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Validation of *Piri-Muridi* Scale in Pakistan through Confirmatory Factor Analysis

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The aim of the current study was to validate the construct validity of *Piri-Muridi* Scale (Hassan & Kamal, 2010). For this purpose, the data was collected from 291 individuals including men (n = 154) and women (n = 137). Participants belonged from four provinces of Pakistan; Punjab (n = 110), Azad Kashmir (n = 60), Khyber Pakhtunkhawa (n = 61), and Sindh (n = 60). The analysis was done by using AMOS for the purpose of establishing construct validity of *Piri-Muridi* scale. The indices of fit, items loading, and squared multiple correlations showed good model fit. Further, convergent validity of *Piri-Muridi* scale also showed significant positive correlation with Spirituality Index of Well Being (Daaleman, 2004; translated by Manzoor, 2014) and Bonding to God scale (Saleem, 2004). Reliability analysis and internal consistency also revealed satisfactory values. Moreover, province wise comparison of study participants was also analyzed and the findings were discussed in the light of relevant literature. Overall, this study helped to establish a valid and reliable measure for future studies on *Piri-Muridi* in Pakistan.

Keywords. *Piri-Muridi*, Punjab, Azad Kashmir, Khyber Pakthun Khawa, Sindh

Piri-Muridi (Master-Disciple) relationship is one of the most important dimension of spiritual behavior among its all other widely spread dimensions, which got profound tangled origins in Pakistani society. In Pakistan, *Piri-Muridi* is basically characterized at two stages. The populist Sufism of the rural masses is the first stage which is connected with spiritual services and religious ceremonies that comprise of belief in the powers of intercessory saints, pilgrimage and great reverence at their shrines, and second stage is a spiritual

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relationship that binds the *Pir* (spiritual guide, holy man) and *Murid* (disciple) (Khan, 2015).

Piri-Muridi is always linked by its mystical theory and social dimension. For progress in one's spiritual life, companionship was considered as an essential element. A more structured relationship between master and disciples add a new level of social complexity which resulted through fluid interaction among Sufis. Disciples would not only visit their masters, but many also took residence with their *Pirs. Pirs* and *Murids* live in a cohesive manner but after the death of *Pir,* the group disbanded. Later on, many Sufi groups convert to self-perpetuating social organizations. Throughout the history of *Piri-Muridi*, the *Pirs* remained a source of veneration both during their lifetime and after their deaths. It was commonly believed that some of these *Pirs* possessed the power of miracles *(karamat*). The intercession of these extraordinary powers of *Pirs* became more efficacious after their deaths (Hassanali, 2010).

Particularly when talking about *Piri-Muridi* relationship, few researches on the subject have been done by anthropologists and the psychological aspects of the phenomenon needs attention and in-depth understanding. In western researches, the phenomenon of spiritual healers exists but there is no concept of *Pir* or *Murid*. They link spiritual healers with religion and spirituality. Flannelly and Inouye (2001) found that religion and spirituality may be positively linked with life satisfaction and quality of life. Furthermore, there are only two psychological studies within Pakistani context on *Piri-Muridi* construct. Hassan and Kamal, (2010), explored this relationship between a master *(Pir)* and disciple (Murid). The study unveiled the basic construct, its characteristics, function, role, expression, manifestation, rituals, belief system and perception of negative changes in the sacred institution of *Piri-Muridi* from a dual perspective i.e., from the perspectives of *Pirs* (Spiritual Master) and murids (disciples). But this study portrayed one side of the picture as *Sajjada Nashins* (successors of *Pirs*) are the real propagators of this institution. Therefore, the element of subjectivity can not be ruled out. To cater this shortcoming and all other phenomenological studies on the subject, the present study was carried out which included opinions of participants who are either *Murids*, strong believers, situational believers of *Piri-Muridi* or non-believers of *Piri-Muridi*. So, this study incorporated a multidimensional view point on the subject. Another study was conducted on personality as a determinant of attitude of people towards *Piri-Muridi* (Bhatti, 2013). The study found that neuroticism is the main predictor of *Piri-Muridi* relationship, followed by agreeable, openness, and conscientiousness dimensions. The

findings of the study suggested that generally anxiety ridden individuals are more helping, humane, and modest in nature as compared to people who are non-believers of this institute.

