The Religious Life Contentment Scale: A Reliability and Validity Study

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ABSTRACT

This study focused on developing the Religious Life Contentment Scale (RLCS), a reliable instrument designed to assess individuals' contentment with their religious lives. The scale development began with formulating an operational definition of the construct, followed by qualitative data collection via open-ended questions to create an initial item pool. After expert review by five specialists, the pool was reduced from 45 to 15 items. Scale structure was then determined using three independent samples. Exploratory Factor Analysis (EFA) on the first sample (n_1=305) confirmed a robust, one-dimensional structure composed of seven items, which accounted for 62.52% of the total variance. Confirmatory Factor Analysis (CFA) using the second sample (n_2=111) further validated the structure, demonstrating excellent model fit (χ^2/df=1.057, CFI=.99, NFI=.98, RMSEA=.020). To establish criterion validity, the RLCS scores from the third sample (n_3=327) showed significant positive correlations with the Adult Life Satisfaction Scale, the Ok-Religious Attitude Scale, and the General Life Satisfaction Scale. Furthermore, hierarchical regression analysis demonstrated that the RLCS uniquely accounted for 35% of the variance in religious attitude (R_2=.350). Finally, reliability was strongly supported by the scree plot and a high Cronbach's alpha coefficient of .889. Collectively, these reliability and validity analyses provide strong evidence that the RLCS is a robust and reliable instrument for measuring contentment in religious life.

Keywords: Life contentment, positive psychology, religiosity scales, religious life contentment, scale development.

INTRODUCTION

With the rise of positive psychology, researchers have developed new concepts to explore individual strengths (Cordaro, Brackett, Glass & Anderson, 2016). Among these emerging concepts, contentment has added new dimensions to the study of religion and spirituality (Emmons & Crumpler, 2000; Ayten, 2009).

Contentment, as clarified by researchers, is a distinct concept that should not be confused with pleasure (which stems from satisfying immediate needs) or short-term happiness (Gao & Edelman, 2015). Gibbs (2016: 24-25) argues that achieving contentment is an active process; an individual must strive toward their aspirational self while maintaining a realistic awareness of their own abilities. This state can be cultivated by shifting focus from immediate comfort to personal potential and growth, prioritizing long-term satisfaction over short-term rewards, and choosing peace over anxiety. Gibbs (2017: 244) suggests that educational institutions can play a role in fostering this state among students. This would involve developing a theory of contentment aimed at long-term life satisfaction rather than merely addressing short-term student needs.

The conceptual clarification of contentment has been supported by the development of specialized measurement tools, making its place within positive psychology increasingly clear. For instance, the creation of the five-item Contentment with Life Satisfaction Assessment Scale (CLAS) by Laballee, Hatch, Michalos, and McKinley (2006) revealed that contentment is conceptually distinct from overall subjective well-being. This

distinction enabled researchers to accurately measure the efficacy of interventions specifically designed to increase contentment among vulnerable populations (Pandya, 2021).

One key instrument is the Positive Emotion Assessment of Contentment Experience Scale (PEACE), developed by Cordaro et al. (2020). This scale emerged from a cross-cultural study that synthesized the meaning of contentment and defined its essence as "perceived completeness" (Cordaro et al., 2016). The validity of PEACE was demonstrated by its correlation with the Big Five personality factors. The other major tool is the State Contentment Measure (SCM), created by Taylor et al. (2017). The SCM was designed specifically to examine the dynamic relationship between contentment and various psychological factors.

Contentment also holds significant importance in the health domain. It is one of the three dimensions of the Minor Symptoms Evaluation (MSE) scale developed by Dahlöf to measure patients' health-related quality of life. Subsequently, contentment was widely accepted as a robust indicator of quality of life in numerous health studies (Dahlöf, 1990; Vargens & Berterö, 2015; Eckland, Nzinga, Leipow, Berenbaum, 2021; Hebron & Juniper, 2023; Prince, 2005).

Furthermore, scientific studies have shown remarkable correlations between contentment and other positive psychology concepts (Agewall, Berglund, Henareh, 2004). Contentment was determined to be significantly related to optimism, well-being, religiosity, resilience, and wealth (Edara, Castillo, Ching, Castillo, 2021; Burluka, 2021). It has also been presented as a predictor of resilience and life satisfaction (Gerson, 2018).

