

Personality Traits, Religiosity and Forgiveness in Young Adults

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Religion is a central part of the lives of many people. Given the central significance of religion in many people's lives, it is important to understand how religious beliefs and practices may influence one's well-being. This study was designed to assess the relationship between, personality traits, religiosity and forgiveness among professional and non-professional adults. A correlational research design with a convenience sampling strategy was used. The sample comprised of ($N=250$) working and non-working adults comprising ($n=125$) boys and ($n=125$) girls, were selected from different areas of Islamabad and Rawalpindi. The assessment measures included the Demographic Information Sheet, Arabic Scale of Intrinsic Religiosity (Khalek 2017), Mini International Personality Items Pool (Donellan et al., 2006) and Heartland Forgiveness Scale (Thompson et al., 2005). Pearson's Product Moment Correlation, Path model and T test were run to analyze the data. The results indicated a significant positive relationship between religiosity, forgiveness, and personality traits and it was also found that forgiveness, religiosity and positive personality traits were negatively related to neuroticism. Finding showed that females were seen to have significantly higher scores on religiosity, agreeableness and forgiveness than males. Results also indicated that males were seen to have significantly higher scores on neuroticism than Females. The results also indicate that religiosity mediates the relationship between personality traits and forgiveness between professional and non-professional adults. The findings can help researchers' psychological health professionals understand religiosity, personality traits and forgiveness, in the context of professional and non-professional groups of adults.

Keywords: Religiosity, Personality Traits, Forgiveness, Professional and Unprofessional Adults

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Introduction

Religion is a central part of the lives of many people (Newman, & Graham, 2018). According to one estimate, religion is a significant element of 68 percent of people's lives (Diener, Tay, & Myers, 2011). Given the central significance of religion in many people's lives, it is important to understand how religious beliefs and practices may influence one's well-being.

People are drawn to religion for several reasons, and there are two types of religious orientations: intrinsic religious orientation and extrinsic religious orientation. The essential distinction between the two orientations lies in the manner in which people approach religion and how they interpret their religiosity. Extrinsic orientation explains why people participate in religion to achieve societal or personal benefit. As a result, religion becomes a tool or object for attaining materialistic pleasures. Religion is seen as a means to accomplish an objective from fundamental religious viewpoint. People with a high level of intrinsic religious orientation prefer to organize their lives and situations around their religion. These people are comfortable with their beliefs and are never motivated to change their faith; rather, they participate in religious ceremonies because their religion accords them with a feeling of purpose and worth. To put it another way, people who are extrinsically driven by religion use their religion, whereas those who are intrinsically motivated live their religion.

Devoutness and religious zeal are positively linked to belief in the good and religion (Salleh, 2012). Historically, researchers have not often evaluated the impact of religion on health behaviors using a psychosocial explanatory model.

Five personality traits are identified by trait theorists in Psychology, which are called the big five personality traits. They called them the core personality. Agreeableness, neuroticism, extraversion, openness to experience, agreeableness and conscientiousness are the five traits. Various individual characteristics are determined by these five traits. Ostendorf and Costa (2000) suggested that personality traits can be observed in behavior that is in accordance with the underlying traits. Low self-esteem, pessimism and irrational thoughts were related to neuroticism. Social skills, the opportunity to make many friends and social interests are

linked to extraversion. Occupational interests, several hobbies and travelling interests are linked to Openness to experience. Forgiveness, cooperating attitude and inoffensive language are linked to Agreeableness. Strong leadership skills, proper planning, an organized support network and having technical expertise are linked to conscientiousness. Out of these five traits, neuroticism was found to cause psychopathology, especially personality disorders. Individual differences are also present, every individual possesses different thinking patterns, feelings and behaviors, so each individual is uniquely prone to mental health problems. The study of personality therefore focuses on two broad areas: One is understanding individual differences in particular personality characteristics, such as attitudes toward seeking health behavior and sociability, such as choice of religion. The other person understands how the various parts of a person come together as a whole.

To gain a deeper understanding of religiosity, personality psychologists have typically examined how personality characteristics relate to religiosity (Ashton & Lee, 2021). Personality traits according to the Diagnostic and Statistical Manual of Mental Disorders (American Psychiatric Association, 2013) are enduring patterns of thinking, perceiving, relating to the environment and about oneself in personal and social contexts. A major factor that may alter personality is religion. As to Berkessel et al. (2021) and Johnson (2016), noted that no other social ideology uses the fear of everlasting suffering in hell and the promise of eternal joy in paradise to encourage action.

