seriously and attempt to answer each item to the best of your ability. It is best to answer every question. However. Only on questions that are knowledge-based, do not guess! If you tried your best and still can't give an answer, skip that item to the next one.

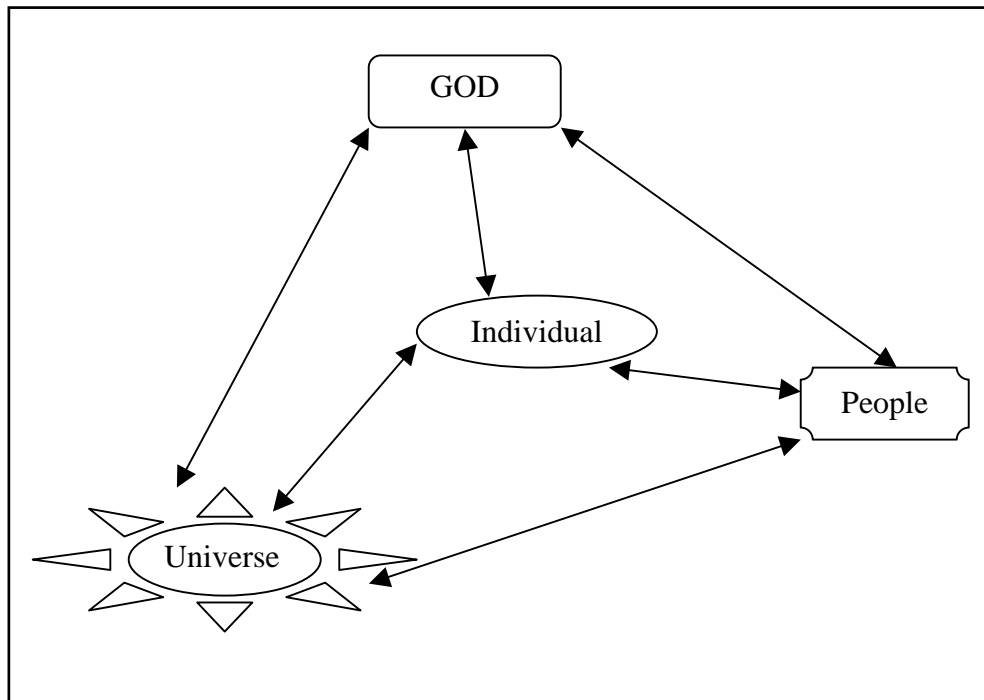
You might find some of the items interesting or controversy but, please, do not discuss or comment on any item at the time of completing the survey. You may do that when all students are finished. Needless to say, please, do not share your answers with others.

Please, go ahead and start to answer the survey one page at a time. For each section of the survey, there are self-explanatory instructions. Read them carefully!

Your help in completing this survey and your cooperation in following these instructions are appreciated.

APPENDIX H: ILLUSTRATIONS.

Illustration H1: A Framework of the Islamic Perspective of Interrelationships among God, Individual, People, and Universe.



The God-Universe interrelationship: God created the whole universe and He is the only One who Has the authority to employ it the way He wants. The universe serves as a collection of signs and proofs of the greatness of God. Such a belief implies that human beings, individuals and groups, shall appreciate it, utilize it, share it, and improve it.

The God-Individual interrelationships: God created the human being and honored him over the rest of the creation. Due to His knowledge of their limitations, God sent them a guideline showing them how to live together

efficiently. God wants human beings to follow His rules because He knows what is best for them. In return, the human being belongs to God; therefore, one should seek God's pleasure by obeying Him. This obedience should be absolute; i.e., it covers creed principles, acts of worship, and the social laws, including economic transactions. As a result, Islam is a total way of life, where its legislations have comprehensive rules. They are deduced from the Quran, the traditions of the messenger (a practical implication of the religion), the analogies with the Quran, and the consensus of the most pious and knowledgeable scholars of Islam. Allah ordained that Islamic rulings are intended to protect one's religion, mind, body, properties, and dignity.

The God-People interrelationships: God created all people and they are all equal in the sight of God. God created everything to serve them so they survive. In return, people belong to God. They should be grateful for His bounties in the very way He ordered them to do so. Moreover, this attitude implies servitude: accepting His guidelines as a reference in regulating the relationships among each other and with the universe. These interrelationships affect the human being positively where kinship is prevailing rather than rivalry. The relationship between people and the universe is also positively influenced. It becomes utilizing rather than possessing.