Specifically, contentment was found to positively correlate with key spiritual dimensions (intrapersonal spirituality, interpersonal spirituality, and transpersonal spirituality). These data collectively suggest that contentment interacts closely with an individual's psychological state, social status, religiosity, and spirituality (Van Cappellen, Toth-Gauthier, Saroglou, and Fredrickson, 2016).

Based on the evidence showing the contribution of religious belief to contentment, religious life can be an important predictor of life satisfaction. However, to understand an individual's religious life contribution to overall contentment, further research using refined conceptual and practical approaches is essential.

The Evolution of Measuring Religious Life Contentment

Religion continues to influence almost every aspect of life, acting as a system that regulates the relationship between the individual, society, and the perceived supreme power of belief (Özdoğan, 2006). The introduction of standardized measurement tools by psychologists has made it possible to obtain detailed data about these dimensions. The development of religiosity scales for scientific research began with Thouless in 1935 (Hill & Hood, 1999).

Thouless's (1935) "Certainty in Religious Belief Scale" centered on institutional religion. Over time, similar scales were developed to clarify concepts such as: Religiosity (Faulkner & DeJong, 1966), religious attitude (Poppleton & Pilkington, 1963), religious orientation (Allport & Ross, 1967), faith development (Fowler, 1981; Benson, Donahue, & Erickson, 1993), dimensions of religious commitment (Glock & Stark, 1966).

The development of these early scales paved the way for studying religious life using scientific methods, which led to an increase in relevant scientific publications (Hill and Hood, 1999). Among the pioneering studies, Allport and Ross's scale became highly popular, being translated into different languages and refined (Genia, 1993; Karaçay, 2011; Kıraç, 2007; Gorsuch & McPherson, 1989).

In the 1990s, the focus shifted to measuring the contribution of belief to psychological well-being through tools like the Religious Coping Scales (Pargament et al., 1990; Pargament et al., 1998). These allowed researchers to examine the complex impact of religious belief on psychological health (Hill and Hood, 1999). Furthermore, the trend toward a holistic approach to belief led to the emergence of spirituality concepts and the development of spiritual well-being scales in the 2000s (Diener, 2009; Maltby et al., 2015; Kasapoğlu, 2015). These scales offer an inclusive opportunity to examine the spiritual life of followers of both Abrahamic and other religious groups.

Consequently, positive psychology concepts have provided a new lens for exploring religious life (Ayten, 2009), driving the need for new scales that specifically examine religious life through concepts like contentment.

Within this framework, two pioneering scales have addressed religious contentment: The Christian Contentment Scale, and Muslim Spiritual Happiness Scale. The Christian Contentment Scale (CCS) is developed by Knabb, Vazquez, and Wang (2021). The CCS is a 10-item instrument designed to provide a holistic and accurate conceptualization of Christian individuals' spiritual world. It demonstrates sufficient validity and includes several key sub-scales: Conscious Awareness, Life Contentment, Status Satisfaction, Tranquility. However, its utility is limited to Christian populations, as the scale is specifically tailored to that faith context.

The Muslim Spiritual Happiness Scale, developed by Abdullah bin Abbas (as cited in Sukmawati et al., 2022), is a pioneering tool that addresses religious contentment within an Islamic context. This 31-item, 7-sub-dimension scale measures the happiness of individuals within Muslim culture. It is notably sensitive to cultural and socio-economic differences because it encompasses culturally and religiously specific expressions, such as "the happiness of having an obedient child" (Sukmawati et al., 2022).

Problem Statement

While extensive literature confirms that religious life contributes positively to an individual's life satisfaction and overall well-being (Newman & Graham, 2018), current measures of religiosity fail to adequately assess how content a person is specifically with their religious life. This gap necessitates the development of a specialized and reliable scale to precisely determine individuals' religious life contentment.

Purpose of the Study

This study aims to develop the Religious Life Contentment Scale (RLCS), a valid and reliable psychometric tool designed to assess an individual's contentment derived from the perceived contribution of their religious belief to their life.