A study was conducted to examine the connections among adult forgiveness, personality attributes, and religiosity. A theory was proposed that adult forgiveness is predicted by personality factors and religion. A total of 364 female and 390 male adults ($n = 754$; mean age = 21 years, $SD = 14.88$) who were chosen by a selective sample approach from Bangalore colleges were given the Neo Five-Factor Inventory (A study was conducted to examine the connections between adult forgiveness, personality attributes, and religiosity. A theory was proposed that adult forgiveness is predicted by personality factors and religion. A total of 364 female and 390 male adults ($n = 754$; mean age = 21 years, $SD = 14.88$) who were chosen by a selective sample approach from Bangalore colleges

were given the Neo Five-Factor Inventory (*NEO FFI*), the Religiosity, and the Heartland Forgiveness Scale (*HFS*). Hierarchical regression and correlational analyses were used to analyze the data. The Big Five personality characteristics and religiosity were found to positively connect with forgiveness, although all personality qualities aside from neuroticism strongly predicted forgiveness more than religion. According to these results, religiosity along with personality traits help adults in practice forgiveness in their daily life.(Raj, P., & Padmakumari, 2023).

Forgiveness is commonly associated with religion and spirituality. It is a common practice among many religions throughout the world. Because forgiveness is based on innate morality, it may be difficult to distinguish it from religion. Moreover, forgiveness serves as a religious coping technique (Exline, Worthington, Hill & McCullough, 2003).

According to personality theories, a person might be (a) like all other people, (b) like some other people, or (c) like no other person. The latter two goals of comprehending individual variations are often the focus of personality psychology (Schnitker et al., 2021). According to theory and research, there is a connection between religiosity and personality since most religious societies and activities allow individuals to express and accept particular personality qualities (Eck & Gebauer, 2021). Forgiveness is commonly associated with religion and spirituality. It is a common practice among many religions throughout the world. Because forgiveness is based on innate morality, it may be difficult to distinguish it from religion. Moreover, forgiving serves as a religious coping technique (Worthington, et al., 2013).

Ajmal et al. (2016) investigated the relationship between personality traits and forgiveness concluded that highly agreeable people face less conflict in interpersonal relationship. They also concluded that agreeable people are more likely to show forgiving behavior and less vengeful behavior. Moreover, emotionally stable people are high on forgiveness disposition than people who are less emotionally stable. Sabeelah and Ameerh (2014) explored the association between forgiveness, personality traits in working and non-working adults. Forgiveness is commonly associated with religion and spirituality. It is a common practice among many religions throughout the world. Because

forgiveness is based on innate morality, it may be difficult to distinguish it from religion. Extraversion and increased interpersonal interaction in religious communities, or the ability to experience good emotions, are associated with higher degrees of religiosity (Lace et al., 2020). Cattell (2007) describes religious people as more submissive, abstemious, following, tender minded, self-disciplined on the other hand irreligious people are more dominant, cheerful, expedient tough minded and undisciplined self-conflict.

Theoretical Model

Existential Model of Forgiveness. Gassin and Enright (1995) added an existential component to Enright's original cognitive model. They also suggested that forgiveness is an essential source of improved psychological health, based on the logo therapy concept. They stated that one of the most important aspects of forgiving is to find significance in the process after accepting the suffering and before forming a new purpose. There are six themes of forgiveness that emerge from existential theories. First, interpersonal damage leads to physical or emotional hurt. Second, this hurt leads to break down of the relationship. Third there will no longer be any pain or harm. Fourth, a cognitive process is initiated to assist the individual in comprehending the traumatic incident in a new, wider context. Fifth, there is a release of negative feelings and a desire for retribution associated with the traumatic occurrence. Sixth, a mutually pleasant and productive relationship is re-established.