The Individual-People interrelationships: People naturally foster the individual, who is a member of the whole society of mankind. Such interrelationships encourage everyone in the society to do what it takes to help others reach the well being of all.

APPENDIX I: ADDITIONAL TABLES:

Table II: Scales Mean Scores across Number of Years Attended in Public Schools.

Years in Public Schools		Personal Adjustment Composite Score	Islamic Identity	ARSAM Score	Islamic Knowledge Score	Islamic Practice Score	CBMII Score
0	Mean	49.90	3.5689	2.5998	37.00	38.83	75.83
	N	30	30	30	30	30	30
	SD	9.219	.24063	.26943	6.330	7.003	12.115
1	Mean	42.62	3.4615	2.6255	32.92	32.23	65.15
	N	13	13	13	13	13	13
	SD	10.227	.36142	.29875	10.920	10.076	20.277
2	Mean	54.38	3.6484	2.5295	36.31	40.54	76.85
	N	13	13	13	13	13	13
	SD	4.154	.48398	.41311	8.920	8.752	16.466
3	Mean	46.64	3.5408	2.6463	37.71	38.79	76.50
	N	14	14	14	14	14	14
	SD	11.426	.37454	.27874	6.684	6.290	12.383
4	Mean	51.83	3.6548	2.6825	36.17	40.42	76.58
	N	12	12	12	12	12	12
	SD	9.183	.24712	.43565	7.247	5.334	11.689
5	Mean	49.07	3.5816	2.7024	36.86	39.50	76.36
	N	14	14	14	14	14	14
	SD	7.966	.58959	.36705	6.608	8.346	14.383
6	Mean	53.70	3.5643	2.6905	40.10	39.00	79.10
	N	10	10	10	10	10	10
	SD	7.917	.20606	.15266	5.646	6.912	12.252
7	Mean	49.75	3.5046	2.6029	34.80	39.55	74.35
	N	20	20	20	20	20	20
	SD	7.326	.38182	.35620	7.452	8.088	14.816
8	Mean	44.80	3.5571	2.6419	39.70	39.30	79.00
	N	10	10	10	10	10	10
	SD	11.233	.23522	.31472	3.498	5.293	8.192

<u>Years in Public Schools</u>		Personal Adjustment Composite Score	Islamic Identity	ARSAM Score	Islamic Knowledge Score	Islamic Practice Score	CBMII Score
9	Mean	51.37	3.4925	2.7986	34.05	37.79	71.84
	N	19	19	19	19	19	19
	SD	9.087	.36257	.39755	7.906	5.769	12.954
10	Mean	53.50	3.5000	2.7778	32.67	35.83	68.50
	N	6	6	6	6	6	6
	SD	7.918	.41157	.35720	5.888	7.600	13.187
11	Mean	44.00	3.0714	3.0952	33.00	28.00	61.00
	N	1	1	1	1	1	1
	SD	.	.	.	.	.	.
12	Mean	45.00	3.7143	3.0476	36.00	39.00	75.00
	N	1	1	1	1	1	1
	SD	.	.	.	.	.	.
Total	Mean	49.61	3.5492	2.6592	36.16	38.44	74.60
	N	163	163	163	163	163	163
	SD	9.169	.35744	.33622	7.332	7.423	13.835

Table I2: Scales Mean Scores across Gender.

Gender		Personal Adjustment Composite Score	Islamic Identity Score	Acculturation Score	Islamic Knowledge Score	Islamic Practice Score	CBMII Score
Male	Mean	48.50	3.4899	2.6818	33.91	36.79	70.71
	N	58	58	58	58	58	58
	SD	9.757	.45624	.31674	9.351	10.024	18.841
Female	Mean	50.36	3.5651	2.6512	37.27	39.18	76.44
	N	108	108	108	108	108	108
	SD	8.764	.34676	.35246	5.610	5.535	9.744
Total	Mean	49.71	3.5388	2.6619	36.10	38.34	74.44
	N	166	166	166	166	166	166
	SD	9.137	.38881	.33975	7.293	7.475	13.847

Table I3: Scales Mean Scores across Number of Years Attended in Islamic Schools.