Research Questions

This research seeks to address the following three primary questions:
What is the overall factor structure of the Religious Life Contentment Scale (RLCS)?
What is the internal consistency reliability of the RLCS?
What is the criterion-related validity of the RLCS?

METHOD

The study groups, the process of developing the measurement tool, and the data collection tools are presented in this section.

Study Groups

First study group (n_1= 305 for the scale's initial validation was selected using purposive sampling and consisted of teachers. The group comprised females (49.8%) and males (50.2%). The mean age was years, with ages ranging 21 from to 55 (see Table1).

Table 1. Personal Information Form

		f	%
Gender	Female	152	49.8%
	Male	153	50.2%
Year of employment	1-9 years	224	73.4%
	10 years +	81	26.6%
City of residence	Contented	255	83.6%
	Discontented	50	16.4%
From job	Contented	290	95,1%
	Discontented	15	4.9%
School worked for	Contented	277	90.8%
	Discontented	28	9.2%
Private life	Contented	250	82%
	Discontented	55	18%
Area of work as an educator	Literature	55	18%
	Mathematics	43	14.09%
	Physics/Chemistry	62	20.32%
	Social Science	50	16.40%
	Foreign Language	17	5.57%
	Gymnastics	2	0.6%
	Pre-School Education	18	6%
	Primary School Education	36	11.80%
	Special Education	8	2.62%
	Informatics	2	0,6%
	Music	12	4%

Second study group (n_2=111) was composed of non-working adults who were continuing their education at Ankara University. The group included 77 females (69.4%) and 34 males (30.6%). Participants' ages ranged from 19 to 64, with a mean age of 25.1 (SD=9.42). Three participants were pursuing a second bachelor's degree. This group was specifically used for the Confirmatory Factor Analysis (CFA).

Third study group (n₃=327) consisted of civil servants employed in various public institutions. This group had 272 females (83.2%) and 55 males (16.8%). Participants' ages varied between 18 and 60, with a mean age of 28.8 (SD=10.7). This final group was used for criterion validity analyses (correlation and regression tests).

Process of Developing the Measurement Tool

The development of the Religious Life Contentment Scale (RLCS) began with drafting a pool of 30 items based on an extensive literature review. This draft was subsequently sent to five field experts from the Psychology of Religion Department for content and validity review. Following their revisions, the item pool was reduced from 45 to a 15-item provisional form based on the Coverage Validity Ratio and Coverage Validity Index results. The content validity ratios for Davis range from .60 to .00 and for Lawshe from .60 to .00. The content validity ratio for the 15-item form was calculated as .99. Since the content validity index is greater than the content validity ratio, the content validity of the scale is considered statistically significant (Lawshe, 1975: 563-575; Lindsey, 1992: 194-197)

After obtaining the necessary ethical approval from the Kırıkkale University Ethics Committee, the research employed a multi-stage approach. In the first stage, Exploratory Factor Analysis (EFA) was conducted on the data gathered from schoolteachers (n₁=305). This was followed by Confirmatory Factor Analysis (CFA) using a second, smaller group (n₂=111). In the final stage, a third group (N₃=327) completed the forms, and correlation and regression tests were used to examine the relationship among religious life contentment, life satisfaction, and religious attitude. The findings are presented in the subsequent section.

The study employed a quantitative design. Data obtained from the three separate groups were analyzed and reported separately using the Jamovi 2.3.28 statistical software program. The raw data are securely stored by the authors and can be provided upon request.

Data Collection Tools

This research used four scales, in addition to the newly developed RLCS, to collect the necessary validation data:

Personal Information Form: This form collected demographic data, including gender, years of employment, educational background, and participants' subjective contentment levels regarding their city of residence, job, institution, and private life.

Ok-Religious Attitude Scale This scale, developed by Üzeyir Ok (2011), is composed of eight items across four sub-dimensions (two items per dimension): religious feeling, religious cognition, religious behavior, and religious relationship. The scale demonstrated high internal consistency (Cronbach's α=.91) and explained 78% of the total variance. Two items within the cognition dimension are reverse-coded (Ok, 2011).