Psychodynamic Perspective of Forgiveness. The concept of forgiveness has gained considerable popularity in psychodynamic psychoanalytic literature. This is because the concepts of conflict are central to both Freudian and Neo-Freudian traditions. According to Kaufman (2000) forgiveness is essential to psychotherapy's healing effect. According to him, forgiveness is defined by obedience and love, and these attributes are critical in maintaining our relationships. Forgiveness is a set of characteristics that helps us deal with our anger and wants to limit our freedom of choice and action. Forgiveness is a cognitive phenomenon that helps us become more conscious of and accept our faults and ourselves. Todd (1985) elaborated on the concept of forgiveness by viewing it in the framework of the Jungian system. Todd claims that forgiveness is an

archetypal experience for Jung. It is a rehabilitative technique for getting rid of guilt.

Schema Theory. According to Schema Theory, all information is structured into logical units that act as cognitive systems that reflect generalized accounts of complex phenomena. Thus, perception is influenced by memory organization and recollection. Cognitive processes are unique to each individual. Reflect the humans previous histories and information frameworks that influence theories about the world. These theories influence how data are stored and understood, and they are always. Adaptation (i.e., modifying the schema to fit new data) is how new knowledge is acquired. Assimilation or information (i.e., interpretation of new experiences in terms of existing schemata) Reynolds and colleagues (2008). The inclusion of cognitive theory in the theoretical framework of the present study is supported because it has been confirmed as a scientifically sound theory over the years. The following are the features of a scientific theory: rigorous, concise, well-reasoned, and predicated on current data. Interpretive, predictive, and actual studies (Reynolds & Stoycheva, 2018).

Rationale of the Study

Based on the current body of literature, what requires further clarification is how religiosity and forgiveness are related and how personality traits facilitate the forgiveness process. Thus, the central purpose of this study is to understand the relationships among religiosity, forgiveness and personality traits. Numerous observational and qualitative studies have confirmed a significant association between religion, personality traits and forgiveness (Rajaei, k, & Sarvarazemy, 2012). But the evidence at hand mostly comes from the west. Limited research evidence is available from the Eastern culture, specially practicing the religion of Islam. This study will contributes to the body of knowledge by filling the gaps found in the literature.

Objectives of the Study

1. To investigate the relationship between religiosity, personality traits, and forgiveness in professional and non-professional adults.

2. To assess differences on the basis of demographic variables on religiosity, personality traits, and forgiveness among professional and non-professional adults.
3. To examine religiosity as a mediator between personality traits and forgiveness among professionals and non-professional. Adults.

Hypotheses of the Study

The research has the following hypotheses based on the above-mentioned literature review of religiosity, forgiveness and personality traits among professional and non-professional adults.

- Religiosity is positively correlated with forgiveness and personality traits that exclude neuroticism among professional and non-professional adults.
- Professional adults will score high on religiosity, conscientiousness and forgiveness compared to non-professional adults.
- Religiosity acts as a mediator between personality traits and forgiveness in professional and non-professional adults.
- There is likely to be significant demographic difference between the study variables.

Method

Research Design

This quantitative survey research was conducted, and data were collected at one time.

Sample

A convenient sampling technique was used to collect the data. The sample consisted of ($N=250$) professional and nonprofessional participants, including Males ($n=125$) and Females ($n=125$) with ages ranging from 25 to 55 years ($M=28.37$ & $SD=6.82$). The 125 working adults included doctors, pharmacists, bankers and teachers.

Inclusion and Exclusion Criteria

Participants having age range 25 -55 years and having a minimum of 12 years of education were included. Doctors, pharmacists, bankers, teachers and unemployed adults were included in the present study because this category of working adults was not studied extensively in regard to religiosity, personality, forgiveness, vengeance and psychological well-

being. Participants aged less than 25 years and educated less than 12 years were excluded.

Table 1

Demographic Characteristics of Sample (N =250)

Variables	Category	<i>f</i>	%
Age	25-35	207	82.8
	36-55	43	17.2
Gender	Male	125	50.0
	Female	125	50.0
Education Level	Intermediate	13	5.2
	BA/BSC	16	6.4
	Graduation	125	50.0
	MS/PHD	96	38.4
Occupation	Doctors	32	12.8
	Bankers	31	12.
	Pharmacist	31	12.4
	Teachers	31	12.4
	Nil	125	0.0
Employment Status	Working	125	50.0
	Nonworking	125	50.0

Measurements

Demographic Sheet. The demographic sheet includes information about age, gender, education, family type (nuclear or joint), and occupation, number of children, sect, city, marital status and socioeconomic status.