Hassan and Kamal (2010) regard *Piri-Muridi* as a two-dimensional construct. The first dimension is belief system towards *Piri-Muridi* that clearly differentiated that *Murids* have more favorable attitudes towards *Piri-Muridi* while non-*Murids* had negative attitude towards *Piri-Muridi.* On the other hand, the second dimension is perception of change in *Piri-Muridi*. The authors unveiled that *Murids* have less perception of change while non-*Murids* have more perception of negative changes in *Piri-Muridi*. But still there is a lot of room to assess the attitudes and opinions of people having diverse belief systems (*Murids*, strong believers of *Piri-Muridi,* situational believers of *Piri-Muridi*, and non-believers of *Piri-Muridi*) on these two dimensions of the *Piri-Muridi* scale. So, this is the first attempt to validate the existing two dimensional factor structure of *Piri-Muridi* scale on people having diverse belief systems.The previous researchers (Abbas, 2010; Chaudhary 2010; Farooq & Kiyani, 2014; Frembgen, 2012; Khan & Sajid, 2011) utilized interview method or case study method to assess this social issue prevalent in our society but these qualitative approaches of assessment are full of subjectivity and biasness. In Pakistani culture, this is the single measure that is available in Urdu language for the empirical investigation of two different aspects of *Piri-Muridi*.

The *Piri-Muridi* scale has been used in a research in Pakistan (Bhatti, 2013) with *Murids*, strong believers of *Piri-Muridi*, situational believers of *Piri-Muridi*, and non-believers of *Piri-Muridi*. But the study utilized only one subscale of *Piri-Muridi*, i.e., Belief system towards *Piri-Muridi* and reported alpha value of .91 but the other subscale; i.e., perception of change in *Piri-Muridi* was not utilized by the researcher in study. Further, no research to date established criterion validity of the scale. Moreover, more than ten years have passed, none of the researcher worked on Confirmatory Factor Analysis of *Piri-Muridi* scale. This raises the question regarding factor structure of *Piri-Muridi* scale for credible use in Pakistani culture.

After reviewing the literature, present study sought to examine the construct validity of *Piri-Muridi* scale. As reported earlier, in Pakistan, there is no such reported study to date, so keeping the literature in view, current study was conducted in order to validate the *Piri-Muridi* scale because *Piri-Muridi* practices in Pakistan can not be overlooked as a good number of people still have a belief that *Pirs* did two very important things. First, they endorse and spread humane values of Islam among Muslims and second, they facilitated the spread

of Islam as a direct result of teaching humane values. Almost all believers of *Piri-Muridi*, situational believers and *Murids* relate *Pirs* with religion, hence it is a religious matter and a *Pir* is like a spiritual guide who helps people to succeed in this journey of spiritual growth (Younas & Kamal, 2017[a]; Younas & Kamal, 2017[b]). *Piri-Muridi* relationship is practiced within a context that preaches man's dependence on God. In more simplified form, *Piri-Muridi* seems to be the method for learning how to live out one's dependence on God. This living out of one's dependence on God may be termed as awareness of one's own dependence. Further, this awareness of dependence, expressed in act of self-surrender opens the *Murid* to receive the self-manifestation of God, and consequently result in union with the God (Ajmal, 1984). As none of the previous studies (Bhatti, 2013; Hassan & Kamal, 2010) established criterion validity of *Piri-Muridi* scale. Hence, present study is also a step forward to assess the convergent validity of *Piri-Muridi* scale by correlating it with similar constructs. Bonding to God (BTG) scale developed by Saleem (2004) measures individual's attachment with God. It may be anticipated that *Piri-Muridi* aims union with God, so both the constructs should positively correlate with each other. Similarly, Spirituality Index of Well Being (SIWB) scale (Daaleman, 2004) measures perception about one's spiritual life and as *Pir* acts as a spiritual guide, so *Piri-Muridi* scale must positively correlate with SIWB as well. The present study was taken as an initiative to fulfill the following objectives.