<u>Years in Islamic Schools</u>		Personal Adjustment Composite Score	Islamic Identity	ARSAM Score	Islamic Knowledge Score	Islamic Practice Score	CBMII Score
1	Mean	46.00	3.5000	3.1587	28.67	29.33	58.00
	N	3	3	3	3	3	3
	SD	3.464	.46839	.33784	4.509	3.215	6.083
2	Mean	51.27	3.4026	2.7844	34.82	38.00	72.82
	N	11	11	11	11	11	11
	SD	10.355	.37153	.40062	5.879	5.967	10.815
3	Mean	48.62	3.5000	2.5657	35.23	39.38	74.62
	N	13	13	13	13	13	13
	SD	9.483	.33630	.36800	7.970	5.895	13.376
4	Mean	49.36	3.6352	2.5790	35.54	39.61	75.14
	N	28	28	28	28	28	28
	SD	9.523	.23916	.38933	6.327	4.924	10.021
5	Mean	45.36	3.3266	2.6667	33.09	34.55	67.64
	N	11	11	11	11	11	11
	SD	5.182	.37400	.31007	8.288	8.926	15.819
6	Mean	53.17	3.6677	2.6273	38.91	41.74	80.65
	N	23	23	23	23	23	23
	SD	7.215	.20500	.32667	4.690	3.360	7.120
7	Mean	53.57	3.2551	2.7959	35.43	35.71	71.14
	N	7	7	7	7	7	7
	SD	5.159	.76694	.28534	8.942	10.874	19.326
8	Mean	51.23	3.6777	2.6795	39.08	39.00	78.08
	N	13	13	13	13	13	13
	SD	9.435	.26002	.30686	6.006	7.916	13.623
9	Mean	50.43	3.5153	2.6991	38.21	39.36	77.57
	N	14	14	14	14	14	14
	SD	8.225	.52353	.24831	7.992	9.237	16.906
10	Mean	47.69	3.5549	2.7060	35.85	38.08	73.92
	N	13	13	13	13	13	13
	SD	11.891	.64163	.41358	9.940	9.115	17.849
11	Mean	49.07	3.3622	2.6696	33.21	32.14	65.36
	N	14	14	14	14	14	14
	SD	9.880	.31256	.27188	8.613	9.297	16.964

<u>Years in Islamic Schools</u>		Personal Adjustment Composite Score	Islamic Identity	ARSAM Score	Islamic Knowledge Score	Islamic Practice Score	CBMII Score
12	Mean	43.50	3.5412	2.6762	33.87	36.50	70.38
	N	8	8	8	8	8	8
	SD	12.750	.32503	.21345	6.244	7.091	12.546
13	Mean	50.57	3.6633	2.5714	38.43	44.00	82.43
	N	7	7	7	7	7	7
	SD	7.892	.12853	.35315	5.533	2.449	6.604
14	Mean	55.50	3.8571	2.4048	41.00	41.50	82.50
	N	2	2	2	2	2	2
	SD	3.536	.10102	.30305	11.314	6.364	17.678
Total	Mean	49.73	3.5386	2.6611	36.08	38.34	74.42
	N	167	167	167	167	167	167
	SD	9.113	.38765	.33889	7.275	7.452	13.807

Table I4: Scales Mean Scores across Family Origin.

<u>Family Origin Category</u>		Personal Adjustment Composite Score	Islamic Identity	ARSAM Score	Islamic Knowledge Score	Islamic Practice Score	CBMII Score
Arabs	Mean	51.71	3.5650	2.6600	36.20	38.64	74.83
	N	66	66	66	66	66	66
	SD	7.208	.39155	.32567	7.691	8.110	14.845
S&E Asians	Mean	48.11	3.5343	2.6370	36.07	38.14	74.21
	N	94	94	94	94	94	94
	SD	10.064	.33759	.32776	7.195	6.952	13.266
Others	Mean	52.86	3.3469	2.9946	35.00	38.29	73.29
	N	7	7	7	7	7	7
	SD	8.315	.82420	.47386	4.435	8.558	12.446
Total	Mean	49.73	3.5386	2.6611	36.08	38.34	74.42
	N	167	167	167	167	167	167
	SD	9.113	.38765	.33889	7.275	7.452	13.807

Glossary

Abbassi Era: The era when the Muslim world was governed by sons of Abbas.

Abdul-Malik bni-Marwan: One of the kings of bani Umayya.