Arabic Scale of Religiosity. Abdel-Khalek developed the Arabic Scale of Intrinsic Religiosity in 2017. It has 15 items and responses are given on a Likert scale, from 1 (strongly disagree) to 5 (strongly agree). The total ASIR score ranges from 15 to 17, with a higher score indicating higher religiosity. The Cronbach's alpha and test-retest reliability are .91 and .87. It has Arabic and English equivalent forms.

The Mini International Personality Items Pool. A Simplified version of the IPIP Big Five component markers (Goldberg, 1992), the Mini-IPIP Scale (Donellan et al., 2006) has 20 items (four for each

dimension) and measures Extraversion (E), Agreeability (A), Conscientiousness (C), Neuroticism (N), and Openness (O). The evaluation of eleven components is done in reverse. The participant rates it on a five-point accuracy scale (1 = Not at all, 5 = Completely) based on how much it relates to their usual behavior. A low score on one trait indicates a high score on the opposite trait label. The average reliability indices (Cronbach's) for this version, according to Donellan et al. (2006), are 0.81 (E), 0.73 (A), 0.70 (C), 0.74 (N), and 0.69 (O).

Heartland Forgiveness Scale (HFS). The scale was developed by Thompson, Snyder, Hoffman, Michael, Rasmussen, and Billings (2005) to measure a person's capacity for general forgiveness as opposed to the forgiveness of a particular incident or individual. Three subscales (forgiveness of self, forgiveness of others, and forgiveness of situations), each with six items, comprise the 18-item, seven-point Likert scale. The total score for HFS can range from 18 to 126, with a higher score indicating a high level of forgiveness. According to the reliability analysis of the scale, the Cronbach's alpha levels for each subscale were .75, .78, and .79, while the overall scores were .86.

Procedure

With the permission of concerned authorities, the researcher personally approached the participants for data collection. Data were collected from individual participants. After a brief introduction about the nature, purpose and objectives of the study. A question was asked from the participants regarding the inclusion criteria of the study and the participants who met the criteria were included in the study. Authorities or willing responders provide their informed consent. After that, the data were collected, and all confusion was clarified. Moreover, participants were requested to be honest when they provide the answer and at the end, they were thanked for their cooperation.

Data were entered and analyzed using the statistical packages for social sciences (SPSS). First, descriptive statistics, correlation coefficients, and t tests were performed. Linear regression was then tested based on the study objectives and hypotheses.

Results

This section presents the findings of the study. Reliability analysis was employed to measure the reliability of the instrument used in this study. To test the correlations, Pearson's Product Moment Correlations were used and for prediction, Linear Regression Analysis was performed. Last t-test was used to determine demographic differences in study variables.

Table 2

Descriptive statistics for the Arabic Scale of Intrinsic Religiosity, Mini International Personality items and Heartland Forgiveness Scale (N=250)

Variables	<i>k</i>	<i>α</i>	<i>M (SD)</i>	Range		Skewness	Kurtosis
				Potential	Actual		
ASIR	15	.87	51.35(7.18)	15-75	26-64	-1.49	1.67
Mini IPIP	20	.70	62.10(7.17)	20 -100	43-78	-.44	.32
HFS	18	.82	79.85(10.12)	18-126	48-103	-1.01	1.84

Note. ASIR = Arabic Scale for Intrinsic Religiosity, *Mini IPIP* = Mini International Personality item Pool, *HFS* = Heartland Forgiveness Scale, *M* = Mean, *SD* = Standard deviation, *Min* = Minimum, *Max* = Maximum, **p* < .05, ***p* < .01.

Table 2 shows the Cronbach's alpha reliability of the Arabic Scale for the Intrinsic Religiosity .87, Mini International Personality Items Pool .70 respectively. Heartland Forgiveness scale reliability is .82, which is satisfactory. The skewness and kurtosis of all scales is within the acceptable range.