1. To establish the construct validity of *Piri-Muridi* scale through Confirmatory Factor Analysis.
2. To assess the convergent validity of *Piri-Muridi* scale by correlating it with Bonding to God (BTG) and Spirituality Index of Well Being (SIWB) scales.
3. To assess the psychometrics (reliability, internal consistency) of *Piri-Muridi* scale.
4. To assess province wise comparison of participants on *Piri-Muridi* scale

Method

Establishing construct validity of the *Piri-Muridi* scale

Sample

A convenient sample was taken which included 291 adult's Muslim men and women from four provinces of Pakistan; Punjab (n = 110), Azad Kashmir (n = 60), Khyber Pakhtunkhawa (n = 61),

and Sindh (n = 60). Total sample (N = 291) included 154 (52.9%) men and 137 (47.1%) women. 146 (50.2%) individuals were married and 145 (49.9%) individuals were unmarried. In terms of educational criteria, Masters and above included 132 (45.4%), Intermediate and Bachlors included 83 (28.5%), and Matric individuals were 76 (26.1%). Participants were divided into four predefined categories of belief system as given by Bhatti, (2013) (*Murids* = 74 (25.4%), strong believers of *Piri-Muridi* = 62 (21.3%), situational believers of *Piri-Muridi* = 74 (25.4%), and non-believers of *Piri-Muridi* = 81(27.8%). Age ranged from 18-73 years (M = 30.38, SD = 10.74).

Instruments

Piri-Muridi Scale. The *Piri-Muridi* Scale was developed by Hassan and Kamal, 2010 to measure attitudes and opinions of people toward *Piri-Muridi*. It consisted of 38 items each item scored on 5-pointlikert scale, ranging from strongly agree (5) to strongly disagree (1). 19 items (item no 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 15, 16, 23, 34, 35, 37, 38) comprised of positive attitudinal statements towards *Piri-Muridi* and 19 items (items no 13, 14, 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 36) are found to be reversed scored items measuring negative attitudes towards *Piri-Muridi*. The alpha reliability of the scale was reported to be .82. *Pri-Muridi* Scale consists of two major facets.

Belief system about Piri-Muridi. This facet shows that people have structured pattern of thought about *Piri-Muridi* relationship and its practices. High score on this subscale means strong belief on *Piri-Muridi*. Items no (1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 15, 16, 23, 34, 35, 37, 38) are measuring belief system of people towards *Piri-Muridi*. The alpha coefficient of the subscale was reported .92

Perception of change in Piri-Muridi. This facet shows people's perception of the indicators; factors and consequences of negative changes in the sacred doctrine of *Piri-Muridi*. Item no (13, 14, 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 36) are measuring perception of negative changes in *Piri-Muridi*. The alpha coefficient of this subscale was .93

Spirituality Index of Well Being Scale. Spirituality Index of Well Being (SIWB) (Daaleman, 2004; translated by Manzoor, 2014) is a 5-point Likert scale which measures perception about one's spiritual life. It contains 12 items: 6 from a self-efficacy domain and 6 from a life scheme domain. The index had the .90 alpha reliability.

Bonding to God Scale. It is a 5-point Likert scale which measures the Bonding to God, in terms of the scores of respondents on an indigenously developed Bonding to God Scale (Saleem, 2004; validated by Younas & Kamal, 2017). High scores will draw strong bonding whereas low scores will show weak bonding. It comprised of 33 items and the alpha reliability of the whole scale was reported to be ($\alpha = .80$).

Procedure

The participants ($N = 291$) were administered self-repot measure of Attitude towards *Piri-Muridi*, Scale. They were briefed about the purpose of research; informed consent was taken prior to make them research participants. Researcher instructed the participants about how to fill the questionnaires. Confidentiality was ensured and participants had the right to withdraw from participation any time if they do not feel comfortable. After completing the questionnaire, all the participants were appreciated for their cooperation and time. At end, the questionnaire was collected from the participants and data was analyzed by using SPSS 21 and AMOS 22.