The Adult Life Satisfaction Scale: The scale's structure includes five sub-dimensions: contentment in general life, relationships, personality, social environment, and business. Exploratory Factor Analysis (EFA) results indicated that the scale explained 65.98% of the total variance. Only one item in the scale is reverse-coded (Kaba, Erol, & Güç, 2017).

The Satisfaction with Life Scale (SWLS): Originally developed by Diener, Emmons, Larsen, and Griffin (1985), this five-item, single-dimension scale was adapted into Turkish by Dağlı and Baysal (2016). The adaptation process, conducted on 200 public primary school teachers, confirmed the original single-factor structure. The Turkish form demonstrated strong reliability with a high internal consistency coefficient (Cronbach's α=.88) and excellent test-retest reliability (.97).

FINDINGS

The analyses of the data collected during the study for developing the Religious Life Contentment Scale (RLCS), along with the reliability and validity coefficients, are presented below.

Factor Structure of the RLCS

Data collected through the first study for developing the RLCS were used to examine the factor structure. An exploratory factor analysis (EFA) was conducted on the initial 15-item structure. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity were analyzed to determine the appropriateness of the data for factor analysis.

The results—KMO = .909 and Bartlett's statistic (χ^2=1124, df=21, p<.001)—indicated that the data were appropriate for factor analysis, as the KMO value exceeded the recommended threshold of .60 and Bartlett's test was statistically significant (Tabachnick and Fidel, 2012: 619-620). Both the KMO and Bartlett's statistics confirmed that the sample size was adequate for factor analysis.

Items with factor loadings less than .40 and items that cross-loaded (i.e., had similar factor loadings on more than one factor) were systematically excluded from the analysis, and the EFA was repeated. While determining the items to be retained in the dimensions, statistical analyses were conducted to assess their fit. Furthermore, experts analyzed the conceptual coherence of the items within their assigned dimensions. After three rotations, eight items were excluded. The results of the exploratory factor analysis, including eigenvalues and explained variance ratios, are presented in Table 2.

Table 2. Eigenvalues and Explained Variance Percentages of the RLCS

Component	Eigenvalue	Variance%	Cumulative %
1	4.377	62.52	62.5
2	.715	10.21	72.7
3	.542	7.74	80.5
4	.425	6.07	86.5
5	.366	5.23	91.8
6	.321	4.58	96.4
7	.255	3.64	100.0

When Table 2 is analyzed, it reveals that only one factor has an eigenvalue greater than 1. Furthermore, the scree plot presented in Figure 1 shows that the plot levels off after the first factor. These results suggest that the Religious Life Contentment Scale (RLCS) has a unidimensional structure.
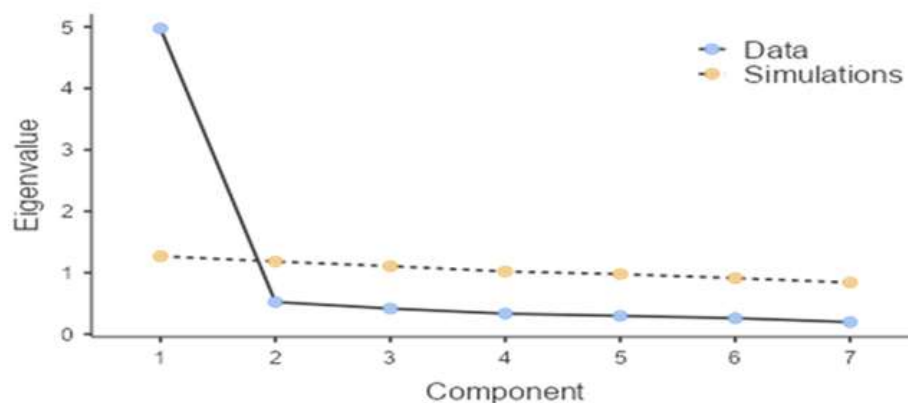

Figure 1. The religious life contentment scree plot graphic.