Table 3

Correlation Matrix between the Arabic Scale of Intrinsic Religiosity, Mini International Personality items and Heartland Forgiveness Scale (N=250)

Variables	M	SD	Mini IPIP	E	A	C	N	O	HFS
ASIR	51.39	7.11	.68***	.52**	.49***	.46*	-.57**	.21**	.61**
Mini IPIP	62.22	6.98	-	.65**	.59**	.55**	-.31*	.52**	.51**
E	11.10	3.11	-	-	.34**	.31**	-.69**	.58**	.41**
A	12.17	2.61	-	-	-	.17**	-.26**	.18**	.49**
C	10.22	3.19	-	-	-	-	-.55***	.18*	.32**
N	10.40	1.98	-	-	-	-	-	-.32**	-.28**
O	10.10	1.68	-	-	-	-	-	-	.51**
HFS	80.09	9.56	-	-	-	-	-	-	-

Note: **p < .01, *p < .05, E = Extraversion, A = Agreeableness, C = Conscientiousness, N = Neuroticism, O = Openness, HFS = Heartland Forgiveness Scale, ASIR= Arabic scale of intrinsic religiosity.

Table 3 presents the Pearson correlation between religiosity, personality trait and forgiveness. The findings demonstrate a positive relationship between religiosity, forgiveness, and personality traits extraversion, agreeableness, conscientiousness and openness. Furthermore, religiosity and forgiveness are negatively related to personality trait neuroticism.

Table 4

Hierarchical Regression Analysis to Investigate the Mediating role of Religiosity between Extraversion and Forgiveness (N= 250).

Predictor	B	95%CI		B (SE)	β	R ²	ΔR^2
		LL	UL				
Step 1						.41	.41***
Constant	117.80***	107.93	127.67	5.00			
Extraversion	5.35***	4.55	6.15	.40	.64***		
Step 2						.59	.18***
Constant	39.94***	23.21	56.67	8.49	.37***		
Extraversion	3.11***	2.33	3.90	.39	.50***		
Religiosity	1.30***	1.06	1.55	.12			

Note: ***p<.001, **p<.01, *p<.05 , CI=Confidence interval.

Table 4 shows the mediating effect of religiosity on extraversion and forgiveness in professional and non-professional adults. In step 1, the

R² value of .41 revealed that the extraversion explained 41% variance in forgiveness with $(F 1, 248) = 174.39, p < .001$. The findings revealed that extraversion positively predicted forgiveness ($\beta = .64, p < .001$).

In the second step, the R² value of .59 showed that extraversion and religiosity describe 59% variance in forgiveness, with $F(2, 247) = 181.14, p < .001$. The findings revealed that extraversion ($\beta = .37, P < .001$) and religiosity ($\beta = .50, p = .001$) positively predict. The β R² value of .18 revealed 18% change in the variance of model 1 and model 2 with $\Delta f(1, 248) = 110.72, p < .001$. The regression weight for extraversion subsequently reduced from Model 1 to Model 2 (.64 to .37) but remain significant which confirm the partial mediation. More significantly, extraversion has a direct and indirect effect on forgiveness in professionals and non-professional adults. Therefore, the results indicate that religiosity partially mediates the relationship between extraversion and forgiveness of professionals and non-professional adults.

Table 5

Hierarchical Regression Analysis to Investigate the Mediating role of religiosity between Agreeableness and Forgiveness (N=250)

Forgiveness							
Predictor	B	95%CI		B(SE)	β	R ²	ΔR^2
		LL	UL				
Step 1						.38	.38***
Constant	118.80***	108.52	129.08	.62			
Conscientiousness	5.52***	4.65	6.40	.44	.62***		
Step 2						.57	.19***
Constant	38.98***	21.98	56.03	8.65			
Conscientiousness	3.05***	2.20	3.91	.43	.34***		
Religiosity	1.35***	1.10	1.60	.12	.52***		

Note: *** $p < .001$, ** $p < .01$, * $p < .05$, CI=Confidence interval

Table 5 shows the mediating effect of religiosity between Conscientiousness and forgiveness in professionals and non-professional adults. In step 1, the R² value of .38 revealed that Conscientiousness explained 38% variance in forgiveness with $(F 1, 248) = 155.27, p < .001$. The findings revealed that Conscientiousness positively predicted forgiveness ($\beta = .62, p < .001$).

In the second step, the R^2 value of .57 revealed that Conscientiousness and religiosity explained 57% variance in forgiveness with $F(2, 247) = 169.55, p < .001$. The findings revealed that Conscientiousness ($\beta = .34, P < .001$) and religiosity ($\beta = .52, P < .001$) positively predicted forgiveness. The ΔR^2 value .19 revealed 19% change in the variance of model 1 and model 2 with $\Delta f(1, 248) = 113.43, p < .001$. The regression weight for Conscientiousness subsequently decreases from Model 1 to Model 2 (.62 to .34) but remain significant which confirm the partial mediation. More significantly, Conscientiousness has a direct and indirect effect on forgiveness of professionals and non-professional adults.