Results

Confirmatory factor analysis (CFA) was carried out to determine the construct validity of *Piri-Muridi* scale. Further Chronbach alpha coefficient was calculated to examine the reliability of *Piri-Muridi* scale. In order to find the differences on gender and marital status, t-test was applied while ANOVA was carried out for the purpose of making comparisons among men and women from diverse educational criterion on the variable of *Piri-Muridi.*

Confirmatory Factor Analysis. As one of the objectives of the current study was to establish the construct validity of the instrument, therefore, Confirmatory Factor Analysis (CFA) was done by using AMOS version 22 software with maximum likelihood estimation method. Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), Incremental fit Index (IFI), Root Mean Square Error of Approximation (RMSEA), are indices which are used to evaluate model fit. Criteria of good fit is specified as comparative fit index (CFI), Incremental Fit Index (IFI), and goodness of fit (GFI), Incremental Fit Index (IFI) exceed .90 and Root Mean Square Error of Approximation (RMSEA) should be less than .06 presenting good measures of model fit as (Schreiber et al., 2006). Root Mean Square

Error of Approximation (RMSEA), which reflects the extent to which a model fit reasonably well in the population.

Being a population based index, RMSEA is insensitive to sample size, but it is sensitive to the number of model parameter (Brown, 2006). The chi-square statistics assess whether the model holds exactly in the population (Brown, 2006). For a significant model fit, χ^2 should be non-significant but it is greatly affected by the sample size. So, it is recommended to avoid decision making on the basis of this measure especially if sample size is greater than 200 (Sharma, Mukherjee, Kumar, & Dillon, 2006). If the sample size is above 300 then factor loading of .28 is also acceptable (Berger, 2002). The analysis of the modification indices in AMOS (Arbuckle & Wothke, 1999) indicated that significant improvement could be achieved if items of the scale are correlated.

Covariance between the errors of items was added, though it was tried to add minimum number of covariance to obtain the model fit. It was ensured that all the covariance's have strong theoretical or logical grounds. It was assumed that when a scale with multiple items is measuring a construct then there is a possibility that response on one item can be affected by the response on other item, reason of which could be content of the item or its positioning etc. Unidimensionality of all the subscales were assessed as well as it was assured that all subscales measure what they were meant to measure.

Table 1

Confirmatory Factor Analysis for Piri-Muridi Scale (N = 291)

	$\chi2$ (*df*)	$\chi2$/ *df*	*IFI*	*TLI*	*CFI*	RMSEA	SRMR	$\Delta\chi2$ (*df*)
Model 1	2058.35 (664)	3.09	.80	.82	.80	.08	.06	
Model 2	1332.30 (636)	2.09	.90	.90	.90	.06	.05	726.05(28)

Note. M 1 = default Model of CFA for *Piri-Muridi* Scale with 2 factors.

M 2 = MI after adding covariance within factors.

Table 1 shows the Confirmatory Factor Analysis of *Piri-Muridi* Scale. The model resulted from CFA, showed excellent fit to the data with χ^2(df) = 1332.30 (636), CFI = .901, IF =.902, and RMSEA = .06. The evaluation of the modification indexes in Amos (Kline, 2015) specified that significant improvement in loading can be attained by correlating residuals of two factors. Furthermore, chi-square statistic was also assessed. The chi square value being significant suggested a poor fit, χ^2(df) = 1332.30 (636) $p < .05$, yet the CMIN/df value (CMIN/DF = 3.10) appeared in recommended range. It is suggested

that the χ^2 ratio should be ranged from 2.0 - 5.0 which is considered as acceptable (Hooper, Coughlan, & Mullen, 2008; Schumacker & Lomax, 2004). Keeping in view the values of these indices, item loadings and squared multiple correlations were examined (Table 2) before going into inspecting modification indices because of the reason that according to Hooper, Coughlan, and Mullen, (2008) items having value of squared multiple correlation (below .20) is a sign of very high degree of error, so they should not be included in the analysis and such items can be identified by evaluating them individually.