Abu Bakr-es-Siddeeq: The first Khalifa, governor, of Muslims after prophet Muhammad.

Abu Hurayrah: A companion of the prophet Muhammad. He is well known as a great narrator of the sayings of prophet Muhammad.

Ahlain: An Arabic expression used for greetings, meaning hello.

Al-‘Alamin: Mankind, Jinns and all that exists.

Al-Aqsa Mosque: A Mosque in Juresalem, built by prophet Abraham. It was the second Mosque built on earth.

Al-Fatiha: The first *Surah* in the Quran.

Ali bnu-abi-Taleb: He is the cousin of prophet Muhammad and was the fourth governor after prophet Muhammad.

Al-Khulafa Al-Rashideen: These are the first four Khulafa, governors, after prophet Muhammad.

Allah: The name of the Almighty God. This name is used by Muslims, Christians, and Jews in the Arab world.

Al-Lauh Al-Mahfuz: It is the record, on which Allah has written the fate of everything, in the past, present, and future.

Al-Madina Al-Munawwara / Al-Madinah / Madinah: This is the city, to where prophet Muhammad migrated and established the first Islamic state.

Article of Islamic Faith: Principles of Islamic faith. They are to believe in the oneness of Allah, His angles, His books, His messengers, the day of judgment, and *Al-Qadar*.

Asr Prayer: The afternoon prayer.

As-Salamu Alaykum: The Islamic greeting, meaning ‘peace be unto you.’

‘Aurah: It is the parts of the body that should not be covered in front of people.

It differs based on the people present. For instance, while a woman’s hair is not a ‘Aurah in front of her father, it is a ‘Aurah in the case of cousins.

Battle of Badr: The first war between Muslims and the infidels of Quraish, the tribe in Mecca.

Battle of Khandaq: The third battle between Muslims and the unbelievers in the Arabian Peninsula.

Constantinople: A city in Turkey and currently called Istanbul. It was conquered by a khalifa from the Ottoman era.

Dajjaal: Pseudo Messiah (*Al-Masih-ad-Dajjal*)

Enjoining Good and Forbidding Evil: Calling people to goodness and discouraging them from doing evil deeds.

Fajr Prayer: The first prayer, which takes place at dawn before sunrise.

Fast: To abstain from food, water, and sex between dawn and sunset.

Fiqh: Islamic Jurisprudence.

Hajj: An act of Islamic worship, where Muslims travel to Mecca, performing certain rituals and uttering certain prayers in specific times and manners, in remembrance of the story and teachings of prophet Abraham.

Halal: Lawful from the viewpoint of religion.

Hanbali: A school of thought of Islamic jurisprudence that was initiated by Imam Ahmed ibn Hanbal.

Haram: Unlawful, forbidden and punishable from the viewpoint of religion.

Headscarf: Anything that the Muslim woman uses to cover her hair with.

Hereafter: The Day of Judgment, when Allah will bring all creations to life after death to be held accountable, each for his or her deeds.

Hijab: The dress a Muslim woman puts on to cover her '*Aurah*'.

Hijri Calendar: A lunar calendar starting from the time prophet Muhammad migrated from *Mecca* to *Madina*.

Holy Scriptures: Holy Books, where were revealed to Allah's messengers.

Ibrahim: Prophet Abraham, the father of Ishmael and Issac.

Imam(s): A Muslim leader (usually a leader of prayers).

Iman: Faith, Belief.

Isha Prayer: Late evening prayer. Its time starts about one and half hours after sunset, till the middle of night.

Islamic Ruling(s): Islamic jurisprudence opinion on an issue.

Issa: Prophet Jesus.

Jinn(s): A creation, created by Allah from fire, like human beings from mud, and angels from light.

Jumuah Prayer: Friday Prayer.

Juzu': One chapter of the Quran that is equal to one thirtieth of the Quran.

Kabah / Ka'ba: A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makka) towards which all Muslims turn their faces in prayer.

Khalifa / Khulafa: A governor of the Muslim world.

Kufr: Disbelief in Allah, His Messengers, all the angels, all the holy Books, Day of Resurrection, and/or in the *Al-Qadar* (Divine Preordainments, good and bad).

Maghrib Prayer: The prayer at dusk.

Maliki: A school of thought of Islamic jurisprudence that was initiated by Imam Malik ibn Anas.