Table 6

Hierarchical Regression Analysis to Investigate the Mediating role of Religiosity between Conscientiousness and Forgiveness (N= 250)

Predictor	Forgiveness							
	B	95%CI		B(SE)	β	R^2	ΔR^2	
Step 1							.38	.38***
Constant	118.80***	108.52	129.08	.62				
Conscientiousness	5.52***	4.65	6.40	.44	.62***			
Step 2							.57	.19***
Constant	38.98***	21.98	56.03	8.65				
Conscientiousness	3.05***	2.20	3.91	.43	.34***			
Religiosity	1.35***	1.10,	1.60	.12	.52***			

Note: *** $p < .001$, ** $p < .01$, * $p < .05$, CI=Confidence interval

Table 6 shows the mediating effect of religiosity between Conscientiousness and forgiveness in professionals and non-professional adults. In step 1, the R^2 value of .38 revealed that Conscientiousness explained 38% variance in forgiveness with $(F 1, 248) = 155.27, p < .001$. The findings revealed that Conscientiousness positively predicted forgiveness ($\beta = .62, p < .001$).

In the second step, the R^2 value of .57 revealed that Conscientiousness and religiosity explained 57% variance in forgiveness with $F(2, 247) = 169.55, p < .001$. The findings revealed that Conscientiousness ($\beta = .34, P < .001$) and religiosity ($\beta = .52, p = .001$) positively predicted forgiveness. The ΔR^2 value .19 revealed 19% change in the variance of model 1 and model 2 with $\Delta f(1, 248) = 113.43, p < .001$.

The regression weight for Conscientiousness subsequently decreases from Model 1 to Model 2 (.62 to .34) but remain significant which confirm the partial mediation. More significantly, Conscientiousness has a direct and indirect effect on forgiveness of professionals and non-professional adults.

Table 7

Hierarchical Regression Analysis Method to Investigate the Mediating role of religiosity between Openness and Forgiveness (N=250)

Predictor	B	Forgiveness		B(SE)	β	R ²	ΔR^2
		95% CI LL	UL				
Step 1						.26	.26***
Constant	125.03***	112.73	137.3	6.21			
Openness	5.07***	4.00	6.14	.54	.51***		
Step 2						.55	.29***
Constant	28.72**	11.04	46.40	8.97			
Openness	2.66***	1.75	5.57	.46	.26***		
Forgiveness	1.54***	1.30	1.77	.12	.59***		

Note: ***p<.001, **p<.01, *p<.05, CI=Confidence interval

Table 7 shows the mediating role of religiosity between openness and forgiveness in professionals and non-professionals. In step 1, the R² value of .26 revealed that openness explained 26 variance in forgiveness with (F 1, 248) = 87.44 p < .001. The findings revealed that openness positively predicted forgiveness ($\beta = .51$, p < .001).

In the second step, the R² value of .55 revealed that openness and religiosity describe 55% variance in forgiveness with F(2, 247)= 153.59 ,p <.001. The findings revealed that openness ($\beta = .26$, P<.001) and religiosity ($\beta = .59$, p=.001) positively predicted forgiveness. The ΔR^2 value .29 revealed 29% change in the variance of model 1 and model 2 with ΔF (1,248) =162.73, p < .001. The regression weight for openness subsequently decreases from Model 1 to Model 2 (.52 to .26) but Remain significant which confirm the partial mediation.

Table 8

Hierarchical Regression Analysis to Investigate the Mediating role of Religiosity between Neuroticism and Forgiveness (N=250)

Predictor	Forgiveness				β	R^2	ΔR^2
	B	95% CI		B (SE)			
		LL	UL				
Step 1						.36	.36***
Constant	230.46***	222.03	138.90	4.28			
Neuroticism	-5.19***	-6.06	-4.33	.43	-.60***		
Step 2						.57	.21***
Constant	96.89***	72.05	121.74	12.61			
Neuroticism							
Religiosity	-2.80***	-3.63	-1.98	.42	-.32***		
	1.39***	1.14,	1.63	.12	.53***		

Note: ***p<.001, **p<.01, *p<.05, CI=Confidence interval

Table 8 shows the mediating role of religiosity between neuroticism and forgiveness in professionals and non-professional adults. In step 1, the R^2 value of .36 revealed that neuroticism explained 36% variance in forgiveness with $(F 1, 248) = 140.22$ $p < .001$. The findings revealed that neuroticism negatively predicted forgiveness ($\beta = -.60$, $p < .001$).