Table 2

Factor Loadings of Items on Piri-Muridi Scale (N = 291)

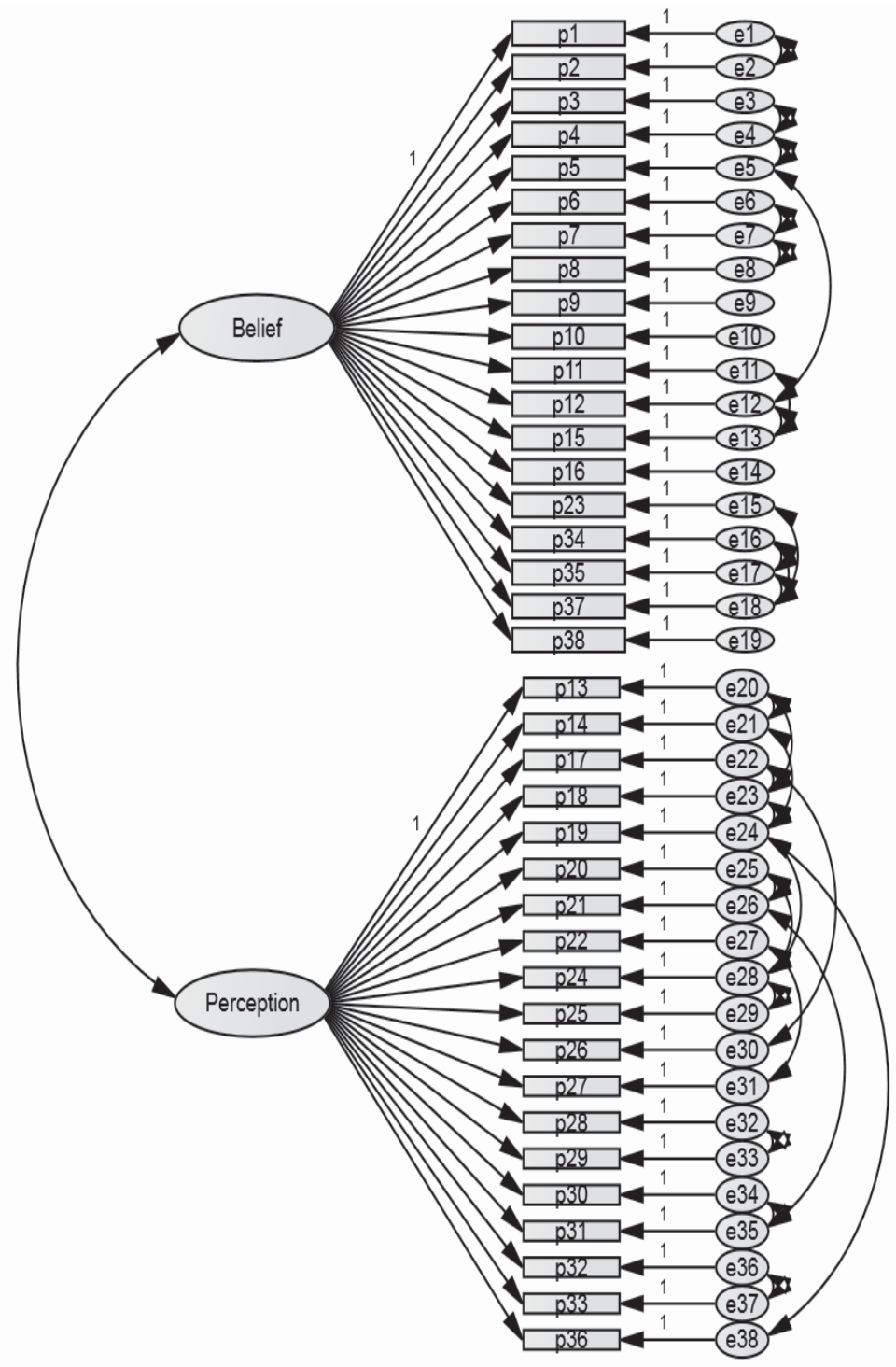
Item No.	λ1	λ2	SMCs
1	.80	.79	.62
2	.84	.84	.71
3	.87	.87	.75
4	.83	.81	.67
5	.64	.63	.40
6	.60	.58	.34
7	.60	.58	.34
8	.74	.74	.55
9	.86	.87	.76
10	.82	.83	.69
11	.46	.45	.20
12	.68	.68	.46
15	.69	.68	.46
16	.74	.75	.56
23	.56	.56	.32
34	.72	.72	.52
35	.71	.70	.49
37	.60	.58	.34
38	.67	.67	.45
13	.54	.52	.27