Mandatory Prayers: The prayers that are obligated to be performed. Failing to offer them is punishable, as offering them is rewardable.

Masjid(s): A place of worship.

Mathahib: School of thoughts of Islamic jurisprudence.

Mecca (Makka): The town where Ka'ba was built and where Muhammad was born.

Messenger: A person who receives a message from Allah to deliver to people.

Mosque: Like *Masjid*.

Mu'awiyah bnu-abi-Sufyaan: The first king of bani Ummaya.

Musa: Prophet Moses.

Mustahab: A type of an Islamic ruling.

Muttaqun: The pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained).

Nuh: A messenger of Allah.

Obligatory: Mandatory in Islam.

Omar bnu-abdul-Aziz: A king of bani Ummaya but he is considered the fifth of the Khulafa Al-Rashideen because he was like them in piety and justice.

Omar bnul-Khattab: The second of the Khulafa Al-Rashideen.

Oneness of Allah: The belief that Allah is One and He is the only Lord and the only God worthy of worship.

Ottoman Era: The era when the Turks governed the Muslim world.

People of the Book (the): The Christians and the Jews.

Qa'ba: The first House of Allah built by prophet Abraham and his son Ishmael in Mecca.

Qadar (or Al-Qadar): Divine preordainments or divine decree, whether good or bad.

Quran (or Qur'an): It is the Islam's scripture, holy book, which was revealed from Allah to prophet Muhammad through angel Gabriel. The Quran was revealed over the course of 25 years. The Quran consists of Surahs, and a Surah consists of verses. The Quran was written as it was revealed. Allah promised to preserve it and it has not been changed or altered.

Quranic Verses: A verse in the Quran is the smallest section that consists of some of Allah's words. Verses make up a Surah.

Quriysh: The tribe residing in Mecca at the time of prophet Muhammad.

Ramadan: The month of fasting.

Rakah(s): A part of a prayer in Islam.

Rashideen Era: The time when the first four governors ruled the Muslim world after prophet Muhammad.

Sahabiyat: The Muslim women who met prophet Muhammad.

Salah: It is an Islamic act of worship, which connects a Muslim to Allah.

Shafi'i: A school of thought of Islamic jurisprudence that was initiated by Imam Shafi'i.

Shari'ah, Islamic: The Islamic code of law that govern Muslims' life.

Sunnah: The teachings of prophet *Muhammad*, which is supplemental to Quran and considered its practical explanations.

Surah(s): Chapters of the *Quran*.

Taif (or Ta'if): A well-known town near *Makka*.

Taqwa: Consciousness of Allah, which is achieved through following His commands, i.e., doing what He ordains and abstaining from what He forbids.

Tawheed: The belief in the Oneness of Allah.

Umayyad Era: The time when bani Ummaya ruled the Muslim world.

Wa Alaykum As-Salam: A reply to 'As-Salamu Alaykum.'

Wudu / Wudu': The ablution: The washing of hands, mouth, nose, face, arms, and feet before prayers.

Yazid bnu-Mu'awiyah: A king of the Umayyad Era.

Zakaah (or Zakat-ul-Maal): An Islamic act of worship, where a Muslim gives in charity a portion of his or her wealth to those in need.

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Vita

Mohammad Adnan Alghorani was born in Damascus, Syria on April 8, 1968, the son of Yusuf Mohammad Alghorani and Nazek Kamel Abunnasr. In 1986, he received his High School Diploma, Science Branch, from Jawdat Al-Hashimi High School, Damascus, Syria. Then, he entered Damascus University in Damascus, Syria, and received the following degrees: the Bachelor of Education, in Psychology, in August 1991, and a Postgraduate Diploma, in Counseling Psychology and Educational and Vocational Guidance, in 1992. In August 1994 he entered the Graduate School of the University of Texas at Austin. During the following years, he worked as a Teaching Assistant at the University of Texas at Austin. He received his Master Degree, in Educational Psychology, from the University of Texas at Austin, in 1997. During the same year, he founded Peace Elementary School, a Private school in Austin, Texas. During the following academic year, 1997-1998, he worked as a Principal at Michigan Islamic Academy, in Ann Arbor, Michigan. In June 2002, he was employed by Adler School of Professional Psychology as a pre-doctoral intern of Clinical Psychology to work for Illinois Department of Correction, providing psychological services to Reception and Classification centers.

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