In the second step, the R^2 value of .57 revealed that neuroticism and religiosity explained 57% variance in forgiveness with $F(2, 247) = 164.97$, $p < .001$. The findings revealed that neuroticism ($\beta = -.32$, $P < .001$) and religiosity ($\beta = .53$, $P, .001$) negatively predict. The ΔR^2 value .21 revealed 21% change in the variance of model 1 and model 2 with $\Delta f (2,248) = 121.55$, $p < .001$. The regression weight for neuroticism subsequently changes from Model 1 to Model 2 (-.60 to -.32) but remain significant which confirm the full mediation.

Table 9

Mean, Standard Deviation and t-values along Employment Status on Religiosity, Personality Traits, Forgiveness (N=250)

Variables	Working	Nonworking	t	p	95% CI		Cohen's d
	(n = 125)	(n = 125)			LL	UL	
Religiosity	53.49(6.48)	49.20(7.23)	4.93	.000	2.57	6.00	0.62
Extraversion	11.18(2.71)	10.89(3.60)	.93	.464	-.49	1.09	0.09
Agreeableness	12.25(2.43)	12.04(2.85)	.62	.532	-.45	.87	0.07

Consciousness	10.69(1.94)	9.68(3.22)	2.5	.013	.21	1.80	0.37
Neuroticism	10.05(1.94)	10.78(1.94)	-2.98	.003	-1.21	-.24	0.37
Openness	9.95(1.82)	10.22(1.54)	-1.26	.208	-.69	.15	0.16
Forgiveness	83.17(7.62)	76.53(11.20)	5.47	.000	4.25	9.02	0.69

Note: *** $p < .001$, ** $p < .01$, * $p < .05$, CI = Confidence Interval; LL = Lower Limit; UL = Upper Limit.

Table 9 indicates that professional adults were seen to have significantly high scores on religiosity, conscientiousness and forgiveness as compared to non-professional adult's participants. Nonworking Participants were seen to have significantly high scores on neuroticism.

Table 10

Mean, Standard Deviations and t-values along Gender on Religiosity, Personality Traits, and Forgiveness (N=250)

Variables	Male	Female	t	p	95% CI		Cohen's d
	(n = 125)	(n = 125)			LL	UL	
Religiosity	49.70(8.18)	52.99(5.59)	3.70	.000	1.54	5.03	0.46
Extraversion	10.79(3.33)	11.27(3.02)	1.19	.224	-.31	1.58	0.15
Agreeableness	11.52(2.89)	12.45(2.32)	2.80	.005	.27	1.27	0.34
Conscientiousness	9.67(3.36)	10.71(2.89)	2.58	.010	.24	1.83	0.35
Neuroticism	10.52(1.03)	10.31(1.91)	.87	.384	.27	.71	0.13
Openness	10.03(1.95)	10.15(1.38)	.53	.594	-.30	.53	0.07
Forgiveness	77.40(11.62)	82.24(7.69)	3.83	.000	2.32	7.24	0.49

Note: *** $p < .001$, ** $p < .01$, * $p < .05$, CI = Confidence Interval; LL = Lower Limit; UL = Upper Limit.

Table 10 shows the mean differences according to gender for all study variables. Results show that females were seen to have significantly higher scores on religiosity, agreeableness and forgiveness as compared to males. Result also indicate that Males were seen to have a significantly higher score on neuroticism as compared to Females.

Discussion

The present study investigates the relationship between religiosity, and forgiveness. This study also investigates the mediating role of religiosity between personality traits and forgiveness. Additionally, in this study demographic differences were also accessed for the study variables, i.e. religiosity, personality traits and forgiveness.