Continued…

Item No.	λ1	λ2	SMCs
14	.52	.51	.26
17	.45	.46	.21
18	.48	.47	.22
19	.31	.30	.09
20	.40	.39	.15
21	.63	.62	.38
22	.42	.41	.17
24	.44	.43	.18
25	.64	.63	.40
26	.75	.76	.58
27	.81	.82	.68
28	.85	.85	.72
29	.84	.83	.70
30	.77	.77	.60
31	.71	.69	.47
32	.64	.62	.39
33	.73	.73	.53
36	.48	.48	.23

Note. λ1 = Factor loadings from initial model, λ2 = Factor loadings from final model, SMCs = Squared Multiple Correlations

Table 2 shows that factor loadings of two different dimensions of *Piri-Muridi* Scale. It is clear that all items fall within acceptable range and they meet the selection criteria i.e., .30 or above. Each of the items loaded strongly on the appropriate factor and the two factors significantly correlated with each other in the sample. The CFA of *Piri-Muridi* scale is shown below in the form of figure.



Chi Sq (df) = 1332.30 (636), CFI = .90, IFI = .90, RMSEA = .05

Psychometric properties of *Piri-Muridi* Scale

Convergent Validity of *Piri-Muridi* scale. It was anticipated that *Piri-Muridi* will be positively correlated with Spirituality index of Well Being (SIWB) scale, and Bonding to God (BTG) scale.

Assessment Measures. Spirituality Index of Well Being (SIWB) scale, Bonding to God (BTG) scale and *Piri-Muridi* scale were used for determining the construct validity.

Results. In order to achieve the objectives of the study, convergent validity was assessed for *Piri-Muridi* scale. Moreover, alpha reliabilities and internal consistency of the scale was also assessed.

Convergent Validity. Estimates of correlation were established to obtain the convergent validity between the total scores of *Piri-Muridi* and total scores of Bonding to God, and Spirituality Index of Well Being scale. The results indicated that *Piri-Muridi* correlated strongly with Bonding to God (r = .12*), and Spirituality Index of Well Being (r =.16**) showing the evidence of convergent validity.

Internal Consistency and Reliability estimates. Correlations among *Piri-Muridi* scale and its subscales were also explored. It was found that belief system towards *Piri-Muridi* had significant negative relationship with perception of change in *Piri-Muridi.* These results are given in Table 3.

Table 3
Correlations among Piri-Muridi Scale and Subscales (N = 291)

Variables	Item no	*M*	*SD*	α	PM	BS	PC
PM	38	113.42	20.97	.83	—	.64**	.44**
BS	19	53.92	20.50	.95		—	-.40**
PC	19	59.50	17.54	.92			—

Note. $^{**}p$ <.01; PM = *Piri-Muridi*, BS= Belief System towards *Piri-Muridi*, PC = Perception of Change in *Piri-Muridi.*

Furthermore, *Piri-Muridi* Scale showed very good reliabilities. Alpha coefficients for overall scale was found to be α = .83 which is quite satisfactory. The first factor, belief system towards *Piri-Muridi* (19 items) showed α = .95 and the second factor perception of change in *Piri-Muridi* showed α = .92. These high alpha values show that scale is internally consistent and reliable to assess the underlying construct. Results in Table 3 shows the inter-scale correlation *Piri-Muridi* scale. *Piri-Muridi* is positively correlated with belief system and perception of change. Belief system is negatively correlated with perception of change in *Piri-Muridi.*

Table 4

Province Wise Comparison on Belief system about Piri-Muridi and Perception of Change in Piri-Muridi (N = 291)