Table 3. Factor Loadings

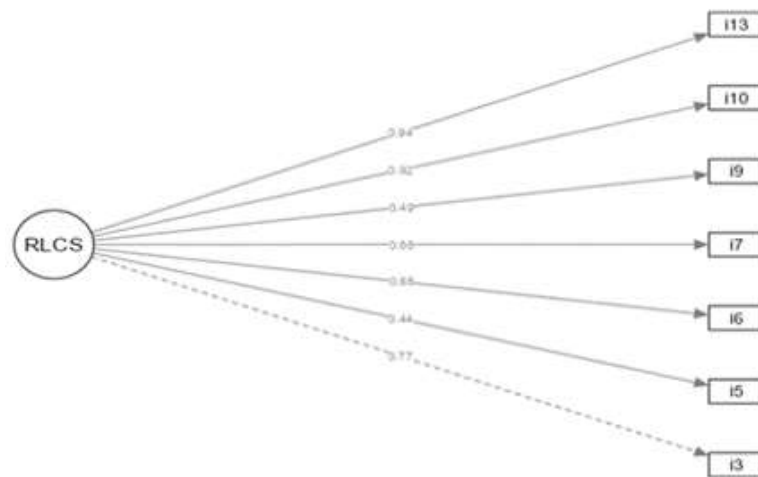|	Component	Uniqueness
i3. Learning something new about my religion makes me happy.	.856	.267
i5. My belief in eternal happiness is rooted in my religion.	.832	.308
i6. I feel lucky because of my religion.	.813	.339
i7. The moral values of my religion contribute to my personal development	.798	.363
i9. I would believe in the same religion if I were reborn.	.767	.411
i10. My religion gives me confidence.	.752	.434
i13. I am content with my religion.	.707	.501

The final RLCS consists of 7 items, with factor loadings ranging from .707 to .856. Since the factor load value for every item is higher than the conventional cutoff of .40, all items contribute significantly to the scale's validity. Considering the conceptual integrity of these items, the component is officially named the "Religious Life Contentment Scale." Furthermore, the scale was determined to meet the assumptions of normal distribution indicator of Skewness: (.517) and Kurtosis: (-1.26).

The results of the exploratory factor analysis (EFA) indicated that the RLCS possesses a unidimensional structure. To confirm this unidimensional structure, the items were tested on a second study group, and a confirmatory factor analysis (CFA) was carried out on the resulting dataset. During the CFA, the consistency indices, factor load values, and error variances were analyzed to evaluate the model-data fit. The coherence index values, factor load range (max-min), and error variance range (max-min) are presented in Table 4.

Table 4. Confirmatory Factor Analysis Results of the RLCS

	χ^2	χ^2/SD	p	CFI	NFI	RMSEA	Factor Load Values		Error Variances	
							max	min	max	min
Scale	14.6	1.057	.405	.99	.98	.020	.94	.44	.06	.02
Suggested		χ^2/sd≤3		≥90	≥90	≤.080	≥.30		≤.90	

According to the Confirmatory Factor Analysis (CFA) presented in Table 4, the chi-square to degrees of freedom ratio (χ²/df) is 1.057. As this value is below the acceptable threshold of 3.0, it indicates a good fit between the model and the data. The Comparative Fit Index (CFI) value is .99, and the Normed Fit Index (NFI) value is .98. Since both values are greater than the recommended .90, the model demonstrates a high degree of consistency with the observed data. Furthermore, the Root Mean Square Error of Approximation (RMSEA) index value is .020. Because this value is below the conservative cutoff of .060, it confirms a close model-data fit. Analyzing these coherence indices collectively, the unidimensional model is strongly consistent with the data. Finally, the factor loadings for all items in the scale are higher than .30, leading to the conclusion that all items are statistically valid for measuring the latent structure within the scale's dimensions.

Figure 2. The RLCS measurement model.

Internal Consistency of Reliability of the RLCS

To assess the internal consistency of the scale, the Cronbach's Alpha (α) coefficient for the Religious Life Contentment Scale (RLCS) was calculated. The results are presented in Table 5.