The first hypothesis of the present study was approved, i.e., there will be a positive relationship between religiosity, and personality traits that exclude neuroticism and forgiveness among professional and non-professional adults (see Table 3). Consistent with previous researches, our

results indicated a positive relationship between religiosity, and positive personality traits and a negative relationship between religiosity and neuroticism (Gebauer & Sedikides, 2021). These results are supported by the study of Khoynezhad, Rajaei and Sarvarazemy (2012), which concluded that religious beliefs are positively related with personality traits extraversion, agreeableness, conscientiousness, and openness and negatively related to neuroticism. Forgiveness and religiosity were found to have a positive relationship, and the findings are resemble with the (Fatemeh, et al., 2014) findings concluded significant positive relationship between forgiveness and religiosity.

Neuroticism has a statistically negative relationship with forgiveness in professional and non-professional adults. So, the results presented in Table no 3 show a significant negative relationship between forgiveness and neuroticism. The present study results were consistent with the result of (Bajwa & Khalid, 2015) research which revealed that forgiveness is negatively related to neuroticism.

The second hypothesis of the study was that professional adults scored higher on religiosity, conscientiousness, and forgiveness as compared to nonprofessional adults. Results showed that professional adults were seen to have significant high score on religiosity, conscientiousness and forgiveness as compared to non-professional adults. These findings are supported by previous studies that concluded that the act of aggression is very rare in working settings. Moreover it was also concluded that working individuals rarely or not express aggression in working settings or for coworkers (Baron & Byrne, 2000), religion is positively associated with workplaces and working employees follow their religious virtue in different aspects of their workplace, such as arranging work obligations and conscientiousness (Fatima, 2011). In stable work relationships, employees often forgive their coworkers because they wants to maintain a good relationship with others instead of getting revenge (Radulovic et al.,2019).

The third hypothesis of the study was that, “religiosity act as a mediator between personality traits and forgiveness, among professional and non-professional adults” (see table 6-10). Results of the present study confirmed the hypothesis. The findings revealed that religiosity partially

mediates the relationship between extraversion and forgiveness among professional and non-professional adults. It is suggested that high levels of extraversion lead to increased religiosity and increased forgiveness (see Table 6). These findings are in line with previous research, which concluded that extraversion is positively related to Forgiveness and positive relationship with others and personal growth (Shoemaker & Bolt, 2000). The findings indicated that forgiveness partially mediates the relationship between positive personality traits and psychological well-being of working and non-working adults. (see Table 6 -10) Our findings show that the more agreeable, extroverted, conscientious, or open-minded people are, the more they find meaning and deeper insight in difficult interpersonal incidents, which in turn helps them to achieve forgiveness: a way to cope with the transgression (Worthington & Scherer 2004). These results are in line with previous researches which concluded that agreeableness, conscientiousness and openness are positively related to forgiveness (Ross & Matter, 2004,). Our results are consistent with previous research reporting that religiosity is positively associated with constructive coping strategies and inversely related to stress, anxiety, and depression (Du et al. 2013) which result from un-forgiveness.

Conclusion

To summarize, a strong significant positive relationship was found between religiosity, forgiveness and personality traits i.e. extraversion, agreeableness, conscientiousness and openness. Additionally, it was shown that neuroticism is adversely correlated with religion, forgiveness, and personality traits including extraversion, agreeableness, conscientiousness, and openness. Professional adults were seen to have significantly higher scores on religiosity, consciousness and forgiveness as compared to non-professional adults. Result show that religiosity partially mediate the relationship between personality traits and forgiveness. The research findings will provide ground for practitioners and researchers to work more elaborately on the selected variables in Pakistan in the future.

Limitations

Sample was small and was collected from only two cities due to which the study results cannot be generalized to all professional and

unprofessional adults in Pakistan. Future researchers can address all these variables with a large sample size.

Strengths

In Pakistan, there are a variety of customs, cultures and traditions in five provinces; FATA and Azad Kashmir. However, all regions of Pakistan have a common religion. This study will be of great value to all areas of Pakistan. In Pakistan external aspects like income, facilities of life and social status which play a vital role in life satisfaction, are not satisfactorily satisfying. Therefore, by increasing internal factors such as personality, forgiveness and religiosity, it is possible to increase psychological well-being.

Implications

The present study has several implications for research and practice. The present study clarified the relationship between religiosity, forgiveness and personality traits in professional and non-professional adults. The research findings will provide ground for practitioners and researchers to work more elaborately on the selected variables in Pakistan in the future. The findings of this study can add the existing corpus of knowledge about religiosity, personality traits and forgiveness.

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