Variables	Punjab *n* = 110		Azad Kashmir *n* = 60		KPK *n* = 61		Sindh *n* = 60		*F*
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	
PM	114.5	20.21	111.26	26.36	109.29	16.98	110.00	26.47	.86
BS	55.00	20.59	61.40	20.45	42.29	14.48	47.93	20.65	5.56***
PC	59.58	17.09	49.86	18.43	67.00	14.43	62.06	20.47	5.24***

Note. *p< .05; **p<.01; ***p<.001; PM = *Piri-Muridi*, BS = Belief system about *Piri-Muridi*, PC = Perception of change in *Piri-Muridi*

Results of Analysis of Variance in relation to *Piri-Muridi* and its subscales along different categories of provinces is presented in Table 4. Participants were divided into four different categories on the basis of their provinces. In group one, participants belonging from Punjab province were allocated. Participants belonging from Azad Kashmir belonged to second group. Participants belonging from KPK comprised of third group and those of Sindh belonged from fourth group. Results show that among provinces, i.e., participants belonging from Azad Kashmir scored high on belief system about *Piri-Muridi* as compared to participants of KPK and Punjab. Moreover, participants of KPK scored high on perception of change in *Piri-Muridi* as compared to those of Azad Kashmir. In order to recognize which specific pairs of group means show differences and which pairs do not, post-hoc analysis would be required.

Table 5

Post Hoc for Province Wise Comparison on Belief System About Piri-Muridi and Perception of Change in Piri-Muridi (N = 291)

S. No	Variables	Mean differences			95% CI	
		i>j	*i-j*	*S.E*	*UL*	*LL*
1	BS	Azad Kashmir > KPK	19.10*	5.13	-5.41	-32.74
		Punjab > KPK	12.71*	5.13	22.94	2.48
2	PC	KPK > Azad Kashmir	17.13*	4.39	28.81	5.45

Note. BS = belief system in *Piri-Muridi*, PC = Perception of change in *Piri-Muridi, UL* = Upper Limit*; LL* = Lower Limit.

Table 5 shows results for post hoc analysis to find out mean differences among provinces. The Tukey's procedure was used in the post hoc as the sample size was slightly different in all groups and it

has greater power to analyze accurately when the sample sizes are unequal (Games & Howell, 1976). Post hoc analysis revealed that people of Punjab and Azad Kashmir scored significantly higher on the domain of belief system about *Piri-Muridi* as compared to participants of KPK. On the construct of perception of change in *Piri-Muridi*, participants of KPK scored high as compared to participants of Azad Kashmir.

Discussion

The issue of *Piri-Muridi* practices has currently come under renewed investigation in Pakistan and there is a lot of room for further research to create awareness in the society about this particular phenomenon. The previous psychological studies (Bhatti, 2013; Hassan & Kamal, 2010) had few limitations which were addressed in this study. These studies were undertaken with small sample size which was not nationally representative but the data in the present study was taken from all four provinces of the country (Punjab, Sindh, Khyber Pakhtoonkhawa, & Azad Kashmir) to make it nationally representative. The previous study (Bhatti, 2013) did not assess the construct validity of *Piri-Muridi* scale which is assessed in the current study. However, before conducting a research on any new phenomenon, an initial step is to validate a measure before using it for research study (Clark & Watson, 1995). So, the current study intended to validate the already developed *Piri-Muridi* scale rather than developing a new one because it is more expensive and time-consuming task. The reason for establishing the construct validity of *Piri-Muridi* scale within Pakistani context is to have a valid instrument that can facilitate future studies on different dimensions of *Piri-Muridi* and to investigate whether the items of the scale function in a similar way in new sample (*Murids*, strong believers of *Piri-Muridi*, situational believers of *Piri-Muridi,* and non-believers of *Piri-Muridi*) as it worked in sample (*Murids* and non *Murids*) taken by the author of the scale.

For achieving the main objective of the present study, Confirmatory Factor Analysis was done and fit indices were examined that yielded acceptable to excellent values on all fit indices and showed good model fit to the current data (see Table 1). The factor loadings on each factor were significantly high. All items have loadings within acceptable range (see Table 2). After adding error covariances, model fit is obtained. Moreover, the reliability and inter scale correlations were quite satisfactory and in the appropriate range (see Table 3).