Table 5. Internal consistency of reliability of the RLCS

	Mean	SD	Item-rest correlation	Cronbach's α	If item dropped McDonald's ω
i3	4.50	.514	.610	.895	.896
i5	4.37	.524	.715	.883	.885
i6	4.35	.550	.754	.879	.880
i7	4.32	.527	.787	.875	.876
i9	4.35	.492	.732	.882	.883
i10	4.39	.508	.676	.888	.889
i13	4.36	.502	.660	.890	.891

The analysis of internal consistency reliability showed that the Cronbach's Alpha (α) coefficient for the RLCS scores is .889, and McDonald's ω is .900. In reliability measurements, values are typically interpreted as follows: below .50 are considered low, values between .50 and .80 are moderately reliable, and values over .80 are highly reliable (Salvucci et al., 1997). Given these benchmarks, the scale scores demonstrate high reliability.

After the structure of the RLCS was verified, the criterion validity of the scale was assessed. This was achieved by examining the correlations between the RLCS scores and the scores from the Religious Attitude Scale, the Satisfaction with Life Scale, and the Adult Life Satisfaction Scale. The results of these analyses are presented in

Table 6.

Criterion-Related Validity of the RLCS

Correlation relationships and prediction tests demonstrating criterion-related validity are presented below.

Table 6. Correlations among Study Variables

	Adult Life Satisfaction Scale		The Satisfaction with Life Scale		Ok-Religious Attitude Scale		Religious Life Contentment Scale
Adult Life Satisfaction Scale	—						
The Satisfaction with Life Scale	.709	***	—				
Ok-Religious Attitude Scale	.504		.381	***	—		
Religious Life Contentment Scale	.318	***	.314	***	.591	***	—

Note. *** p <.001

The correlation analysis presented in Table 6 indicates that the RLCS has a positive and statistically significant relationship with all examined measures: Religious Attitude (r=.591, p<.001), Adult Life Satisfaction (r=.318, p<.001), Satisfaction with Life (r=.314, p<.001). These results are presented as evidence supporting the concurrent validity of the RLCS.

The predictive validity of the RLCS was further assessed by examining its ability to predict religious attitudes through a hierarchical regression analysis. The results of this hierarchical regression analysis are presented in Table 7.

Table 7. Hierarchical Regression Results

	R	R_2	ΔR_2	Beta	t	p
Step 1	.591	.350				
Religios Life Contentment				.591	13.221	.000
Step 2	.679	.461	.458*			
Religios Life Contentment				. 480	11.145	.000
Adult Life Satisfaction				. 352	8.176	.000

Note: *p<.05, N_3=327, Dependent variable = Religious Attitude.

As shown in Table 7, in the first step of the hierarchical regression analysis, the RLCS variable, entered as the control variable, explained 35.0% of the variance in religious attitude (R_2=.350). After Adult Life Satisfaction was included in the second step, the two variables together accounted for 46.1% of the variance in religious attitude (R_2=.461). This represents a statistically significant increase in explained variance (ΔR_2), as indicated by the significant F change value (p<.05). Furthermore, the RLCS remained a significant predictor of religious attitude, with a beta coefficient of .591 (p<.05) in the final model. Given its predictive power and established relationships, the RLCS is confirmed as a valid tool for assessing religious life contentment.

Scale Scoring

The Religious Life Contentment Scale (RLCS) comprises 7 items across a single dimension. The scale's total score is calculated by summing the responses to all seven items.

DISCUSSION

Although the development of scales addressing various aspects of religious life began as early as 1935 (Thouless, 1935), research in this area continues actively. This sustained effort is primarily driven by three key issues with existing measurement tools.

A major reason for the ongoing development is that most established measurement tools are rooted in specific religious traditions (See. Knabb, Vazquez, and Wang, 2021). Furthermore, initial tools often focused on individuals in rural areas, leading to significant limitations in accurately assessing the religious attitudes of people residing in modern metropolitan areas (Cyphers & Clements, 2018). Changes in contemporary lifestyles—characterized by crowded cities, long working hours, and a disconnection from traditional living—have increased the demand for religious attitude scales appropriate for these environments. Even updated versions of traditional scales (Ok, 2024) may contain questionable items regarding core religious tenets, such as literal belief in Quran, which may not be universally applicable even among members of the same religion.