In the present study, psychometric properties of *Piri-Muridi* scale were established by computing alpha reliabilities. Reliability coefficients for subscales of belief system and perception of were adequate and satisfactory depicting these subscales as dependable measure of the said construct. The reliabilities are good and confirm the idea that *Piri-Muridi* scale is a reliable measure and results are found consistent with the existing literature (Bhatti, 2013; Hassan & Kamal, 2010). So, the current study provided evidence for the valid and reliable measure of *Piri-Muridi* scale in Pakistan.

The inter scale correlation was determined to check the relationship between two subscales of *Piri-Muridi.* The inter scale correlation between *Piri-Muridi* and belief system is positive and negatively related to perception of change in *Piri-Muridi.* Negative relationship is indicating that the two constructs i.e., belief system and perception of change are at opposite continuum. Furthermore, convergent validity was established by correlating *Piri-Muridi* scale with Bonding to God (BTG) scale and Spirituality Index of Well Being (SIWB) scale. *Piri-Muridi* scale showed positive correlation with both BTG and SIWB showing the evidence of strong convergent validity.

Moreover, post hoc analysis revealed that people of Punjab and Azad Kashmir scored significantly higher on the domain of belief system about *Piri-Muridi* as compared to participants of KPK. On the construct of perception of change in *Piri-Muridi*, participants of KPK scored high as compared to participants of Azad Kashmir (see Table 5). It is not unusual to believe that most of the Sufi shrines are located in the districts of Sindh, Punjab and Azad Kashmir (for instance, shrine of *Abdullah Shah Ghazi*, Karachi,*Data Darbar*in Lahore*, Baha-ud-Din Zakariya* in Multan, *Gurdwaras* in Gujrat, *Imam Bari* in Islamabad*, Sian Saheli Sarkar*in Muzaffarabad*, KakurMazar in* Azad Kashmir etc.)(Mindeel, 2016).Majority of people residing in these provinces have greater access towards tombs and shrines of saints (*Auliakaram)* as compared to people of other provinces. As, Multan is located within the province of Punjab and is known as the 'City of Sufi Saints (*Pir*) and Shrines' because it is filled with mosques, *bazaars*, superbly designed tombs, and shrines where millions of devotees come to pay their tributes to Sufis. The other reason can be attributed to the sample characteristics. As the sample of Azad Kashmir mostly included uneducated or least educated (Matric and below) people and those of KPK were having high education (Masters and above) and research evidences show that people having more education have high perception of change in *Piri-Muridi* as compared to those having less or no education (Bhatti, 2013; Hassan, & Kamal, 2010; Younas, 2018).

Conclusion

Piri-Muridi is a phenomenon that is widely spread in Indo Pak subcontinent especially in Pakistan. The current study attempted to establish the construct validity of *Piri-Muridi* scale. CFA showed good model fit and estimation of indices were in acceptable range. Further psychometric properties, convergent validity and inter scale correlations were also found to be satisfactory.

Limitations and Suggestions

Sample was selected through convenient basis and participation of Sindh and Khyber Paktun Khawa (KPK) was low as compared to Punjab and Azad Kashmir. So, the sample was not representing the whole Sindh and KPK population. Hence, generalizability is limited. The structure of *Piri-Muridi* scale can be studied in more detail by the future researchers by keeping in mind to select adequate no of individuals from all provinces of Pakistan. Moreover, gender is important contributing factor in concept of *Piri-Muridi* so, while exploring the indigenous factor structure EFA can be separately applied to men and women sample.

Implications

The current study is important in this regard that it is the first attempt towards establishing the construct validity of *Piri-Muridi* scale. Hence, a valid and reliable measure is assured to assess the attitude and opinions of people towards *Piri-Muridi* belonging from diverse belief systems. Moreover, the present study has the contributions in the field of psychology of religion to indigenize the concept of *Piri-Muridi* and its assessment.

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