There is a growing need to collect data from diverse social environments. Increased global migration has created mixed social environments where people of various cultures, beliefs, and origins work and socialize. This crucial change necessitates the development of new measurement tools that are effective across samples with different religious backgrounds (See. Duyan, Kılıç & Pak Güre, 2021), prompting researchers to seek alternatives to traditional religiosity scales (Van Cappellen et al., 2004). While spiritual well-being scales have gained traction since the 2000s, often containing items that predict psychological and subjective well-being (See. Kasapoğlu, 2015), they can sometimes obscure the specific variables related to distinct religious life experiences, making it difficult to isolate and study variables exclusively related to religious life.

Religious life is continually affected by major life events. In the 2020s, global warming, epidemics, and climate crises have impacted nearly the entire world population. These situations have affected not only social and economic conditions but also religious life (Edara, Castillo, Ching & Castillo, 2021; Güler-Aydın, 2023). Unforeseen challenges can alter individuals' religious attitudes even if their frequency of worship remains unchanged. Therefore, researchers require tools that can specifically measure the impact of unexpected situations on an individual's religious life.

The development of the RLCS was specifically planned to address these important gaps. The RLCS solves the problem caused by the lack of a scale that directly measures an individual's sense of contentment with their religious life. Because it focuses on the individual's satisfaction—rather than specific religious traditions, doctrines, or rules (Çelik, 2024)—it is a highly suitable instrument for conducting measurements in studies involving diverse religious and cultural groups. Its focus on contentment allows the scale to capture the impact of unexpected life events on an individual's religious experience. The RLCS is thus expected to be a useful and significant tool for researchers in psychology and social services seeking to holistically measure an individual's overall life contentment.

CONCLUSION

The Religious Life Contentment Scale (RLCS) developed in this study allows for the measurement of individuals' religious contentment without making judgments about specific religious commands or prohibitions. A comprehensive validity and reliability study carried out on three separate groups (n_1=305, n_2=111, n_3=327) indicates that this scale is a psychometrically sound measurement tool. The scale can significantly contribute to future studies focusing on identifying new variables related to religious life and understanding religious experience across diverse and modern populations.

Limitations and Future Research

Study Limitations

The most important limitation of this study is the sampling bias toward high life contentment. Specifically, groups with low and very low life contentment could not be reached. Future research should aim to include more diverse samples concerning life contentment levels to ensure generalizability. Another significant limitation is the ongoing conceptual ambiguity surrounding life contentment. In some literature, this term is used interchangeably with life satisfaction and contentment. Researchers who use the RLCS should be aware of the conceptual overlap, as drawing sharp boundaries between these concepts remains difficult.

Future Research Directions:

By developing new scales that follow the changing conditions of religious life, such as the RLCS, it will be possible to conduct highly reliable and valid scientific studies in the social sciences. Furthermore, researchers can help improve individuals' quality of life by developing new measurement tools that investigate the relationship between individuals' religious beliefs and their life contentment. This includes studies that use the RLCS to measure the impact of new events on religious contentment.

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APPENDICES

Table 8. The Religious Life Contentment Scale

	It doesn't reflect me in any way	It doesn't reflect me	I am indecisive	It reflects my me a little	It reflects my me very well
Dear Participant, There are specific statements that have been prepared to under-stand the religious life contentment of individuals. Please read the sentences carefully and choose the proper grading next to the sentence that fits you the best. If the statement doesn't reflect your attitude in any way, choose 1. If it doesn't reflect your attitude very well, choose 2. If you are not sure, choose 3. If it reflects your attitude slightly/a little, choose 4. Finally, if it reflects your attitude well, choose 5.					
1. Learning a new thing about my religion makes me happy.	1	2	3	4	5
2. My belief in eternal happiness is rooted in my religion.	1	2	3	4	5
3. I feel lucky because of my religion.	1	2	3	4	5
4. The moral values of my religion contribute to my personal development.	1	2	3	4	5
5. I would believe in the same religion if I were reborn.	1	2	3	4	5
6. My religion gives me confidence.	1	2	3	4	5
7. I am content with my religion.	1	2	3	4	5